

SANSKRIT GRAMMAR

● FOR BEGINNERS,

IN

DEVANÂGARÎ AND ROMAN LETTERS THROUGHOUT,

BY

MAX MULLER.

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P R E F A C E.

THE present grammar, which is chiefly intended for beginners, is believed to contain all the information that a student of Sanskrit is likely to want during the first two or three years of his reading. Rules referring to the language of the Vedas have been entirely excluded, for it is not desirable that the difficulties of that ancient dialect should be approached by any one who has not fully mastered the grammar of the ordinary Sanskrit such as it was fixed by Pāṇini and his successors. All allusions to cognate forms in Greek, Latin, or Gothic, have likewise been suppressed, because, however interesting and useful to the advanced student, they are apt to deprive the beginner of that clear and firm grasp of the grammatical system peculiar to the language of ancient India, which alone can form a solid foundation for the study both of Sanskrit and of Comparative Philology.

The two principal objects which I have kept in view while composing this grammar, have been clearness and correctness. With regard to clearness, my chief model has been the grammar of Bopp; with regard to correctness, the grammar of Colebrooke. If I may hope, without presumption, to have simplified a few of the intricacies of Sanskrit grammar which were but partially cleared up by Bopp, Benfey, Flecchia, and others, I can hardly flatter myself to have reached, with regard to correctness, the high standard of Colebrooke's great, though unfinished work. I can only say in self-defence, that it is far more difficult to be correct on every minute point, if one endeavours to re-arrange, as I have done, the materials collected by Pāṇini, and to adapt them to the grammatical system current in Europe, than if one follows so closely as Colebrooke, the system of native

grammarians, and adopts nearly the whole of their technical terminology. The grammatical system elaborated by native grammarians is, in itself, most perfect; and those who have tested Pāṇini's work, will readily admit that there is no grammar in any language that could vie with the wonderful mechanism of his eight books of grammatical rules. But unrivalled as that system is, it is not suited to the wants of English students, least of all to the wants of beginners. While availing myself therefore of the materials collected in the grammar of Pāṇini and in later works, such as the Prakriyā-Kaumudī, the Siddhānta-Kaumudī, the Śārasvatī Prakriyā, and the Mādhaviya-dhātu-vṛitti, I have abstained, as much as possible, from introducing any more of the peculiar system and of the terminology of Indian grammarians* than has already found admittance into our Sanskrit grammars; nay, I have frequently rejected the grammatical observations supplied ready to hand in their works, in order not to overwhelm the memory of the student with too many rules and too many exceptions. Whether I have always been successful in drawing a line between what is essential in Sanskrit grammar and what is not, I must leave to the judgment of those who enjoy the good fortune of being engaged in the practical teaching of a language the students of which may be counted no longer by tens, but by hundred†

* The few alterations that I have made in the usual terminology have been made solely with a view of facilitating the work of the learner. Thus instead of numbering the ten classes of verbs, I have called each by its first verb. This relieves the memory of much unnecessary trouble, as the very name indicates the character of each class, and though the names may at first sound somewhat uncouth, they are after all the only names recognized by native grammarians. Knowing from my experience as an examiner, how difficult it is to remember the merely numerical distinction between the first, second, or third preterites, or the first and second futures, I have kept as much as possible to the terminology with which classical scholars are familiar, calling the tense corresponding to the Greek Imperfect, Imperfect; that corresponding to the Perfect, Reduplicated Perfect, that corresponding to the Aorist, Aorist, and the mood corresponding to the Optative, Optative. The names of Periphrastic Perfect and Periphrastic Future tell their own story, and if I have retained the merely numerical distinction between the First and Second Aorists, it was because this distinction seemed to be more intelligible to a classical scholar than the six or seven forms of the so-called multiform Preterite.

† In the University of Leipzig alone, as many as twenty five pupils attend the classes of Professor Brockhaus in order to acquire a knowledge of the elements of Sanskrit, previous to the study of Comparative Philology.

I only wish it to be understood that where I have left out rules or exceptions, contained in other grammars, whether native or European, I have done so after mature consideration, deliberately preferring the less complete to the more complete, but, at the same time, more bewildering statement of the anomalies of the Sanskrit language. Thus to mention one or two cases when giving the rules on the employment of the suffixes *iat* and *mat* (§ 187), I have left out the rule that bases ending in *m*, though the *m* be preceded by other vowels than *a*, always take *iat* instead of *mat*. I did so partly because there are very few bases ending in *m* partly because if a word like *kim-vān* should occur it would be easy to discover the reason why here too *v* was preferred to *m* viz in order to avoid the clashing of two *m*'s. Again when giving the rules on the formation of denominatives (§ 495), I passed over, for very much the same reason, the prohibition given in Pan III 1, 8, 3 viz that bases ending in *m* are not allowed to form denominatives. It is true, no doubt that the omission of such rules or exceptions may be said to involve an actual misrepresentation and that a pupil might be misled to form such words as *kim māt* and *kim yat*. But this cannot be avoided in an elementary grammar, and the student who is likely to come in contact with such recondite forms will no doubt be sufficiently advanced to be able to consult for himself the rules of Pāṇini and the explanations of his commentators.

My own fear is that in writing an elementary grammar, I have erred rather in giving too much than in giving too little. I have therefore in the table of contents marked with an asterisk all such rules as may be safely left out in a first course of Sanskrit grammar, and I have in different places informed the reader whether certain portions might be passed over quickly, or should be carefully committed to memory. Here and there as for instance in § 103 a few extracts are introduced from Pāṇini, simply in order to give to the student a foretaste of what he may expect in the elaborate works of native grammarians, while lists of verbs like those contained in § 332 or § 467 are given, as everybody will see for the sake of reference only. The somewhat elaborate treatment of the nominal bases in *i* and *ī* from § 220 to § 226,

became necessary, partly because in no grammar had the different paradigms of this class been correctly given, partly because it was impossible to bring out clearly the principle on which the peculiarities and apparent irregularities of these nouns are based without entering fully into the systematic arrangement of native grammarians. Of portions like this I will not say indeed, *μωμεσται τις μάλλον ἢ μιμῆσται* but I feel that I may say, *यत्ने कृते यदि न सिध्यति कोऽत्र दोषः*, and I know that those who will take the trouble to examine the same mass of evidence which I have weighed and examined, will be the most lenient in their judgment, if hereafter they should succeed better than I have done in unravelling the intricate argumentations of native scholars *.

But while acknowledging my obligations to the great grammarians of India it would be ungrateful were I not to acknowledge as fully, the assistance which I have derived from the works of European scholars. My first acquaintance with the elements of Sanskrit was gained from Bopp's grammar. Those only who know the works of his predecessors, of Colebrooke, Carey, Wilkins, and Forster, can appreciate the advance made by Bopp in explaining the difficulties and in lighting up, if I may say so the dark lanes and alleys of the Sanskrit language. I doubt whether Sanskrit scholarship would have flourished as it has if students had been obliged to learn their grammar from Forster or Colebrooke and I believe that to Bopp's little grammar is due a great portion of that success which has attended the study of Sanskrit literature in Germany. Colebrooke, Carey, Wilkins, and Forster worked independently of each other. Each derived his information from native teachers and from native grammars. Among these four scholars, Wilkins seems to have been the first to compose a Sanskrit grammar for he informs us that the first

* To those who have the same faith in the accurate and never swerving argumentations of Sanskrit commentators it may be a saving of time to be informed that in the new and very useful edition of the *Siddhānta Kaumudī* by Śrī Taranātha tarkavācāśpaṭi there are two misprints which seriously disturb the order of the rules on the proper declension of nouns in 1 and 4. On page 136 l. 7 read *चिचह* instead of *स्त्रीचह*, this is corrected in the Corrigenda and the right reading is found in the old edition. On the same page l. 13 insert *न* after *विना*, or join *विनास्त्रीचोपकत्व*.

printed sheet of his work was destroyed by fire in 1795. The whole grammar however was not published till 1808. In the mean time Forster had finished his grammar and had actually delivered his MS. to the Council of the College of Fort William in 1804. But it was not published till 1810. The first part of Colebrooke's grammar was published in 1805 and therefore stands first in point of time of publication. Unfortunately it was not finished because the grammars of Forster and Carey were then in course of publication and would as Colebrooke imagined supply the deficient part of his own. Carey's grammar was published in 1806. Among these four publications which as first attempts at making the ancient language of India accessible to European scholars deserve the highest credit Colebrooke's grammar is *facile princeps*. It is derived at first hand from the best native grammars and evinces a familiarity with the most intricate problems of Hindu grammarians such as few scholars have acquired after him. No one can understand and appreciate the merits of this grammar who has not previously acquired a knowledge of the grammatical system of Pāṇini and it is a great loss to Sanskrit scholarship that so valuable a work should have remained unfinished.

I owe most indeed to Colebrooke and Bopp but I have derived many useful hints from other grammars also. There are some portions of Wilson's grammar which show that he consulted native grammarians and the fact that he possessed the remaining portion of Colebrooke's MS. gave to his list of verbs with the exception of the *Bhū class* which was published by Colebrooke a peculiar interest. Professor Benfey in his large grammar performed a most useful task in working up independently the materials supplied by Pāṇini and Bhattojiśikṣita and his smaller grammars too published both in German and in English have rendered good service to the cause of sound scholarship. There are besides the grammars of Boller in German of Oppert in French of Westergaard in Danish of Flechia in Italian each supplying something that could not be found elsewhere and containing suggestions many of which have proved useful to the writer of the present grammar.

* See Wilson's Sanskrit and English Dictionary first edition preface p. xlv

But while thus rendering full justice to the honest labours of my predecessors, I am bound to say, at the same time, that with regard to doubtful or difficult forms, of which there are many in the grammar of the Sanskrit language, not one of them can be appealed to as an ultimate authority. Every grammar contains, as is well known, a number of forms which occur but rarely, if ever, in the literary language. It is necessary, however, for the sake of systematic completeness, to give these forms; and if they are to be given at all, they must be given on competent authority. Now it might be supposed that a mere reference to any of the numerous grammars already published would be sufficient for this purpose, and that the lists of irregular or unusual forms might safely be copied from their pages. But this is by no means the case. Even with regard to regular forms, whoever should trust implicitly in the correctness of any of the grammars, hitherto published, would never be certain of having the right form. I do not say this lightly, or without being able to produce proofs. When I began to revise my manuscript grammar which I had composed for my own use many years ago, and, when on points on which I felt doubtful, I consulted other grammars, I soon discovered either that, with a strange kind of sequacity, they all repeated the same mistake, or that they varied widely from each other, without assigning any reason or authority. I need not say that the grammars which we possess differ very much in the degree of their trustworthiness; but with the exception of the first volume of Colebrooke and of Professor Benfey's larger Sanskrit grammar, it would be impossible to appeal to any of my predecessors as an authority on doubtful points. Forster and Carey, who evidently depend almost entirely on materials supplied to them by native assistants, give frequently the most difficult forms with perfect accuracy, while they go wildly wrong immediately after, without, it would seem, any power of controlling their authorities. The frequent inaccuracies in the grammars of Wilkins and Wilson have been pointed out by others; and however useful these works may have been for practical purposes, they were never intended as authorities on contested points of Sanskrit grammar.

Nothing remained in fact, in order to arrive at any satisfactory

result, but to collate the whole of my grammar, with regard not only to the irregular but likewise to the regular forms, with Pāṇini and other native grammarians, and to supply for each doubtful case, and for rules that might seem to differ from those of any of my predecessors, a reference to Pāṇini or to other native authorities. This I have done, and in so doing I had to re-write nearly the whole of my grammar, but though the time and trouble expended on this work have been considerable, I believe that they have not been bestowed in vain. I only regret that I did not give these authoritative references throughout the whole of my work, because, even where there cannot be any difference of opinion, some of my readers might thus have been saved the time and trouble of looking through Pāṇini to find the Sūtras that bear on every form of the Sanskrit language.

By this process which I have adopted, I believe that on many points a more settled and authoritative character has been imparted to the grammar of Sanskrit than it possessed before, but I do by no means pretend to have arrived on all points at a clear and definite view of the meaning of Pāṇini and his successors. The grammatical system of Hindu grammarians is so peculiar, that rules which we should group together, are scattered about in different parts of their manuals. We may have the general rule in the last, and the exceptions in the first book, and even then we are by no means certain that exceptions to these exceptions may not occur somewhere else. I shall give but one instance. There is a root जग् *jāgr*, which forms its Aorist by adding इष *isham*, इः *ih*, इत् *it*. Here the simplest rule would be that final ऋ *ri* before इष *isham* becomes र *r* (Pān. VI 1, 77). This, however, is prevented by another rule which requires that final ऋ *ri* should take Guna before इष *isham* (Pān. VII 3, 84). This would give us जगारिष *ajāgar-isham*. But now comes another general rule (Pān. VII 2, 1) which prescribes Viddhi of final vowels before इष *isham*, i.e. जगारिष *ajāgarisham*. Against this change, however, a new rule is cited (Pān. VII. 3, 85), and this secures for जग् *jāgr* a special exception from Viddhi, and leaves its base again as जग् *jāgar*. As soon as the base has been changed to जगृ *jāgar*, it falls under a new rule (Pān. VII 2, 3), and is forced to take Viddhi, until this rule is again nullified by Pān. VII

2, 4 which does not allow Vṛiddhi in an Aorist that takes intermediate इ like अजागृप् *ajāgāṣṭ am*. There is an exception however to this rule also for bases with short अ a beginning and ending with a consonant may optionally take Vṛiddhi (Pan VII 2 7). This option is afterwards restricted and roots with short अ a beginning with a consonant and ending in र, like जगर *jāgar* have no option left but are restricted afresh to Vṛiddhi (Pan VII 2 2). However, even this is not yet the final result. Our base जगर *jāgar* is after all not to take Vṛiddhi and hence a new special rule (Pan VII 2 5) settles the point by granting to जगृ *jāgrī* a special exception from Vṛiddhi and thereby establishing its Guna. No wonder that these manifold changes and chances in the formation of the First Aorist of जगृ *jāgrī* should have inspired a grammarian who celebrates them in the following couplet

गुणो वृद्धिर्गुणो वृद्धिः प्रतिषेधो विकल्पन ।
पुनर्वृद्धिर्निषेधोऽतो यत्पूर्वा प्राप्यो नय ॥

Guna Vṛiddhi Guna, Vṛiddhi prohibition option again Vṛiddhi and then exception these with the change of र into a semivowel in the first instance are the nine results.

Another difficulty consists in the want of critical accuracy in the editions which we possess of Panini the Siddhanta Kaumudī the Laghu Kaumudī the Sarasvatī and Vopadeva. Far be it from me to wish to detract from the merits of native editors like Dharamidhara Kāśinītha, Tārīnātha, still less from those of Professor Boehtlingk, who published his text and notes nearly thirty years ago when few of us were able to read a single line of Panini. But during those thirty years considerable progress has been made in unravelling the mysteries of the grammatical literature of India. The commentary of Śiṣyama to the Rig veda has shown us how practically to apply the rules of Panini and the translation of the Laghu Kaumudī by the late Dr Ballantyne has enabled even beginners to find their way through the labyrinth of native grammar. The time has come I believe for new and critical editions of Panini and his commentators. A few instances may suffice to show the insecurity of our ordinary editions. The commentary to Pan VII 2 47 as well as the Sarasvatī II. 25 1 gives the Benedictive Aṅgīrāpāda यदीदी *yadi/dī/ṣa* and यदीदी

startshushṭa yet a reference to Pan VII 2 39 and 40 shows that these forms are impossible. Again if Panini (VIII 3 92) is right in using अग्रगमिनि *agragāmini* with a dental *n* in the last syllable, it is clear that he extends the prohibition given in VIII 4 34 with regard to Upasargas to other compounds. It is useless to inquire whether in doing so he was right or wrong for it is an article of faith with every Hindu grammarian that whatever word is used by Panini in his Sūtras is *eo ipso* correct. Otherwise the rules affecting compounds with Upasargas are by no means identical with those that affect ordinary compounds and though it may be right to argue *a fortiori* from प्रगमिनि *pragāmini* to अग्रगमिनि *agragāmini* it would not be right to argue from अग्रयान *agrayāna* to प्रयान *prayāna* this being necessarily प्रयाण *prayāṇa*. But assuming अग्रगमिनि *agragāmini* to be correct it is quite clear that the compounds सगकामिणी *śargakāminī*, वृषगमिणी *vrishagāminī*, हरिकामिणी *harikāminī* and हरिकामेण *harikāmena* given in the commentary to VIII 4 13 are all wrong though most of them occur not only in the printed editions of Panini and the Siddhanta Kaumudī but may be traced back to the MSS of the Prakriyā Kaumudī the source though by no means the model of the Siddhanta Kaumudī. I was glad to learn from my friend Professor Goldstucker who is preparing an edition of the Kaśika Vṛtti and whom I consulted on these forms that the MSS of Vāmana which he possesses carefully avoid these faulty examples to Pan VIII 4 13.

After these explanations I need hardly add that I am not so sanguine as to suppose that I could have escaped scot free where so many men of superior knowledge and talent have failed to do so. All I can say is that I shall be truly thankful to any scholar who will take the trouble to point out any mistakes into which I may have fallen and I hope that I shall never so far forget the regard due to truth as to attempt to represent simple corrections touching the declension of nouns or the conjugation of verbs as matters of opinion or so far lower the character of true scholarship as to appeal from the verdict of the few to the opinion of the many.

Hearing from my friend Professor Buhler that he had finished a Sanskrit Syntax based on the works of Pāṇini and other native grammarians which will soon be published I gladly omitted that

portion of my grām̐mar The rules on the derivation of nouns, by means of Krit, Unādi, and Taddhita suffixes, do not properly belong to the sphere of an elementary grammar If time and health permit, I hope to publish hereafter, as a separate treatise, the chapter of the Prakriyā-Kaumudī bearing on this subject

In the list of verbs which I have given as an Appendix, pp 245-299, I have chiefly followed the Prakriyā Kaumudī and the Sārasvatī These grammars do not conjugate every verb that occurs in the Dhātupātha, but those only that serve to illustrate certain grammatical rules Nor do they adopt, like the Siddhānta-Kaumudī, the order of the verbs as given in Panini's Dhātupātha, but they group the verbs of each class according to their voices, treating together those that take the terminations of the Parasmai pada, those that take the terminations of the Ātmanepada, and, lastly, those that admit of both voices In each of these subdivisions, again, the single verbs are so arranged as best to illustrate certain grammatical rules In making a new selection among the verbs selected by Rāmachandra and Anubhūtasvarūpachārya, I have given a preference to those which occur more frequently in Sanskrit literature, and to those which illustrate some points of grammar of peculiar interest to the student In this manner I hope that the Appendix will serve two purposes it will not only help the student, when doubtful as to the exact forms of certain verbs, but it will likewise serve as a useful practical exercise to those who, taking each verb in turn, will try to account for the exact forms of its persons, moods, and tenses by a reference to the rules of this grammar In some cases references have been added to guide the student, in others he has to find by himself the proper warranty for each particular form

My kind friends Professor Cowell and Professor Kielhorn have revised some of the proof-sheets of my grammar, for which I beg to express to them my sincere thanks

MAX MULLER.

PARIS,
5th April, 1866

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SANSKRIT GRAMMAR.

CHAPTER I

THE ALPHABET

§ 1. SANSKRIT is properly written with the Devanāgarī alphabet; but the Bengali, Telugu, and other modern Indian alphabets are commonly employed for writing Sanskrit in their respective provinces

Note—*Devanāgarī* means the *Nāgarī* of the gods, or, possibly, of the Brāhmins. A more current style of writing used by Hindus in all common transactions where Hindi is the language employed, is called simply *Nāgarī*. Why the alphabet should have been called *Nāgarī*, is unknown. If derived from *nagara*, city, it might mean the art of writing as first practised in cities (Pān 1v 2, 128). No authority has yet been adduced from any ancient author for the employment of the word *Devanāgarī*. In the *Lalitā vistara* (a life of Buddha, translated from Sanskrit into Chinese 76 A D), where a list of alphabets is given, the *Devanāgarī* is not mentioned, unless it be intended by the *Dera* alphabet. (See History of Ancient Sanskrit Literature, p 518). Al-Burūnī in the 11th century, speaks of the *Nagara* alphabet as current in Malva. (Reinaud, Mémoire sur l'Inde, p 298)

No inscriptions have been met with in India anterior to the rise of Buddhism. The earliest authentic specimens of writing are the inscriptions of king *Priyadarśi* or *Aśoka*, about 250 B C. These are written in two different alphabets. The alphabet which is found in the inscription of Kapurdigim and which in the main is the same as that of the Aramanian coins, is written from right to left. It is clearly of Semitic origin and most closely connected with the Aramaic branch of the old Semitic or Phœnician alphabet. The Aramaic letters however, which we know from Egyptian and Palmyrenian inscriptions, have experienced further changes since they served as the model for the alphabet of Kapurdigim, and we must have recourse to the more primitive types of the ancient Hebrew coins and of the Phœnician inscriptions in order to explain some of the letters of the Kapurdigim alphabet.

But while the transition of the Semitic types into this ancient Indian alphabet can be proved with scientific precision, the second Indian alphabet, that which is found in the inscription of Gurnar, and which is the real source of all other Indian alphabets, as well as of those of Tibet and Burmah, has not as yet been traced back in a satisfactory manner to any Semitic prototype (Prinsep's Indian Antiquities by Thomas, vol. II p 42). To admit, however, the independent invention of a native Indian alphabet is impossible. Alphabets were never invented in the usual sense of that word. They were formed gradually and purely phonetic alphabets always point back to earlier, syllabic or ideographic, stages. There are no

such traces of the growth of an alphabet on Indian soil, and it is to be hoped that new discoveries may still bring to light the intermediate links by which the alphabet of Gumar, and through it the modern Devanāgarī, may be connected with one of the leading Semitic alphabets

§ 2 Sanskrit is written from left to right

Note—*Sanskṛita* (संस्कृत) means what is rendered fit or perfect. But *Sanskṛit* is not called so because the Brāhmanas, or still less, because the first Europeans who became acquainted with it, considered it the most perfect of all languages. *Sanskṛita* meant what is rendered fit for sacred purposes, hence purified, sacred. A vessel that is purified, a sacrificial victim that is properly dressed, a man who has passed through all the initiatory rites or *samskāras*, all these are called *sanskṛita*. Hence the language which alone was fit for sacred acts, the ancient idiom of the Vedas, was called *Sanskṛita*, or the sacred language. The local spoken dialects received the general name of *prākṛita*. This did not mean originally vulgar, but derived, secondary, second rate, literally 'what has a source or type,' this source or type (*prakṛiti*) being the Sanskrita or sacred language. (See Vararuchi's *Prākṛita Prakāsa*, ed Cowell, p. xvii.)

§ 3 In writing the Devanāgarī alphabet, the distinctive portion of each letter is written first, then the perpendicular, and lastly the horizontal line. Ex. अ, क, ख k, ब, घ, ङ kh, ङ, ग g, च, ण, य gh; ङ, ङ n, &c

Beginners will find it useful to trace the letters on transparent paper, till they know them well, and can write them fluently and correctly.

§ 4 The following are the sounds which are represented in the Devanāgarī alphabet

	Hard and unsoftened	Soft	Soft and unsoftened	Vowels	Diphthongs
1 Gutturals,	ॐ ॐ ॐ ॐ
2 Palatals,	ॐ ॐ ॐ ॐ
3 Linguals,	ॐ ॐ ॐ ॐ
4 Dentals,	ॐ ॐ ॐ ॐ
5 Labials,	ॐ ॐ ॐ ॐ

Unmodified Nasal or Anusvāra, ञ m or ञ ñ

Unmodified Sibilant or Visarga, ञ h

Students should be cautioned against using the Roman letters instead of the Devanāgarī when beginning to learn Sanskrit. The paradigms should

1 In the Veda ङ d and ङ dh if between two vowels are in certain schools written ङ and ङ h

2 ङ h is not properly a liquid, but a soft breathing

3 य ञ is sometimes called Dento-labial

4 The signs for the guttural and labial sibilants have become obsolete, and are replaced by the two dots ञ ञ

be impressed on the memory in their real and native form, otherwise their first impressions will become unsettled and indistinct. After some progress has been made in mastering the grammar and in reading Sanskrit, the Roman alphabet may be used safely and with advantage.

§ 5 There are fifty letters in the Devanāgarī alphabet, thirty-seven consonants and thirteen vowels, representing every sound of the Sanskrit language.

§ 6 One letter, the long *ṛ* *ṝ*, is merely a grammatical invention, it never occurs in the spoken language.

§ 7 Two sounds, the guttural and labial sibilants, are now without distinctive representatives in the Devanāgarī alphabet. They are called *Jihvāmūliya*, the tongue-root sibilant, formed near the base of the tongue, and *Upadhmanīya*, the afflandus, the labial sibilant. They are said to have been represented by the signs **X** (called *Vajrākṛiti*, having the shape of the thunderbolt) and **𑖅** (called *Gayakumbhākṛiti*, having the shape of an elephant's two frontal bones) [See Vopadeva's Sanskrit Grammar, 1 18, History of Ancient Sanskrit Literature, p 508]. Sometimes the sign **𑖅**, called *Ardhavisarga*, half-Visarga, is used for both. But in common writing these two signs are now replaced by the two dots, the *Dvindu*, **∴**, (*du*, two, *vin*du, dot,) properly the sign of the unmodified Visarga.

§ 8 There are five distinct letters for the five nasals, ङ *ṅ*, ञ *ṇ*, ण *ṇ*, न *n*, म *m*, as there were originally five distinct signs for the five sibilants. When, in the middle of words, these nasals are followed by consonants of their own class, (*ṅ* by *k, kh, g, gh*, *ṇ* by *ch, chh, j, jh*, *ṇ* by *t, th, d, dh*, *n* by *t, th, d, dh*, *m* by *p, ph, b, bh*,) they are often, for the sake of more expeditious writing, replaced by the dot, which is properly the sign of the unmodified nasal or Anusvāra. Thus we find

अङ्किता instead of अङ्किता *ankitā*.

अञ्चिता instead of अञ्चिता *anchitā*

कुङ्किता instead of कुङ्किता *kunditā*

नङ्किता instead of नङ्किता *nanditā*

कङ्किता instead of कङ्किता *kampitā*

The pronunciation remains unaffected by this style of writing. अङ्किता must be pronounced as if it were written अङ्किता *ankitā*, &c.

The same applies to final म *m* at the end of a sentence. This too, though frequently written and printed with the dot above the line, is to be pronounced as *m*. अहम्, I, is to be pronounced like अहम् *aham*. (See Preface to Hitopadeśa, in M M's Handbooks for the Study of Sanskrit, p viii.)

Note—According to the Kaumara final म *m* is *pausa* may be pronounced as Anusvāra,

of *Sarasvatī Prakriyā* ed Bombay, 1829 *, pp 12 and 13 क्रौमाराख्यमानेऽयनुस्वारमिच्छति । अयमाने वा । अयमाने मुकारस्यानुस्वारो भवति २३ । देव । देयम् ॥ The Kaumāras are the followers of Kumāra, the reputed author of the *Ātāntra* or *Kalapa* grammar (See Colebrooke Sanskrit Grammar Preface, and page 315 note) Sarva-varman is sometimes quoted by mistake as the author of this grammar, and an unnecessary distinction is made between the Kaumāras and the followers of the *Kalapa* grammar

§ 9 Besides the five nasal letters, expressing the nasal sound as modified by guttural, palatal, lingual, dental, and labial pronunciation, there are still three nasalized letters, the ञ्, ञ्, ञ्, or य्, ल्, व्, ञ्, ञ्, ञ्, which are used to represent a final म् *m*, if followed by an initial य् *y*, ल् *l*, व् *v*, and modified by the pronunciation of these three semivowels

Thus instead of त याति *taṃ yaṭi* we may write तय्याति *taṃ yaṭi*,
instead of त लभते *taṃ labhate* we may write तल्लभते *taṃ labhate*,
instead of त वहति *taṃ vahati* we may write तव्वहति *taṃ vahati*

Or in composition,

सयान *samyānam* or सय्यान *saṃ yānam*,
सलम् *samlabdhām* or सल्लम् *saṃ labdhām*,
सवहति *samvahaṭi* or सव्वहति *saṃ vahaṭi*

§ 10 The only consonants which have no corresponding nasals are र *r*, श *ś*, स *s*, ह *h* A final म् *m*, therefore, before any of these letters at the beginning of words, can only be represented by the neutral or unmodified nasal, the Anusvāra

त रक्षति <i>taṃ rakṣati</i>	Or in composition, सरक्षति <i>samrakṣati</i>
त शृणोति <i>taṃ śṛṇoti</i>	संशृणोति <i>samsrṇoti</i>
त शकार <i>taṃ śakāram</i>	संशोयति <i>saṃ śhōyati</i>
त सरति <i>taṃ sarati</i>	ससरति <i>samsarati</i>
त हरति <i>taṃ harati</i>	सहरति <i>samharati</i>

§ 11 In the body of a word the only letters which can be preceded by Anusvāra are ञ *ś*, य *śh*, स *s*, ह *h* Thus अम्ब *ambah*, धनुषि *dhanuṣi*, यशसि *yashasi*, सिंह *simhah* Before the semivowels य् *y*, र् *r*, ल् *l*, व् *v*, the म् *m*, in the body of a word, is never changed into Anusvāra Thus गम्यते *gamyate*, नम्र *namrah*, अम्ब *ambah* As to म् *m* before semivowels in the middle of compounds, see § 9

§ 12 With the exception of *Jihvāmūliya* × *χ* (tongue-root letter), *Upadh māniya* × *φ* (to be breathed upon), *Anusvāra* × *m* (after-sound), *Visarga* *h* (emission, see Taitt. Brahm. III p 23 a), and *Repha* *r* (burring), all letters

* This edit on which has lately been reprinted contains the text—अस्मै either to Vān herself i.e. Sarasvatī the goddess of speech (MS Bodl 386) or to Anubhūti svarūpa āchārya, whoever that may be—and a commentary The commentary printed in the Bombay edit on is called महोदरी or in MS Bodl 382 मैदासी i.e. महोदासी In MS Bodl 382 Mahidhara or Mahidāśbhāṭya is said to have written the *Sarasvatī* in order that his children might read it, and to please the Lord The date given is 1634 the place Benares (Sivarādhant)

are named in Sanskrit by adding *kāra* (making) to their sounds. Thus *a* is called *अकार akārah* क *ka*, *ककार kakārah*.

§ 13 The vowels, if initial, are written,

अ, आ, इ, ई, उ, ऊ, ए, (ऋ), ओ, (ॠ),
a, ā, i, ī, u, ū, e, ai, o, au

if they follow a consonant, they are written with the following signs—

अ, इ, ई, उ, ऊ, ए, ओ, (ऋ), (ॠ),
a, ā, i, ī, u, ū, e, ai, o, au

There is one exception. If the vowel *य* follows the consonant *र*, it retains its initial form, and the *r* is written over it. Ex *निर्यति niryatī*.

In certain words which tolerate an hiatus in the body of the word, the second vowel is written in its initial form. Ex *गोशय goagra*, adj. preceded by cows, instead of *गोशय go'gra* or *गवाय gaidgra*. *गोशय goasham*, cows and horses, *प्रउग prauga*, yoke, *तितउ titau*, sieve.

§ 14 Every consonant, if written by itself is supposed to be followed by a short *a*. Thus क is not pronounced *k*, but *ka*. य not *y*, but *ya*. But क *k* or any other consonant, if followed by any vowel except *a*, is pronounced without the inherent *a*. Thus

का *kā*, कि *kī*, को *kī*, कृ *kṛ*, क्री *kṛī*, क्ली *kṛī* (क्ली *kṛī*) कु *ku*, कू *kū*, के *ke*, कै *kai*,
 को *ko*, कौ *kau*

The only peculiarity is that short *i* is apparently written before the consonant after which it is sounded. This arose from the fact that in the earliest forms of the Indian alphabet the long and short *i*'s were both written over the consonant, the short *i* inclining to the left, the long *i* inclining to the right. Afterwards these top marks were, for the sake of distinctness drawn across the top line so as to become *कि* and *कौ*, instead of *क* and *क*. (See Prinsep's *Indian Antiquities* by Thomas, vol. II p. 40.)

§ 15 If a consonant is to be pronounced without any vowel after it, the consonant is said to be followed by *irama* i.e. stoppage, which is marked by \. Thus *ak* must be written अक, *kar*, कर, *ik*, इक.

§ 16 If a consonant is followed immediately by another consonant, the two or three or four or five or more consonants are written in one group (*samyoga*). Thus *atka* is written अत्त, *alpa* is written अल्प, *kartana* is written कार्तन. These groups or compound consonants must be learnt by practice. It is easy, however, to discover some general laws in their formation. Thus the perpendicular and horizontal lines are generally *द्वय* in one of the letters. क + क = क्क *kka*, नृ + द = न्द *nda*, रृ + र = र्र *rrr*, अ + अ = अक्क *akka*, अ + य = अय *chya*, य + न = य्न *plā*, क + र = कर् *kra*, क + त = क्त *kta*, क + प = कप् *kpa*.

§ 17. The *र* following a consonant is written by a short transverse stroke at the foot of the letter; as क्+र=क़ *kr* or क *kra*; ग्+र=ग्र *gra*; त्+र=त़ *tr* or त *tra*; द्+र=द़ *dr*; प्+द्+र=प़ *shtra*.

The *र* preceding a consonant is written by ' placed at the top of the consonant before which it is to be sounded. Thus अर्+क=अर्क *arka*; अर्+प+म=अर्षम *arshma*. This sign for *र* is placed to the right of any other marks at the top of the same letter. Ex. अर्क *arkam*; अर्कण *arkena*; अर्कंद *arkendū*.

क *k* followed by श *sh* is written क़ *ksha*.

ज *j* followed by ञ *ñ* is written ज्ञ *jña*.

र *r* followed by उ *u* and ऊ *ū* is written रु *ru*, रू *rū*.

द *d* followed by उ *u* and ऊ *ū* is written दु *du*, दू *dū*.

र्, particularly in combination with other letters, is frequently written र्.

Ex. रु *ru*; रू *rū*; र *ra*.

§ 18. The sign of *Virāma* (stoppage), which if placed at the foot of a consonant, shows that its inherent short *a* is stopped, is sometimes, when it is difficult to write (or to print) two or three consonants in one group, placed after one of the consonants: thus युक्ते instead of युक्ते *yukte*.

§ 19. The proper use of the *Virāma*, however, is at the end of a sentence, or portion of a sentence, the last word of which ends in a consonant.

At the end of a sentence, or of a half-verse, the sign ॥ is used; at the end of a verse, or of a longer sentence, the sign ॥.

§ 20. The sign ॥ (*Avagraha* or *Arddhākāra*) is used in many editions to mark the elision of an initial अ *a*, after a final ओ *o* or ए *e*. Ex. सोऽपि *so'pi* for सो अपि *so api*, i. e. सप्त अपि *sas api*; तेऽपि *te'pi* for ते अपि *te api*.

List of Compound Consonants.

क *k*-ka, क़ *k-kha*, क्च *k-cha*, क्त् *k-ta*, क्त *k-t-ya*, क्त् *k-t-ra*, क्त् *k-t-r-ya*, क्त् *k-t-ia*, क्त् *k-na*, क्त् *k-n-ya*, क्त् *k-ma*, क्त् *k-ya*, क्त् or क्त् *k-ra*, क्त् or क्त् *k-r-ya*, क्त् *k-la*, क्त् *k-ia*, क्त् *k-v-ya*, क्त् *k-sha*, क्त् *k-sh-ma*, क्त् *k-sh-ya*, क्त् *k-sh-ia*,—क्त् *kh-ya*, क्त् *kh-ra*;—ग *g-ya*, ग *g-ra*, ग्त् *g-r-ya*,—ग *gh-na*, ग *gh-n-ya*, ग *gh-ma*, ग *gh-ya*, ग *gh-ra*;—ङ *n-ka*, ङ *n-k-ta*, ङ *n-k-t-ya*, ङ *n-k-ya*, ङ *n-k-sha*, ङ *n-k-sh-ia*, ङ *n-k-sha*, ङ *n-k-sh-ia*, ङ *n-k-sha*, ङ *n-ga*, ङ *n-g-ya*, ङ *n-g-ha*, ङ *n-gh-ya*, ङ *n-gh-ra*, ङ *n-ia*, ङ *n-ma*, ङ *n-ya*.

च *ch-cha*, च *ch-chha*, च *ch-chh-ra*, च *ch-ia*, च *ch-ma*, च *ch-ya*;—च *chh-ya*, च *chh-ra*;—ज *j-ja*, ज *j-jha*, ज *j-ia*, ज *j-ia-ya*, ज *j-ma*, ज *j-ya*, ज *j-ra*, ज *j-ia*;—ञ *ñ-cha*, ञ *ñ-ch-ma*, ञ *ñ-ch-ya*, ञ *ñ-chha*, ञ *ñ-ja*, ञ *ñ-ia*, ञ *ñ-ya*.

ट *t-ta*, ट *t-ya*;—ठ *th-ya*, ठ *th-ra*;—ड *ḍ-ga*, ड *ḍ-g-ya*, ड *ḍ-gha*, ड *ḍ-gh-ra*, ड *ḍ-ma*, ड *ḍ-ya*;—ध *dh-ya*, ध *dh-ra*,—ण *n-ta*, ण *n-ta*,

रा *ra-da*, राय *ra-dya*, राय *ra-d ra*, राय *ra-d-r ya*, राय *ra-dha*, राय *ra-na*, राय *ra-ma*, राय *ra-ya*, राय *ra-ia*

ल *la-ka*, ल *la-k ra*, ल *la-ta*, ल *la-t ya*, ल *la-t ra*, ल *la-t ra*, ल *la-ta*, ल *la-na*, ल *la-n-ya*, ल *la-pa*, ल *la-p-ra*, ल *la-ma*, ल *la-m-ya*, ल *la-ya*, ल *or* ल *la-ra*, ल *la-r-ya*, ल *la-ia*, ल *la-sa*, ल *la-s na*, ल *la-s n-ya*, ल *la-s-ya*,—ल *la-th-ya*,—ल *la-d-ga*, ल *la-d-gha*, ल *la-d-gh ra*, ल *la-d-da*, ल *la-d-d-ya*, ल *la-d-dha*, ल *la-d-dh ya*, ल *la-d na*, ल *la-d-bā*, ल *la-d-bha*, ल *la-d-bh ya*, ल *la-d-ma*, ल *la-d ya*, ल *la-d-ra*, ल *la-d-r-ya*, ल *la-d-ra*, ल *la-d-v-ya*,—ल *la-dh-na*, ल *la-dh n-ya*, ल *la-dh ma*, ल *la-dh-ya*, ल *la-dh-ra*, ल *la-dh-r-ya*, ल *la-dh-ia*;—ल *la-n ta*, ल *la-n t ya*, ल *la-n-t ra*, ल *la-n-da*, ल *la-n-d-ra*, ल *la-n dha*, ल *la-n-dh-ra*, ल *la-n na*, ल *la-n pa*, ल *la-n-p-ra*, ल *la-n-ma*, ल *la-n-ya*, ल *la-n-ra*, ल *la-n sa*

म *ma-pa*, म *ma-p-t-ya*, म *ma-p na*, म *ma-p-pa*, म *ma-p-ma*, म *ma-p-ya*, म *ma-p-ra*, म *ma-p-t-ia*, म *ma-p-ia*, म *ma-p-sa*, म *ma-p-s-ia* —म *ma-b-gha*, म *ma-b ja*, म *ma-b-da*, म *ma-b-dha*, म *ma-b na*, म *ma-b ba*, म *ma-b bha*, म *ma-b bh-ya*, म *ma-b ya*, म *ma-b-ra*, म *ma-b-ra*;—म *ma-bh na*, म *ma-bh-ya*, म *ma-bh ra*, म *ma-bh-ra*;—म *ma-m-na*, म *ma-m pa*, म *ma-m-p-ra*, म *ma-m ba*, म *ma-m bha*, म *ma-m ma*, म *ma-m ya*, म *ma-m-ra*, म *ma-m la*, म *ma-m-ia*

य *ya-y-ya*, य *ya-y ia* —य *ya-l ka*, य *ya-l pa*, य *ya-l ma*, य *ya-l ya*, य *ya-l la*, य *ya-l-ra*,—य *ya-v na*, य *ya-v-ya*, य *ya-v-ra*, य *ya-v-ia*

श *sha-cha*, श *sha-ch ya*, श *sha-na*, श *sha-ya*, श *sha-ra*, श *sha-r-ya*, श *sha-la*, श *sha-ra*, श *sha-ia*, श *sha-sa*,—श *sha-ta*, श *sha-t ya*, श *sha-t-ra*, श *sha-t-r-ya*, श *sha-t-ia*, श *sha-ta*, श *sha-sh na*, श *sha-sh n-ya*, श *sha-sh pa*, श *sha-sh-p-ra*, श *sha-sh-ma* श *sha-sh-ya*, श *sha-sh-ia* —श *sha-s-ka*, श *sha-s kha*, श *sha-s ta*, श *sha-s-t ya*, श *sha-s-t ra*, श *sha-s-t-ia*, श *sha-s tha*, श *sha-s na*, श *sha-s n ya*, श *sha-s-pa*, श *sha-s pha*, श *sha-s ma*, श *sha-s m ya*, श *sha-s ya*, श *sha-s ra*, श *sha-s-ia*, श *sha-s-sa*

ह *ha-h na*, ह *ha-h na*, ह *ha-h ma*, ह *ha-h ya*, ह *ha-h ra*, ह *ha-h la*, ह *ha-h-ia*

Numerical Figures

§ 21 The numerical figures in Sanskrit are

१	२	३	४	५	६	७	८	९	०
1	2	3	4	5	6	7	8	9	0

These figures were originally abbreviations of the initial letters of the Sanskrit numerals. The Arabs, who adopted them from the Hindus, called them Indian figures, in Europe, where they were introduced by the Arabs, they were called Arabic figures

Thus १ stands for *ek* of *एक* *ekah*, one

२ stands for *dv* of *द्वौ* *drau*, two.

३ stands for *tr* of *त्रय* *trayah*, three

४ stands for *ch* of *चत्वार* *chattarah*, four

५ stands for *p* of *पञ्च* *pancha*, five

The similarity becomes more evident by comparing the letters and numerals as used in ancient inscriptions. See Woepcke, 'Mémoire sur la Propagation

des Chiffres Indiens,' in Journal Asiatique, vi^e série, tome 1, Prinsep's Indian Antiquities by Thomas, vol II, p 70

Pronunciation

§ 22 The Sanskrit letters should be pronounced in accordance with the transcription given page 2 The following rules, however, are to be observed.

1. The vowels should be pronounced like the vowels in Italian The short *अ*, however, has rather the sound of the English *a* in 'America'
2. The aspiration of the consonants should be heard distinctly. Thus *क* *kh* is said, by English scholars who learnt Sanskrit in India, to sound almost like *kh* in 'inkhorn,' *च* *th* like *th* in 'pothouse,' *फ* *ph* like *ph* in 'topheavy,' *घ* *gh* like *gh* in 'loghouse,' *ड* *dh* like *dh* in 'madhouse,' *ढ* *ḍh* like *ḍh* in 'Hobhouse' Thus, no doubt, is a somewhat exaggerated description, but it is well in learning Sanskrit to distinguish from the first the aspirated from the unaspirated letters by pronouncing the former with an unmistakable emphasis.
3. The guttural *ट* *ṭ* has the sound of *ng* in 'king'
4. The palatal letters *च* *ch* and *ज* *j* have the sound of *ch* in 'church' and of *j* in 'join'
5. The lingual letters are said to be pronounced by bringing the lower surface of the tongue against the roof of the palate As a matter of fact the ordinary pronunciation of *t*, *d*, *n* in English is what Hindus would call lingual, and it is essential to distinguish the Sanskrit dentals by bringing the tip of the tongue against the very edge of the upper front teeth In transcribing English words the natives naturally represent the English dentals by their linguals, not by their own dentals, e.g. *डिरेक्टर* *Direktor*, *गवर्नमेन्ट* *Gavarnmant*, &c *
6. The Visarga, *Jihvāmūliya* and *Upadhāniya* are not now articulated audibly
7. The dental *स* *s* sounds like *s* in 'sin,' the lingual *श* *sh* like *sh* in 'shun,' the palatal *ष* *ṣ* like *ss* in 'session'

The real Anusvāra is sounded as a very slight nasal, like *n* in French 'bon' If the dot is used as a graphic sign in place of the other five nasals it must, of course, be pronounced like the nasal which it represents †

* Buhler Madras Literary Journal February 1864 Rajendralal Mitra, 'On the Origin of the Hindvi Language' Journal of the Asiatic Society, Bengal 1864 p 509

† According to Sanskrit grammarians the Anusvāra is pronounced in the nose only the five nasals by their respective organs and the nose Siddh Kaum to Pān I, 9 ममद-यनाना नासिका च (पकोष्ठे स्वस्ववर्गोच्चाद्यनुदूल नासादि समुधीयते) ॥ नासिकानुस्वारस्य †

CHAPTER II

RULES OF SANDHI OR THE COMBINATION OF LETTERS

§ 23 In Sanskrit every sentence is considered as one unbroken chain of syllables. Except where there is a stop, which we should mark by interpunction, the final letters of each word are made to coalesce with the initial letters of the following word. This coalescence of final and initial letters, (of vowels with vowels, of consonants with consonants, and of consonants with vowels,) is called *Sandhi*.

As certain letters in Sanskrit are incompatible with each other, and cannot be pronounced one immediately after the other, they have to be modified or assimilated in order to facilitate their pronunciation. The rules, according to which either one or both letters are thus modified, are called *the rules of Sandhi*.

As according to a general rule the words in a sentence must thus be glued together, the mere absence of Sandhi is in many cases sufficient to mark the stops which we have to mark in English by interpunction. Ex. अस्त्वग्निमाहात्म्य इन्द्रो देवाना महत्तमः *astagnimāhātmyam, indrastu devānām mahattamah*, Let there be the greatness of Agni, nevertheless Indra is the greatest of the gods.

Distinction between External and Internal Sandhi

§ 24 It is essential, in order to avoid confusion, to distinguish between the rules of Sandhi which determine the changes of final and initial letters of words (*padas*), and between those other rules of Sandhi which apply to the final letters of verbal roots (*dhātu*) and nominal bases (*prātipadika*) when followed by certain terminations or suffixes. Though both are based on the same phonetic principles and are sometimes identical, their application is different. For shortness' sake it will be best to apply the name of *External Sandhi* to the changes which take place at the meeting of final and initial letters of words, and that of *Internal Sandhi* to the changes produced by the meeting of radical and formative elements.

The rules which apply to final and initial letters of words (*padas*) apply, with few exceptions, to the final and initial letters of the component parts of compounds, and likewise to the final letters of nominal bases (*prātipadika*) when followed by the so-called *Pada* terminations (अः *bhyum*, मि *bhih*, अच् *bhyah*, सु *su*), or by secondary (*taddhita*) suffixes beginning with any consonants except *y*.

The changes produced by the contact of incompatible letters in the body of a word should properly be treated under the heads of declension, conjugation, and derivation. In many cases it is far easier to remember the words ready-made from the dictionary, or the grammatical paradigms

from the grammar, than to acquire the complicated rules with their numerous exceptions which are generally detailed in Sanskrit grammars under the head of Sandhi. It is easier to learn that the participle passive of लिह *lih*, to lick, is लीढ *lidhak*, than to remember the rules according to which ह + लृ + *l* are changed into ढ + लृ + *dh* + *l*, ड + लृ + *dh*, and ढ + लृ + *dh* + *l* *l* is dropt and the vowel lengthened while in परिपृह + लृ *pariprih + lah*, the vowel, under the same circumstances, remains short. *pariprih + lah* = *paripridh + lah* *pariprih + dhah* = *pariprid + dhah* = *paripridhak*. In Greek and Latin no rules are given with regard to changes of this kind. If they are to be given at all in Sanskrit grammars, they should, to avoid confusion, be kept perfectly distinct from the rules affecting the final and initial letters of words as brought together in one and the same sentence.

Classification of Vowels

§ 25 Vowels are divided into short (*hrasva*), long (*dirgha*), and protracted (*pluta*) vowels. Short vowels have one measure (*mātrā*), long vowels two, protracted vowels three. A consonant is said to last half the time of a short vowel!

1 Short vowels अ *a*, इ *i*, उ *u*, ए *e*, ओ *o*, औ *au*

2 Long vowels आ *ā*, ई *ī*, ऊ *ū*, ऐ *ai*, औ *au*, ऐ *ai*, औ *au*

3 Protracted vowels are indicated by the figure ३३, अ ३ ३ आ ३ ३ इ ३ ३, ई ३ ३, उ ३ ३, औ ३ ३ *au* ३. Sometimes we find अ ३ ३ *a* ३, instead of अ ३, *e* ३, or आ ३ उ, *d* ३ *u*, instead of औ ३, *au* ३.

§ 26 Vowels are likewise divided into

1 Monophthongs (*samānāṅkshara*) अ *a*, आ *ā*, इ *i*, ई *ī*, उ *u*, ऊ *ū*, ए *e*, ऐ *ai*, ओ *o*, औ *au*

2 Diphthongs (*sandhyakṣhara*) ए *e*, ऐ *ai*, ओ *o*, औ *au*

§ 27 All vowels are liable to be nasalized or to become *anunaska* ञ *aṅ*, ण *aṇ*

§ 28 Vowels are again divided into light (*laghu*) and heavy (*guru*). This division is important for metrical purposes.

1 Light vowels are अ *a*, इ *i*, उ *u*, ए *e*, ऐ *ai*, ओ *o*, औ *au* if not followed by a double consonant.

2 Heavy vowels are ए *e*, ऐ *ai*, ओ *o*, औ *au*, and any short vowel, if followed by more than one consonant.

§ 29 Vowels are, lastly, divided according to accent, into *acute* (*udatta*), *grave* (*anudatta*), and *circumflexed* (*svarita*). The acute vowels are pronounced with a raised tone, the grave vowels with a low, the circumflexed with an even tone. Accents are marked in Vedic literature only.

Guna and Viddhi

§ 30. Guna is the strengthening of इ *i*, ई *ī*, उ *u*, ऊ *ū*, ए *e*, ऐ *ai*, ओ *o*, औ *au* by means of a preceding अ *a* which raises इ *i* and ई *ī* to ऐ *ai*, उ *u* and ऊ *ū* to औ *au*, ए *e* and ऐ *ai* to ए *ai*, ओ *o* to ओ *au*.

By a repetition of the same process the Viddhi (increase) vowels are formed, viz ऐ *ai* instead of ऐ *e*, औ *au* instead of औ *o*, आर् *ār* instead of आ *ar*, and आर्ल *āl* instead of आल् *al*

Vowels are thus divided again into

- 1 Simple vowels आ, आर्, इ, ई, उ, ऊ, ए, एर्, अ, अर्
- 2 Guna vowels ए (a + i), ओ (a + u), आ (ar), आर्ल (āl)
- 3 Viddhi vowels आर्ल (ā + a + i), और्ल (ā + a + u), आर् (ār), आर्ल (āl)

§ 31 आ *a* and आर् *ar* do not take Guna, or, as other grammarians say, remain unchanged after taking Guna. Thus in the first person sing of the reduplicated perfect, which requires Guna or Viddhi, हन् *han* forms with Guna जघन् *jaghana*, or with Viddhi जघान् *jaghāna*, I have killed

Combination of Vowels at the end and beginning of words

§ 32 As a general rule, Sanskrit allows of no hiatus (*virpiti*) in a sentence. If a word ends in a vowel, and the next word begins with a vowel, certain modifications take place in order to remove this hiatus

§ 33 If any simple vowel, long or short, follows the same simple vowel, long or short, the two coalesce into their corresponding long vowel. Thus

$$\begin{aligned} \text{अ or आ + अ or आ} &= \text{आ } \bar{a} + \bar{a} = \bar{a} \\ \text{इ or ई + इ or ई} &= \text{ई } \bar{i} + \bar{i} = \bar{i} \\ \text{उ or ऊ + उ or ऊ} &= \text{ऊ } \bar{u} + \bar{u} = \bar{u} \\ \text{ए or ए + ए or ए} &= \text{ए } \bar{r} + \bar{r} = \bar{r} \end{aligned}$$

Ex उक्ता अपगच्छति = उक्तापगच्छति *ukta + apagachchati = uktrāpogachchati*, having spoken he goes away

नदी ईदृशी = नदीदृशी *nadi + idrī = nadīdṛśī*, such a river

कर्तुं चतुः = कर्तुं चतुः *kartr + cātu = kartṛcātu*, doing (neuter) right

किन्तु उदेति = किन्तुदेति *kintu + udeti = kintūdeti*, but he rises

Or in compounds, मही + ईश = महीश *mahī + īśa = mahīśa*, lord of the earth

§ 34 If final आ, आर् are followed by any other vowel (except diphthongs), the two vowels coalesce into the corresponding Guna-vowel. Thus

$$\begin{aligned} \text{अ or आ + इ or ई} &= \text{ए } \bar{a} + \bar{i} = \bar{e} \text{ (ai)} \\ \text{अ or आ + उ or ऊ} &= \text{ओ } \bar{a} + \bar{u} = \bar{o} \text{ (āu)} \\ \text{अ or आ + ए or ए} &= \text{आर् } \bar{a} + \bar{r} = \bar{ar} \end{aligned}$$

Ex तव इन्द्र = तवेन्द्र *tava + indra = tavendra*, thine is Indra

मा उक्ता = माक्ता *mā + uktrā = soktrā*, she having spoken

* The letter एर् is left out because it is of no practical utility. It is treated like ए only substituting ल for र in Guna and Viddhi. Thus ए + अनुषङ्ग becomes एर्ल *anubandhak* having *l* as anatory letter

* सा वृद्धिः = सद्धिः $sd + \text{riddhih} = \text{sarddhih}$, this wealth.

तव लकारः = तवल्कारः $tava + \text{likārah} = \text{tavallkārah}$, thy letter *li*.

Or in compounds, काम्य + इष्टिः = काम्येष्टिः $kāmyā + \text{ishṭih} = \text{kāmyeṣṭih}$, an offering for a certain boon.

हित + उपदेशः = हितोपदेशः $hita + \text{upadeśah} = \text{hitopadeśah}$, good advice.

§ 35. If final *अ*, *आ* or *इ* are followed by a diphthong, whether Guṇa or Vṛiddhi, the two vowels coalesce into the corresponding Vṛiddhi-vowel. Thus

अ or आ + ए = ऐ $\bar{a} + e = \bar{e}$.

अ or आ + ऐ = ऐ $\bar{a} + \bar{e} = \bar{e}$.

अ or आ + ओ = औ $\bar{a} + o = \bar{au}$.

अ or आ + औ = औ $\bar{a} + \bar{au} = \bar{au}$.

Ex. तव एव = तवेव $tava + eva = \text{tavaiṇa}$, of thee only.

सा ऐक्षिष्ट = सैक्षिष्ट $sd + \text{aikṣhiṣṭa} = \text{saikṣhiṣṭa}$, she saw.

तव ओष्ठः = तवौष्ठः $tava + \text{oṣṭhah} = \text{tavauṣṭhah}$, thy lip.

सा औत्सुक्यवती = सौत्सुक्यवती $sd + \text{autsukyavati} = \text{sautsukyavati}$, she desirous.

Or in compounds, राम + ऐश्वर्य = रामैश्वर्य $rāma + \text{aiśvarya} = \text{rāmaiśvarya}$, the lordship of Rāma.

सीता + औपम्य = सीतौपम्य $sītā + \text{aupamyam} = \text{sītaupamyam}$, similarity with Sītā, the wife of Rāma.

§ 36. If a simple vowel (except *अ*) is followed by a dissimilar vowel (simple or diphthong), the former is changed into its corresponding semivowel. Thus

इ or ई	{	अ or आ = य or या	{	$\bar{a} = y\bar{a}$.
		इ or ई = यू or यू		$\bar{i} = y\bar{i}$.
		उ or ऊ = यु or यू		$\bar{u} = y\bar{u}$.
		ए or ऐ = ये or ये		$e, ai = ye, yai$.
		ओ or औ = यो or यो		$o, au = yo, yau$.

अ or आ	{	अ or आ = र or रा	{	$\bar{a} = r\bar{a}$.
		इ or ई = रि or री		$\bar{i} = r\bar{i}$.
		उ or ऊ = रु or रू		$\bar{u} = r\bar{u}$.
		ए or ऐ = रे or रे		$e, ai = re, rai$.
		ओ or औ = रो or रो		$o, au = ro, rau$.

उ or ऊ	{	अ or आ = व or वा	{	$\bar{a} = v\bar{a}$.
		इ or ई = वि or वी		$\bar{i} = v\bar{i}$.
		उ or ऊ = वू or वू		$\bar{u} = v\bar{u}$.
		ए or ऐ = वे or वे		$e, ai = ve, vai$.
		ओ or औ = वो or वो		$o, au = vo, vau$.

* Some grammarians consider the Sandhi of *अ* with *रि* optional, but they require the shortening of the long *द*. Ex. ब्रह्मा + रुषिः $brahmā + \text{rūṣih} = \text{ब्रह्मरुषिः}$ $brahmārūṣih$ or ब्रह्मरुषिः $brahma rūṣih$, Brahṁā, a Rūṣi.

Ex दधि चत्त = दध्यत्त *dadhi + atra = dadhyatra*, milk here
 कर्तुं उत = कर्तुं उत *kartri + uta = kartruta*, doing moreover
 मधु इव = मध्यिव *madhu + iva = madhūiva*, like honey
 नदी ऐडस्य = नद्यैडस्य *nadī + aīdasya = nadyaiśasya*, the river of Aīda

In compounds, नदी + अर्थ = नद्यर्थ *nadī + artham = nadyartham*, for the sake of a river

Note—Some native grammarians allow, except in compounds, the omission of this Sandhi but they require in that case that a long final vowel be shortened Ex चक्रो चत्त *chakro atra* may be चक्रत्त *chakryatra* or चक्रि चत्त *chakri atra*

§ 37 If the Guna-vowels ए *e* and ओ *o* are followed by any vowel, simple or diphthong (except *a*), their last element is changed into the semivowel Thus

ए (*e*) + any vowel (except *a*) = एय् (*ay*)

ओ (*o*) + any vowel (except *a*) = औय् (*ai*)

Ex सखे आगच्छ = सखयागच्छ *sakhe āgachchha = sakhayāgachchha*, Friend, come!
 सखे इह = सखयिह *sakhe iha = sakhayiha*, Friend, here!
 प्रभो एहि = प्रभवेहि *prabho ehi = prabhāvehi*, Lord, come near!
 प्रभो औषध = प्रभवौषध *prabho aushadham = prabhāaushadham*, Lord, medicine

In compounds गो + ईश = गवीश *go + īśa = gauśa* There are various exceptions in compounds where गो *go* is treated as गय *gayā* (§ 41)

§ 38 If the Vriddhi vowels ऐ *ai* and औ *au* are followed by any vowel, simple or diphthong, their last element is changed into the semivowel Thus

ऐ (*ai*) + any vowel = आय् (*dy*)

औ (*au*) + any vowel = औय् (*ai*)

Ex त्रिये अर्थ = त्रियायर्थ *śriyai arthah = śriyayarthah*
 त्रिये कृते = त्रियायृते *śriyai rite = śriydyrite*
 रवौ अस्तमिते = रवावस्तमिते *rau au astamite = rāuāastamite*, after sunset
 तौ इति = ताविति *tau iti = tāviti*

In composition, नौ + अर्थ = नावर्थ *nau + artham = nāvartham*, for the sake of ships

§ 39 These two rules, however, are liable to certain modifications

1 The final य् *y* and व् *v* of एय् *ay*, औय् *ai*, which stand according to rule for ए *e*, ओ *o*, may be dropt before all vowels, except *a*, not, however, in composition Thus most MSS and printed editions change

सखे आगच्छ *sakhe āgachchha*, not into सखयागच्छ *sakhayāgachchha*, but into सख आगच्छ *sakha āgachchha*

सखे इह *sakhe iha* not into सखयिह *sakhayiha*, but into सख इह *sakha iha*

प्रभो एहि *prabho ehi*, not into प्रभवेहि *prabhāvehi* but into प्रभ एहि *prabha ehi*

प्रभो औषध *prabho aushadham*, not into प्रभवौषध *prabhāaushadham* but into प्रभ औषध *prabha aushadham*

2 The final *vy* of *साव्‌dy*, which stands for *दे‌di*, may be dropt before all vowels, and it is usual to drop it in our editions. Thus

श्रिये सचे *śriyaḥ arthah* is more usually written श्रिया सचे *śriyā arthah* instead of श्रियायचे *śriyāyarthah*

3 The final *vv* of *साव्‌dv*, for *दौ‌du*, may be dropt before all vowels, but is more usually retained in our editions. Thus

तौ इति *tau iti* is more usually written ताविति *tāviti*, and not ता इति *tā iti*

Note—Before the particle *च* *u* the dropping of the final *vy* and *vv* is obligatory

§ 40 In all these cases the hiatus, occasioned by the dropping of *vy* and *vv*, remains, and the rules of Sandhi are not to be applied again

§ 41 *ए* *e* and *ओ* *o*, before short *अ* *a*, remain unchanged, and the initial *अ* *a* is elided

Ex शिवे सत्त = शिवेऽत्त *śive atra = śive 'tra*, in *Siva* there

प्रभो अनुगृहाण = प्रभोऽनुगृहाण *prabho anugrāhaṇa = prabho 'nugrāhaṇa*,

Lord, please

In composition this elision is optional

Ex गो + सश्वा = गोऽश्वा or गोसश्वा *go + aśvāh = go 'śvāh or go aśvāh*, cows and horses

In some compounds *गय* *gaya* must or may be substituted for *गो* *go*, if a vowel follows. *गवाक्ष* *gavākshah*, a window, lit. a bull's eye, *गणेश* *gaṇendrah*, lord of line, (a name of *Krishna*), *गयानिन* or *गोऽनिन* *gayānina* or *go 'nina*, a bull's hide

Unchangeable Vowels (Praghiya)

§ 42 There are certain terminations the final vowels of which are not liable to any Sandhi rules. They are called *praghiya* vowels by Sanskrit grammarians. They are,

1 The terminations of the dual in *ई* *i*, *ऊ* *ū*, and *ए* *e*, whether of nouns or verbs

Ex करो डमी *kai i mau*, these two poets

गिरी रतौ *giri tau*, these two hills

• साधू डमी *sādhu mau*, these two merchants

यंयु स्नानय *bandhū ānaya*, bring the two friends

लते एते *late ete*, these two creepers

विद्ये इमे *vidye ime*, these two sciences

शयेते सभयो *śayete arbhakau*, the two children lie down

जययते साया *jayayate āyām*, we two lie down

यायेते सचे *yachete artham*, they two ask for money

Note—1 exceptions occur as *मणीष* *maṇiṣa* i.e. *मणी इष* *maṇiṣa* like two jewels, *दंपतीय* *dampatīya* i.e. *दंपती इय* *dampatīya* like husband and wife

2 The terminations of *समी* *ami* and *सम्* *amu*, the nom plur masc and the nom dual of the pronoun *अदम्* *adam*

Lx. अमी अश्वः *amī aśvāḥ*, these horses

अमी इषवः *amī iṣavah*, these arrows

अमू अर्भकौ *amū arbhakau*, these two children (This follows from rule i)

Irregular Sandhi

§ 43 The following are a few cases of irregular Sandhi which require to be stated. When a preposition ending in अ or आ *ā* is followed by a verb beginning with ए *e* or ओ *o*, the result of the coalescence of the vowels is ए *e* or ओ *o*, not ऐ *ai* or औ *au*

Ex. प्र + एजते = प्रेजते *pra + ejate = prejate*

उप + एषते = उपेषते *upa + eshate = upeshate*

प्र + एषयति = प्रेषयति *pra + eshayati = preshayati**

परा + एक्षति = परेक्षति *parā + ekhati = parekhati*

उप + ओषति = उपोषति *upa + oshati = uposhati*.

परा + ओहति = परोहति *parā + ohati = parohati*

Thus is not the case before the two verbs एध् *edh*, to grow, and इ, to go, if raised by Guna to ए *e*

Ex. उप + एधते = उपेधते *upa + edhate = upaidhate*

अव + एति = अवैति *ava + eti = avaiti*

In verbs derived from nouns, and beginning with ए or ओ *e* or *o*, the elision of the final अ or आ *ā* of the preposition is optional

§ 44 If a root beginning with च् *ch* is preceded by a preposition ending in अ or आ *ā*, the two vowels coalesce into आ *ar* instead of ए *ar*

Ex. अप + च्छति = अपाच्छति *apa + cchhati = aparchchhati*

अव + च्छति = अवाच्छति *ava + cchhati = avācchhati*

प्र + च्छते = प्रच्छते *pra + cchate = prarchchate*

परा + च्छति = पराच्छति *para + cchati = parācchati*

In verbs derived from nouns and beginning with च् *ch*, this lengthening of the अ *a* of the preposition is optional

In certain compounds च्छ *cch*, debt, and च्छ *cch*, affected, take Vṛddhi instead of Guna if preceded by अ *a*, प्र + च्छ = प्रार्च्छ *pra + cch = prarcch*, principal debt, च्छ + च्छ = च्छार्च्छ *cch + cch = cchācch*, debt contracted to liquidate another debt; शोक + च्छ = शोकार्च्छ *śoka + cch = śokācch*, affected by sorrow. Likewise ऊह *ūh*, the substitute for वह् *vah*, carrying, forms Vṛddhi with a preceding अ *a* in a compound. Thus विश्व + ऊहः *viśva + ūhaḥ*, the acc plur of विश्ववाह् *viśvavāḥ*, is विश्वोहः *viśvaūhaḥ*

* In nouns derived from प्रेष *preś*, the rule is optional. Ex. प्रेष or प्रेष्य *preśhya* or *praiśhya* a messenger. प्रेष *preśha*, a gleaner, is derived from प्र *pra* and ईष *iś*

§ 45. If the initial ओ *o* in ओष्ठः *oshṭhak*, lip, and ओतुः *otuh*, cat, is preceded in a compound by ए or एा *ā*, the two vowels may coalesce into औ *au* or ओ *o*.

Ex. अधर + ओष्ठः = अधरोष्ठः or अधरोष्ठः *adhara + oshṭhak = adharauṣṭhak* or *adharoshṭhak*, the lower lip.

मूल + ओतुः = मूलोतुः or मूलोतुः *sthūla + otuh = sthūlauṭuh* or *sthūlotuh*, a big cat.

If ओष्ठ *oshṭha* and ओतु *otu* are preceded by ए or एा *ā* in the middle of a sentence, they follow the general rule.

Ex. मम + ओष्ठः = ममोष्ठः *mama + oshṭhak = mamauṣṭhak*, my lip.

§ 46. As irregular compounds the following are mentioned by native grammarians:

स्वैरायः *svairam*, wilfulness, and स्वैरित् *svairin*, self-willed, from स्व + ईरा *sva + ira*

अक्षौहिणी *akṣauhini*, a complete army, from अक्ष + ऊहिनी *akṣa + ūhinī*.

प्रादः *praudhak*, from प्र + ऊटः *pra + ūḍhak*, full-grown.

प्राहः *prauhak*, investigation, from प्र + ऊहः *pra + ūhak*.

प्राश्नः *praishak*, a certain prayer, from प्र + एश्नः *pra + eśhak*. (See § 43)

प्राश्यः *praishyah*, a messenger.

§ 47. The final ओ *o* of indeclinable words is not liable to the rules of Sandhi.

Ex. ओपेहि *aho opehi*, Halloo, go away!

§ 48. Indeclinables consisting of a single vowel, with the exception of एा *ā* (§ 49), are not liable to the rules of Sandhi.

Ex. इन्द्र *i indra*, Oh Indra! उ उमेता *u umeta*, Oh lord of Umal

एा *ā* *āram*, Is it so indeed?

§ 49. If एा *ā* (which is written by Indian grammarians एा *ā*) is used as a preposition before verbs, or before nouns in the sense of 'so far as' (inclusively or exclusively) or 'a little,' it is liable to the rules of Sandhi.

Ex. एा अध्ययनात् *ā adhyayanāt* = *ādhyayanā* it, until the reading begins.

Combination of Final and Initial Consonants.

§ 53. Here, as in the case of vowels, the rules which apply to the final consonants of words following each other in a sentence are equally applicable to the final consonants of words following each other in a compound. The final consonants of nominal bases too, before the so-called *Pada*-terminations (ॠ *bhyām*, ॡ *bhiḥ*, ॢ *bhyaḥ*, ॣ *su*) and before secondary (*taddhita*) suffixes beginning with any consonant but *ṣ*, are treated according to the same rules. But the derivatives formed by means of these and other suffixes are best learnt from the dictionary in their ready-made state; while the changes of nominal and verbal bases ending in consonants, before the terminations of declension and conjugation and other suffixes, are regulated by different laws, and are best acquired in learning by heart the principal paradigms of nouns and verbs.

§ 54. In order to simplify the rules concerning the changes of final consonants, it is important to state at the outset that *eleven* only out of the thirty-five consonants can ever stand in Sanskrit at the end of a word; viz.

क, ख, ग, घ, ङ, च, छ, ज, झ, ञ, ट, ठ, ड, ढ, ण, त, थ, द, ध, न, प, फ, ब, भ, म.

1. There are five classes of consonants, consisting of five letters each; thus giving twenty-five. In every one of these five classes the aspirates, if final, are replaced by their corresponding unaspirated letters: क्ख by क; घ्घ by ग; च्छ, however, not by च, but by ज. Ex. चित्रालिङ्ग *chitrālīṅg*, painter; voc. चित्रालिङ्क *chitrālīṅk*. This reduces the twenty-five letters to fifteen.

becomes *ह्रस्व द्रु* In a few words final *ऋ* is changed into *ऋ* or Visarga

Radical *ऋ* cannot be final but is replaced by *ऋ* Thus *ह्रस्व द्रु* becomes *ह्रस्व द्रु* In some words final *ऋ* is changed into *ऋ*.

Final radical *ऋ* is treated as Visarga

The Visarga, therefore, raises the nine to ten; and the Anusvara, to eleven letters, the only ones that can ever stand at the end of real words.

Hence the rules of Sandhi affecting final consonants are really reduced to eleven heads

§ 55 It is important to observe that no word in Sanskrit ever ends in more than one consonant, the only exception being when an *र* precedes a final radical tennus *ऋ*, *ऋ*, *ऋ*, *प*. Thus

अभिभर + *ऋ* = अभिभर *abibhar* + *ऋ* = *abibhar*, 3 p sing impf of *अभिभृ*, to carry

अभिभर + *ऋ* = अभिभर *abibhar* + *ऋ* = *abibhar*, 2 p sing impf of *अभिभृ*, to carry

सुरङ्ग + *ऋ* = सुरङ्ग *surala* + *ऋ* = *sural*, nom s ng well jumping

But *ऊर्क* *urk*, strength, nom sing of *ऊर्क* *urj*

अवरारिणे *avararari*, 3 p sing impf intens of *अवररि* or *अवररि*

अमरि *amiri*, from *मरि* *mri* (Pan VIII 2, 24)

The nom sing of *चिकीर्षे* *chikirsh* is *चिकी* *chiki* because here the *र* is not followed by a tennus

Classification of Consonants

§ 56 Before we can examine the changes of final and initial consonants, according to the rules of external Sandhi, we have to explain what is meant by the place and the quality of consonants

- 1 The throat, the palate, the roof of the palate, the teeth, the lips and the nose are called the places or organs of the letters. See § 4
- 2 By contact between the tongue and the four places,—throat, palate, roof, teeth,—the guttural, palatal, lingual and dental consonants are formed. Labial consonants are formed by contact between the lips.
- 3 In forming the nasals of the five classes the veil which separates the nose from the pharynx is withdrawn*. Hence these letters are called *Anunasika*, i e co-nasal or nasalized
- 4 The real Anusvara is formed in the nose only, and is called *Anusika*, i e nasal
- 5 The Visarga is said to be pronounced in the chest (*urasja*), the three or five sibilants in their respective places
- 6 The semivowels, too, are referred to these five places, and three of them,

* Lectures on the Science of Language. Second Series, p 145.

य y, ल l, व v, can be nasalized, and are then called *anunāsika*. (यँ, लँ, वँ, or यं, लं, वं; यँ, लँ, वँ.) र r cannot be nasalized in Sanskrit.

§ 57. According to their quality (*prayatna* *, effort) letters are divided into,

1. Letters formed by complete contact (*sprishṭa*) of the organs: क k, ख kh, ग g, घ gh, ङ ṅ; च ch, छ chh, ज j, झ jh, ञ ṇ; ट t, ठ ṭh, ड d, ढ dh, ण ṇ; त t, थ th, द d, ध dh, न n; प p, फ ph, ब b, भ bh, म m. These are called *Sparsa* in Sanskrit, and, if they did not comprehend the nasals, would correspond to the classical *mutes*.
2. Letters formed by slight contact (*ishat sprishṭa*): य y, र r, ल l, व v (not ह h). These are called *Antahsthā* (fem.), i. e. intermediate between *Sparsas* and *Ushmans*, which has been freely translated by *semivowel* or *liquid*.
3. Letters formed by slight opening (*ishat virita*): ख ḵ, श ś, ष sh, स s, × φ, ह ḥ. These are called *Ushman* (status) in Sanskrit, which may be rendered by *sibilant* or *flatus*.
4. Vowels are said to be formed by complete opening (*virita*) †.

§ 58. A second division, according to quality, is,

1. Surd letters: क k, ख kh, च ch, छ chh, ट t, ठ ṭh, त t, थ th, प p, फ ph, × ḵ, श ś, ष sh, स s, × φ, and Visarga : ḥ. In their formation the glottis is open. They are called *Aghosha*, non-sonant.
2. Sonant letters: ग g, घ gh, ज j, झ jh, ङ ṅ, ढ dh, द d, ध dh, ब b, भ bh, न n, ण ṇ, म m; ह ḥ, य y, र r, ल l, व v, the Anusvāra = ṁ, and all vowels. In their formation the glottis is closed. They are called *Ghoshavat*.

§ 59. Lastly, consonants are divided, according to quality, into,

1. Aspirated (*mahāprāṇa*): ख kh, घ gh, छ chh, झ jh, ठ ṭh, ढ dh, थ th, प dh, फ ph, भ bh; ख ḵ, श ś, ष sh, स s, × φ; ह ḥ; the Visarga : ḥ and Anusvāra = ṁ.
2. Unaspirated (*alpaprāṇa*): all the rest.

It will be seen, therefore, that the change of च ch into क k is a change of place, and that the change of च ch into ज j is a change of quality; while in the

* Sanskrit grammarians call this आभ्यन्तरः प्रयत्नः *ābhyantarāḥ prayatnaḥ*, mode of articulation preparatory to the utterance of the sound, and distinguish it from वासः प्रयत्नः *vāsaḥ prayatnaḥ*, mode of articulation at the close of the utterance of the sound, which produces the qualities of surd, sonant, aspirated, and unaspirated, as explained in § 58, 59.

† Some grammarians differ in their description of the degrees of closing or opening of the organs. Some ascribe to the semivowels *duḥsprishṭa*, imperfect contact, or *ishadasprishṭa*, slight non-contact, or *ishadvirita*, slight opening, to the sibilants *nemasprishṭa*, half contact, i. e. greater opening than is required for the semivowels, or *virita*, complete opening, while they require for the vowels either *virita*, complete opening, or *asprishṭa*, non-contact. Siddh-Kaum p 10 Rīg-veda-pratīś 111 3. In the Atharva-veda prātīśākhyā 1. 33 we ought to read एकस्प्रिष्टं *ekasprishṭam* instead of एकस्प्रिष्टं *ekasprishṭam*.

transition of च *ch* into ग् *g*, or of त् *t* into न् *n*, we should have a change both of place and of quality

§ 60 The changes which take place by the combination of the eleven final letters with initial vowels or consonants may be divided therefore into two classes

Final letters are changed, 1 with regard to their places or organs, 2 with regard to their quality

1 Changes of Place

§ 61 The only final consonants which are liable to change of place are the Dentals, the Anusvāra, and Visarga. The Dentals, being incompatible with Palatals and Linguals, become palatal and lingual before these letters. Anusvāra and Visarga adapt themselves as much as possible to the place of the letter by which they are followed. All other changes of consonants are merely changes of quality, these in the case of Dentals, Anusvāra, and Visarga, being superadded to the changes of place

§ 62 Final त् *t* before palatals (च *ch*, छ *chh*, ज् *j*, झ् *jh*, ञ् *n*, ण् *ṣ*) is changed into a palatal

Ex तत् + च = तच्च *tat + cha = tachcha*, and this

तत् + छिनत्ति = तच्छिनत्ति *tat + chhinatti = tachchhinatti*, he cuts this

तत् + शृणोति = तच्छृणोति *tat + śṛṇoti = tachśṛṇoti*, he hears this *

तत् + जायते = तज्जायते *tat + jayate = tajjayate*, this is born. The final त् *t* is changed into च् *ch* and then into ज् *j* according to § 66

In composition, जगत् + भेता = जगज्भेता *jagat + jeta = jagajeta*, conqueror of the world

The same change would take place before an initial झ् *jh*, and before an initial ञ् *n*, त् *t* might become either ज् *j* or ञ् *n* § 68

§ 63 Final न् *n* before ज् *j*, झ् *jh*, ञ् *n*, and ण् *ṣ* is changed to palatal ञ् *n*

Ex तान् + जयति = तान्जयति *tan + jayati = tñjayati*, he conquers them

Note—Rules on the changes of final न् *n* before च् *ch* छ *chh*, and ण् *ṣ* will be given hereafter. See § 73 74

§ 64. Final त् *t* before द् *d*, ध् *dh*, ढ् *ḍ*, द्ध् *ddh*, रान् (not य *sh*, Pāṇ VIII 4, 43) is changed into a lingual

Ex तत् + दयते = तद्धयते *tat + dayate = taddayate*. The final त् *t* is changed into द् *d* and then into ढ् *ḍ* according to § 65

In composition, तत् + टिका = तट्टिका *tat + ṭika = tattika*, a gloss on this

एतत् + शकुन्ध = एतद्धकुन्ध *etat + śakundh = etatśhakkundh*, the idol of him

The same change would take place before an initial द्ध् *ddh* and before an initial रान् *raṇ*, त् *t* might become either ढ् *ḍ* or रान् *raṇ* § 68

* ण् *ṣ* according to § 92, is generally changed to छ *chh* तच्छृणोति *tachchśṛṇoti*

§ 65 Final न् *n* before उ *d*, द् *dh*, श् *n* (not ष *sh*, Pan VIII 4, 43) is changed to ण *n*

Ex महान् + दामर = महादामर *mah in + d amarah = mah indamarah*, a great uproar

Note—Rules on the changes of न् *n* before ट *t* and ठ *th* (not ष *sh*) will be given hereafter (§ 74) The changes of place with regard to final Anusvara () and Visarga (h) will be explained together with the changes of quality to which these letters are liable

2. Changes of Quality.

§ 66 Sonant initials require sonant finals

2^d Surd initials require surd finals

As all final letters (except nasals and ह् *l*) are surd they remain surd before surds They are changed into their corresponding sonant letters before sonants

As the nasals have no corresponding surd letters they remain unchanged in quality, though followed by surd letters

Examples 1 क् *k* before sonants, changed into ग् *g*

सम्यक् + उक्त = सम्यगुक्त *samyak + ukta = samyaguktam*, Well said¹

धिक् + धनगर्वित = धिग्धनगर्वित *dhik + dhanagavritam = dhigddhanagavritam*, Fie on the purse proud man¹

In composition, दिक् + गज = दिग्गज *dik + gajah = diggajah* an elephant supporting the globe at one of the eight points of the compass

Before Pada terminations दिक् + भि = दिग्भि *dik + bhih = digbhih* instr um plur

Before secondary suffixes beginning with consonants, except य *y* वाक् + मिन् = वाग्मिन् *tuk + min = tagmin* eloquent

2 ट *t* before sonants changed into द् *d*

परिव्राट् + अय = परिव्राडय *parivrat + aya = parivradayam* he is a mendicant

परिव्राट् + हसति = परिव्राद्हसति *parivrat + hasati = parivradhasati* the mendicant laughs, (also परिव्राड हसति *parivrad dhasati* § 70)

In composition परिव्राट् + मित्र = परिव्राड्मित्र *parivrat + mitram = parivradmitram*, a beggar's friend

Before Pada terminations परिव्राट् + भि = परिव्राड्भि *parivrat + bhih = parivradbhih*

3 य *y* before sonants, changed into व *b*

ककुप् + अत्र = ककुबत्र *kakup + atra = kakubatra* a region there (inflectional base ककुभ *kakubh*)

अप् + घट = अघट *ap + ghatah = abghatah*, a water jar

अप् + जय = अजय *ap + jayah = abjaya* obtaining water

अप् + मय = अमय *ap + mayah = ammayah* watery § 69

ककुप् + भि = ककुभि *kakup + bhih = kakubhih* instrum plur

4. $\text{र} l$ before sonants, changed into $\text{र} d$, except before sonant palatals and linguals, when (according to § 62) it is changed into $\text{र} j$ and $\text{र} \phi$:

सरित् + अत्र = सरित्त्र *sarit + atra* = *saridutra*, the river there.

जगत् + ईशः = जगदीशः *jagat + īśah* = *jagadīśah*, lord of the world.

महत् + धनुः = महद्भुः *mahat + dhanuh* = *mahaddhanuh*, a large bow.

महत् + बिः = महद्भिः *mahat + bhīh* = *mahadbhīh*, instrum. plur.

$\text{र} l$ before sonant palatals, changed into $\text{र} j$: see § 62:

सरित् + जलं = सरिच्चलं *sarit + jalam* = *sarijjalam*, water of the river.

$\text{र} l$ before sonant linguals, changed into $\text{र} \phi$: see § 62:

एतत् + डामरः = एतद्डामरः *etat + dīmarah* = *etaddīmarah*, the uproar of them.

Note—There are exceptions to this rule, but they are confined to Taddhita derivatives which are found in dictionaries. Thus final $\text{र} l$ before the possessive suffixes $\text{मन्} mat$, $\text{यत्} rat$, $\text{यिन्} rin$, $\text{यल} cala$ is not changed. Ex. विद्युत् + यत् = विद्युत्तयत् *vidyut + rat* = *vidyutrat*, possessed of lightning. Final $\text{र} s$ too, which represents Visarga, remains unchanged before the same Taddhitas. Thus त्रैमय् + यिन् = त्रैमयिन् *tryas + rin* = *tryarin*, instead of त्रैमयिन् *tryarin*, see § 84. 3 ज्योतिस् + यत् = ज्योतिषयत् *jyotis + rat* = *jyotiṣrat*, instead of ज्योतिर्मयत् *jyotirmat* § 84.

§ 67. $\text{र} l$ before $\text{र} l$ is not changed into $\text{र} d$, but into $\text{र} l$.

Ex. तत् + लब्धं = तलब्धं *tat + labdham* = *tallabdham*, this is taken.

बृहत् + ललाटे = बृहल्ललाटे *bṛhat + lalītam* = *bṛhallalītam*, a large forehead.

§ 68. Additional changes take place if the final surds $\text{क्} k$, $\text{ट} t$, $\text{ण} l$, $\text{प्} p$ are followed by nasals, chiefly $\text{न्} n$ and $\text{म्} m$. The nasals being sonant, they require the change of $\text{क्} k$, $\text{ट} t$, $\text{ण} l$, and $\text{प्} p$ into $\text{ग्} g$, $\text{ड} d$, $\text{ढ} d$, and $\text{ब्} b$; but these final sonants may be further infected by the nasal character of the initial nasals, and may be written $\text{ङ्} ṅ$, $\text{ण्} ṇ$, $\text{न्} ṇ$, $\text{म्} ṁ$.

Ex. दिक् + नागः = दिङ्नागः or दिद्नागः *dik + nīgaḥ* = *dīṅnīgaḥ* or *dīnnīgaḥ*, a world-elephant.

मधुलिङ् + नर्दति = मधुलिङ्गनर्दति or मधुलिङ्गनर्दति *madhuliṅ + nardati* = *madhulīṅnardati* or *madhulīnnardati*, the bee hums.

जगत् + नाथः = जगद्नाथः or जगद्नाथः *jagat + nīthah* = *jagadnīthah* or *jagannīthah*, lord of the world.

अप् + नदी = अन्नदी or अघ्नी *ap + nadī* = *annadī* or *annadī*, water-river.

प्राक् + मुखः = प्राग्मुखः or प्राग्मुखः *prāk + mukhaḥ* = *prāḡmukhaḥ* or *prāḡmukhaḥ*, facing the east.

भवत् + मतं = भवद्मतं or भवद्मतं *bhavat + matam* = *bhavadmatam* or *bhavarāmatam*, your opinion.

Note—If a word should begin with a palatal or lingual $\text{ञ} ṣ$ or $\text{य} ṣ$ then a final $\text{र} l$ would change its place or organ at the same time that it became a nasal. It would become $\text{य} ṣ$ or $\text{य} ṣ$. There are, however, no words in common use beginning with $\text{ञ} ṣ$ or $\text{य} ṣ$.

§ 69. Before the suffix *मय* *mayā* and before *मात्र* *mātra* the change into the nasal is not optional, but obligatory.

Ex. वाक् + मयं = वाङ्मयं *vāk + mayam = vāṅmayam*, consisting of speech.

मधुलिङ्ग + मात्रं = मधुलिङ्गमात्रं *madhuliṅga + mātram = madhuliṅgamātram*, merely a bee.

तत् + मात्रं = तन्मात्रं *ta + mātram = tanmātram*, element.

Note—Ninety-six is always *षण्णवति* *ṣaṇṇavati*, never *षड्णवति* *ṣaḍṇavati*.

§ 70. The initial *ह* *h*, if brought into immediate contact with a final *क* *k* (*ग* *g*), *द* *t* (*ड* *d*), *त* *t* (*ड* *d*), *प* *p* (*ब* *b*), is commonly, not necessarily, changed into the sonant aspirate of the class of the final letter; *प* *gh*, *त* *dh*, *प* *dh*, *भ* *bh*.

Ex. धिक् + हस्तिनः = धिग्हस्तिनः or धिग्वस्तिनः *dhik + hastinah = dhigvastinah or dhigghastinah*, lie on the elephants!

परिवाद + हतः = परिव्राद्धतः or परिव्राडृतः *parivāḍ + hataḥ = parivrāḍhataḥ or parivrāḍdhataḥ*, the mendicant is killed.

तत् + हुतं = तद्धुतं or तद्धुतं *ta + hutam = tadhutam or taddhutam*, this is sacrificed.

अप् + हरणं = अभरणं or अभरणं *ap + haranam = abharanam or abbhakaranam*, water-fetching

§ 71. Final *द* *n*, *ग* *n*, and *त* *n*, preceded by a short vowel and followed by any vowel, are doubled.

Ex. धावन् + अश्वः = धावन्नश्वः *dhāvan + aśvaḥ = dhāvanṇaśvaḥ*, a running horse.

प्रत्यङ् + आस्ते = प्रत्यङ्नास्ते *pratyāṅ + āste = pratyāṅnāste*, he sits turned toward the west.

सुगण् + आस्ते = सुगण्नास्ते *sugaṇ + āste = sugaṇnāste*, he sits counting well*.

If *द* *n*, *ग* *n*, and *त* *n* are preceded by a long vowel and followed by any vowel, no change takes place.

Ex. कवीन् + आह्वयस्व *kavīn āhvaṃsva*, call the poets.

§ 72. Final *द* *n* and *ग* *n* may be followed by initial *क्* *k*, *ष* *ś*, *स्* *s* without causing any change; but it is optional to add a *क्* *k* after the *द* *n* and *ग* *n* after the *ग* *n*. Thus *द* *n* *śa* becomes *द* *n* *śa* (or *द* *n* *śa*); *द* *n* *śa* becomes *द* *n* *śa*; *द* *n* *śa* becomes *द* *n* *śa*; *द* *n* *śa* becomes *द* *n* *śa* (or *द* *n* *śa*); *द* *n* *śa* becomes *द* *n* *śa*; *द* *n* *śa* becomes *द* *n* *śa*.

Ex. प्राङ् + जेते = प्राङ्जेते or प्राङ्जेते (or प्राङ्जेते) *prāṅ + jete = prāṅjete or prāṅjete (or prāṅjete)*

* Technical terms like *उपाधि* *upādhi*, a list of suffixes beginning with *an*, or *निदान* *nidāna*, words ending in *ti*, are exempt from this rule. See also Wilkins, Sanskrit Grammar, § 30.

मुग्ग + सरति = मुग्गसरति or मुग्गेत्सरति *uggan + sarati = ugansarati or ugansarati*

§ 73 The same rule applies to final न् *n* before श *ś* and स *s*, but not before स् *śh*, where it remains unchanged. Before श् *ś* it is first changed into palatal ष् *ṣ** (§ 63), and ष् *ṣ* may again be changed to च्च *chh*, ष्च *ṣchh* (§ 72, 92), or च्च *chh*. Before स् *s*, न् *n* may remain unchanged, or न् *ns* may be changed into न्स *nts*.

Lx तान् + शब्द = तान्यद् *tan + śabḍ = tānśabḍ*, those six

तान् + शार्दूलान् = तान्शार्दूलान् or तान्शार्दूलान् or तान्शार्दूलान् or तान्शार्दूलान्
tan + śardūlān = tānśardūlān or tānchśardūlān or tānchchśardūlān
or *tānchhurdūlān*, those tigers

तान् + सहते = तान्सहते or तान्सहते *tān + sahate = tānśahate or tānśahate*,
he bears them

हिन् (हिंस) + सु = हिन्सु or हिन्सु *hin (hins) + su = hinsu or hinsu*, among
enemies (The base हिन् *hins*, before the सु *su* of the loc. plur., is
treated as a Pada.) See § 53, 55

§ 74 Final न् *n* before initial क् *k*, क् *kh*, and च् *p*, च् *ph*, remains unchanged

Final न् *n* before च् *ch*, च् *chh*, requires the intercession of श् *ś*

Final न् *n* before द् *t*, द् *th*, requires the intercession of स् *śh*

Final न् *n* before त् *t*, च् *th*, requires the intercession of स् *s*

Before these inserted sibilants the original न् *n* is changed to Anusvāra.

Lx. हसन् + चकार = हसन्चकार *hasan + chakara = hasamśchakāra*, he did it
laughing

धावन् + द्याग = धावन्द्याग *dhavan + chhagah = dhavamśchhigah*, a run-
ning goat

चलन् + दिट्ठिभ = चलन्दिट्ठिभ *chalan + ṭṭibhah = chalamśṭṭibhah*, a
moving ṭṭibha bird

महान् + उद्गुर = महाद्गुर *mahān + ṭhakkurah = mahamśṭhakkurah*, a great
idol

पतन् + तरु = पतन्तरु *patan + taruh = patamśtaruh*, a falling tree

Note—प्रशान् *praśan* quiet forms the nom प्रशान् *praśan* but this final न् *n* is treated
before च् *ch* च् *chh* द् *t* द् *th* न् *n* च् *śh* like a final म् *m*. Lx प्रशान् + चिनोति = प्रशान्चिनोति,
i.e. प्रशान्चिनोति *praśan + chinoti = praśamśchinoti* not प्रशान्चिनोति *praśanśchinoti* (Pāṇ
viii 3 7)

§ 75 Final न् *n* before ल् *l* is changed into ल् *l*. This ल् *l* is pronounced
through the nose, and is written with the Anusvāra dot over it. It is usual
in this case to write the Anusvāra as a half moon, called *Arddha-chandra*

Ex महान् + लाभ = महाल्लभः *mahan + lābhah = mahāḷlābhah*, large gain

* To allow न् *n* to remain unchanged before श् *ś* is a misprint which occurred in Benfey's
large grammar, but has long been corrected by that scholar

§ 76 A final *ṛ* before *s* may remain unchanged, or *ṛ* *t* may be inserted.

Ex *षट् + सरितः* = *षट्सरितः*, or *षट्सरितः*: *ṣhaṭ + saritaḥ* = *ṣhaṭsaritaḥ* or *ṣhaṭsa-ritah*, six rivers

Anusvāra and Final *m*

§ 77 *m* at the end of words remains unchanged if followed by any initial vowel.

Ex. *किम् + अत्र* *kim + atra* = *किमत्र kimatra*, What is there?

Before consonants it may, without exception, be changed to Anusvāra

This is the general rule The exceptions are simply optional, viz

Before *क* *k*, *ख* *kh*, *ग* *g*, *घ* *gh*, *ङ* *ṅ*, the final *m* or Anusvāra may be changed into *ṅ*

Before *च* *ch*, *छ* *chh*, *ज* *j*, *झ* *jh*, *ञ* *ñ*, to *ञ* *ñ*

Before *ट* *t*, *ठ* *th*, *ड* *d*, *ढ* *dh*, *ण* *ṇ*, to *ण* *ṇ*

Before *त* *t*, *थ* *th*, *द* *d*, *ध* *dh*, *न* *n*, to *न* *n*

Before *प* *p*, *फ* *ph*, *ब* *b*, *भ* *bh*, *म* *m*, to *m* *m*

Before *य* *y*, *र* *r*, *व* *v*, to *य* *y*, *र* *r*, *व* *v* See § 56. 6

Hence it follows that final *m* may be changed into Anusvāra before all consonants, and must be so changed only before *ङ* *ṅ*, *प* *ph*, *स* *s*, *ह* *h*, and *र* *r*, the five consonants which have no corresponding nasal class-letter

It would be most desirable if scholars would never avail themselves of the optional change of final Anusvāra into *ङ* *ṅ*, *प* *ph*, *स* *s*, *ह* *h*, *न* *n*, *म* *m* We should then be spared a number of compound letters which are troublesome both in writing and printing, and we should avoid the ambiguity as to the original nature of these class nasals when followed by initial sonant palatals, linguals, and dentals. Thus if *ता जयति tam jayati*, he conquers her, is written *ताञ्जयति tañ jayati*, it may be taken for *तान् जयति tan jayati*, he conquers them, which, according to § 63, must be changed into *ताञ्जयति tañ jayati*. In the same manner *तान्दमयति tan damayati* may be either *तान् दमयति tan damayati*, he tames them, or *ताम दमयति tam damayati*, he tames her All this uncertainty is at once removed if final *m* is always changed into Anusvāra, whatever be the initial consonant of the following word

§ 78 *m* at the end of a word in *pausa*, i. e. at the end of a sentence, remains unchanged Some grammarians (§ 8, note) allow its being changed into Anusvāra, and it is written so throughout in this grammar Ex *एव* *evam*, thus, (or *एयम्* *evam*)

Ex *किम् + करोषि* = *कि करोषि* (or *किञ्चरोषि*) *kim + karoshi* = *kim karoshi* (or *kñ karoshi*), What doest thou?

शत्रुम् + जहि = *शत्रुं जहि* (or *शत्रुञ्जहि*) *śatrum + jahi* = *śatruñ jahi* (or *śatruñ jahi*), kill the enemy

नदीम् + तरति = नदी तरति (or नदीन्तरति) *nadim + tarati = nadin tarati* (or *nadin tarati*), he crosses the river

गुरुम् + नमति = गुरु नमति (or गुरुन्मति) *gurum + namati = gurun namati* (or *gurun namati*) he salutes the teacher

किम् + फल = कि फल (or किम्फल) *kim + phalam = kin phalam* (or *kin phalam*), What is the use?

शास्त्रम् + मीमासते = शास्त्र मीमासते (or शास्त्रमीमासते) *śāstram + mīmāṣate = śāstram mīmāṣate* (or *śāstram mīmāṣate*), he studies the book

Before य y, ल l, व v

सत्वरम् + याति = सत्वर याति (or सत्वरयाति) *satvaram + yati = satvarayati* (or *satvarayati*), he walks quickly

विद्याम् + लभते = विद्या लभते (or विद्यालभते) *vidyam + labhate = vidyalabhate* (or *vidyalabhate*), he acquires wisdom

तम् + वेद = त वेद (or तव्वेद) *tam + veda = tam veda* (or *taṁ veda*), I know him

Before र r, श s, प sh, स s, ह h

करुणम् + रोदिति = करुण रोदिति *karunam + roditi = karunam roditi*, he cries pitcously

शय्यायाम् + शत = शय्याया शते *śayyayam + śete = śayyayam śete* he lies on the couch

मोक्षम् + सेवेत = मोक्ष सेवेत *mokṣham + seveta = mokṣham seveta* let a man cultivate spiritual freedom

मधुरम् + हसति = मधुर हसति *madhuram + hasati = madhuram hasati*, he laughs sweetly

§ 79 Final म m before ह h if ह h be immediately followed by न n, म m, य y, ल l, व v may be treated as if it were immediately followed by these letters See, however, § 77

ए० किम् + ह्रते = कि ह्रते or किह्रते *kim + hrate = kin hrate or kin hrate*, What does he hide?

किम् + ह्य = कि ह्य or किं ह्य *kim + hyah = kin hyah or kiṁ hyah*, What about yesterday?

किम् + हलयति = कि हलयति or किहलयति *kim + hmalayati = kin hmalayati* or *kinhmalayati* What does he move?

§ 80 If क kṛ is preceded by the preposition सम sam, an स s is inserted, and म m changed to Anusvara

ए० सम + कृत = सकृत *sam + kṛtaḥ = saṁskṛtaḥ* hallowed.

§ 81 In सम्राज samraj, nom सम्राट samrat, king, म m is never changed

Visarga and Final ऋ and ॠ

§ 82 The phonetic changes of final sibilants which are considered the most difficult, may be reduced to a few very simple rules. It should only be borne in mind

- 1 That there are really five sibilants, and not three, that the signs for the guttural and labial sibilants became obsolete, and were replaced by the two dots () which properly belong to the Visarga only, i. e. to the unmodified sibilant
- 2 That all sibilants and Visarga are surd, and that their proper corresponding sonant is the ॠ ॠ

§ 83 The only sibilant which can be final in *pausu* is the Visarga. If Visarga is followed by a surd letter, it is changed into the sibilant of that class to which the following surd letter belongs

It should be observed, however, that the guttural and labial sibilants are now written by .h, and that the same sign may also be used instead of any sibilant, if followed by a sibilant

एत तत + काम = तत काम (originally ततॠकाम) *tatah + kamaḥ = tatah kamaḥ* (originally *tataḥkamaḥ*), hence love

पूर्णे + चन्द्र = पूर्णेचन्द्र *pūrṇaḥ + chandrah = pūrṇaś chandrah*, the full moon

तरो + छाया = तरोच्छाया *taroḥ + chhaya = taroś chhaya*, the shade of the tree

भीत + दलति = भीतदलति *bhītaḥ + talati = bhītashtalati*, the frightened man is disturbed

भग्न + ठक्कुर = भग्नठक्कुर *bhagnah + thakkurah = bhagnashthakkurah*, the broken idol

नद्या + तीर = नद्यालीर *nadyaḥ + tiram = nadyastiram*, the border of the river

नद्या + पार = नद्या पार (originally नद्याॠपार) *nadyaḥ + param = nadyaḥ param* (originally *nadyaḥparam*), the opposite shore of a river

Visarga before sibilants

सुप्त + शिशु = सुप्तशिशु or सुप्त शिशु *suptaḥ + śiśuḥ = suptaś śiśuḥ* or *suptaḥ śiśuḥ*, the child sleeps

भाग + षोडश = भागषोडश or भाग षोडश *bhagaḥ + śoḍaśaḥ = bhagaś śoḍaśaḥ* or *bhagaḥ śoḍaśaḥ*, a sixteenth part

प्रथम + सर्ग = प्रथमसर्ग or प्रथम सर्ग *prathamah + sargah = prathamah-sargah* or *prathamah sargah*, the first section

Note 1—If Visarga is followed by an initial त् *ts*, it is not necessarily changed into dental स् *s*, but may remain Visarga, as if followed by स् *s*

Ex शठ + त्सरति = शठ त्सरति *śathah + tsaratī = śathah tsaratī*, a wicked man cheats

क + त्सरु = क त्सरु *kah + tsaruh = kah tsaruh*, Which is the handle of the sword?

Note 2—If, on the contrary, Visarga is followed by a sibilant with a surd letter, the Visarga is frequently dropt in MSS (Paṇ VIII 3 36, v)

Ex देवा + स्य = देवा स्य or देवा स्य *devah + stha = dei ih stha* or *deva stha*, you are gods, (also देवास्य *devas stha*)

हरि + स्फुरति = हरि स्फुरति or हरि स्फुरति *harīh + sphuratī = harīh sphuratī* or *harī sphuratī*, Hari appears

Note 3—If nouns ending in इस् *is* or उस् *us*, like हरि *harīh* or धनु *dhanuh* are followed by words beginning with क *k*, छ *kh*, प *p* फ *ph*, and are governed by these words, प् *sh* may be substituted for final Visarga सर्पिषिपिबति or सर्पिषिपिबति *sarpishpibati* or *sarpīh pibati*, he drinks ghee, but तिष्ठतु सर्पिषिपिबत् *tishṭhatu sarpīh, piba tvam udakam* let the ghee stand drink thou water

§ 84 If final Visarga is followed by a sonant letter, consonant or vowel the general rule is that it be changed into र *r* (See however, § 86) This rule admits, however, of the following exceptions

- 1 If the Visarga is preceded by अ *a* and followed by a sonant letter (vowel or consonant), the Visarga is dropt
- 2 If the Visarga is preceded by अ *a* and followed by any vowel except अ *a*, the Visarga is dropt.
- 3 If the Visarga is preceded by अ *a*, and followed by a sonant consonant, the Visarga is dropt and the अ *a* changed to ओ *o*
- 4 If the Visarga is preceded by अ *a* and followed by अ *a* the Visarga is dropt अ *a* changed into ओ *o* and the initial अ *a* elided The sign of the elision is ऽ, called *Atagraha*

Examples of the general rule

कवि + अय = कविरय *kavih + ayam = kavirayam*, this poet

रवि + उदेति = रविरुदेति *ravih + udeṭi = ravir udeṭi*, the sun rises

गौ + गच्छति = गौरगच्छति *gauh + gachchhati = gaur gachchhati* the ox walks

विष्णु + जयति = विष्णुर्जयति *viṣṇuh + jayati = viṣṇur jayati*, Vishnu is victorious

पशो + बध् = पशोर्बध् *paśoh + bandhah = paśorbandhah* the binding of the cattle

मुहु + मुहु = मुहुर्मुहु *muhuh + muhuh = muhurmuuhuh*, gradually

वायु + याति = वायुर्वाति *vayuh + vāti = vayur vāti*, the wind blows

शिशु + हसति = शिशुर्हसति *śiśuh + hasati = śisur hasati* the child laughs

नि + धन = निर्धन *nīh + dhanah = nirddhanah*, without wealth

दुः + नीतिः = दुर्नीतिः *duh + nītiḥ = durnītiḥ*, of bad manners.

ज्योतिः + भिः = ज्योतिर्भिः *jyotiḥ + bhīḥ = jyotirbhīḥ*, instrum. plur.

Examples of the first exception :

अश्वाः + अमी = अश्वा अमी *āsvāḥ + amī = āsvā amī*, these horses.

• आगताः + अृषयः = आगता अृषयः *āgatāḥ + ṛishayah = āgatā ṛishayah*, the poets have arrived.

हताः + गजाः = हता गजाः *hatāḥ + gajāḥ = hatā gajāḥ*, the elephants are killed.

उन्नताः + नगाः = उन्नता नगाः *unnatāḥ + nagāḥ = unnatā nagāḥ*, the high mountains.

छात्राः + यतंते = छात्रा यतंते *chhātrāḥ + yatante = chhātrā yatante*, the pupils strive.

मासः + भिः = मासिः *māsḥ + bhīḥ = māsibhīḥ*, instrum. plur. of मास *mās*, moon.

Examples of the second exception :

कुतः + आगतः = कुत आगतः *kutah + āgataḥ = kuta āgataḥ*, Whence come?

कः + एषः = क एषः *kah + eṣah = ka eṣah*, Who is he?

कः + अृषिः = क अृषिः *kah + rishih = ka rishih*, Who is the poet?

मनः + आदि = मन आदि *manah + ādi = mana ādi*, beginning with mind.

Examples of the third exception :

शोभनः + गंधः = शोभनो गंधः *śobhanah + gandhah = śobhano gandhah*, a sweet scent.

नूतनः + घटः = नूतनो घटः *nūtanah + ghaṭah = nūtano ghaṭah*, a new jar.

मूर्धन्यः + शकारः = मूर्धन्यो शकारः *mūrdhanyah + nakārah = mūrdhenyo nakārah*, the lingual *n*.

निर्वानः + दीपः = निर्वानो दीपः *nirvānah + dīpah = nirvāno dīpah*, the lamp is blown out.

अतीतः + मासः = अतीतो मासः *atītah + māsah = atīto māsah*, the past month.

कृतः + यत्नः = कृतो यत्नः *kṛtah + yatnah = kṛto yatnah*, effort is made

मनः + रमः = मनोरमः *manah + ramah = manoramah*, (a compound), pleasing to the mind, delightful.

मनः + भिः = मनोभिः *manah + bhīḥ = manobhīḥ*, instrum. plur.

Examples of the fourth exception :

नरः + अयं = नरोऽयं *narah + ayam = naro 'yam*, this man

वेदः + अधीतः = वेदोऽधीतः *vedah + adhītah = vedo 'dhītah*, the Veda has been read.

अयः + अस्त्रं = अयोऽस्त्रं *ayah + astram = ayo 'stram*, an iron-weapon.

§ 85 There are a few words in which the final letter is etymologically *r* ^{*}.

* It is called रजातो विभक्तिः *rajāto vibhaktiḥ*, the Visarga produced from *r*. It occurs, preceded by अ, in पुनः *punaḥ*, again, प्रातः *prātah*, early, अंतः *antah*, within; स्वः *svah*, heaven; in the voc sing of nouns in अृषि, ex पिता *pitah*, father, from पित्र *pitṛ*, &c, and in verbal forms such as अजागर् *ajāgar*, 2 3 sing impf of जागृ *jāgr*.

This *ṛṛ*, as a final, is changed into Visarga, according to § 82, and it follows all the rules affecting the Visarga except the exceptional rules § 84 2, 3, 4, i.e. if preceded by *अ a*, and followed by any sonant letter, vowel or consonant, the *ṛṛ* is retained

- Ex पुन + अपि = पुनरपि *punah + api = punarapi*, even again
 भ्रातृ + एव = भ्रातरेव *prutah + eva = prutareva*, very early
 भ्रातृ + देहि = भ्रातदेहि *bhrutah + dehi = bhrutar dehi*, Brother, give!

§ 86 No *ṛṛ* can ever be followed by another *ṛṛ*. Hence final Visarga, whether etymologically *स s* or *ṛṛ*, if followed by initial *ṛṛ*, and therefore by § 84 changed to *ṛṛ*, is dropt, and its preceding vowel lengthened

- Ex विधु + राजते = विधु राजते *vidhuh + rajate = vidhū rajate*, the moon shines
 भ्रातृ + रक्ष = भ्रातरक्ष *bhrutah + raksha = bhratar raksha*, Brother, protect!
 पुन + रोगी = पुनरोगी *punah + rogi = punar rogi*, ill again

These are the general rules on the Sandhi of final Visarga, *स s* and *ṛṛ*. The following rules refer to a few exceptional cases

§ 87 The two pronouns *स sah* and *एष eshaḥ*, thus, become *स sa* and *एष esha* before consonants and vowels, except before short *अ a* and at the end of a sentence

- Ex स + ददाति = स ददाति *sah + dadati = sa dadati*, he gives
 स इन्द्र = स इन्द्र *sah indrah = sa indrah*, this Indra. The two vowels are not liable to Sandhi

But स + अभवत् = सोऽभवत् *sah + abhavat = so 'bhavat*, he was
 मृत सः *mritah sah*, he is dead

Sometimes Sandhi takes place, particularly for the sake of the metre. Thus *स एष sa esha* becomes occasionally *सैष saisha*, he, this person. *स इन्द्र sa indrah* appears as *सेन्द्र sendrah* (Pan VI 1, 134)

The pronoun *स्य syah*, he, follows the same rule optionally in poetry (Pan VI 1, 133)

§ 88 भो *bhoh*, an irregular vocative of *भवत् bhavat*, thou, drops its Visarga before all vowels and all sonant consonants

- Ex भो + ईशान = भो ईशान *bhoh + īśana = bho īśana* Oh lord!
 भो + देवा = भो देवा *bhoh + devah = bho devah*, Oh gods!

The same applies to the interjections *भगो bhagoh* and *अघो aghoh*, really irregular vocatives of *भगवत् bhagavat*, God, and *अघवत् aghavat*, sinner

§ 89 Numerous exceptions, which are best learnt from the dictionary, occur in compound and derivative words. A few of the more important may here be mentioned

I. Nouns in अस् as, इस् is, उस् us, forming the first part of a Compound.

1. Before derivatives of कृ *kṛi*, to do (e.g. कर *kara*, कार *kāra*), before derivatives of कम् *kam*, to desire (e.g. कान्त *kānta*, काम *kāma*), before बस *kaṁsa*, goblet, कुम्ब *kumbha*, jar, पात्र *pātra*, vessel, कुश *kuśa*, counter, कर्ण *karni*, ear, the final Visarga of bases in अस् as is changed to स् s. (Pāṇ. VIII. 3, 46.)

Ex. त्रेयः + करः = त्रेयस्करः *treyaḥ + karaḥ = treyaskarah*, making happy.

अहः + करः = अहस्करः *ahah + karaḥ = ahaskarah*, sun.

अयः + कुम्भः = अयस्कुम्भः *ayaḥ + kumbhaḥ = ayaskumbhaḥ*, iron-pot.

There are several words of the same kind—which are best learnt from the dictionary—in which the Visarga is changed into dental sibilant. (Pāṇ. VIII. 3, 47.)

Ex. अधः + पदं = अधस्पदं *adhah + padam = adhaspadam*.

दिवः + पतिः = दिवस्पतिः *divah + patih = divaspatih*, lord of heaven.

वाचः + पतिः = वाचस्पतिः *vāchaḥ + patih = vāchaspatih*, lord of speech.

भाः + करः = भास्करः *bhāḥ + karaḥ = bhāskarah*, sun, &c.

2. Nouns in इस् is and उस् us, such as हविः *havah*, धनुः *dhanuḥ*, &c., before words beginning with क् *k*, ख् *kh*, प् *p*, and फ् *ph*, always take स् s. (Pāṇ. VIII. 3, 45.)

Ex. सर्पिः + पानं = सर्पिष्पानं *sarpīḥ + pānam = sarpiṣpānam*, ghee-drinking.

आयुः + कामः = आयुष्कामः *āyuh + kāmah = āyushkāmah*, fond of life.

Note.—भ्रातृपुत्रः *bhrātṛputrah*, nephew, is used instead of भ्रातुः पुत्रः *bhrātuh putrah*, the son of the brother.

II. Words in अस् as, इस् is, उस् us, treated as Prepositions.

1. The words नमः *namah*, पुरः *purah*, तिरः *tirah*, if compounded prepositionally with कृ *kṛi*, change Visarga into स् s. (Pāṇ. VIII. 3, 40.)

Ex. नमः + कारः = नमस्कारः *namah + kārāḥ = namaskarah*, adoration; (but नमः कृत्वा *namah kṛitvā*, having performed adoration.)

पुरः + कृत = पुरस्कृत *purah + kṛitya = puraskṛitya*, having preferred.

तिरः + कारी = तिरस्कारी *tirah + kārī = tiraskārī*, despising. In तिरः *tirah* the change is considered optional. (Pāṇ. VIII. 3, 42.)

2. The words निः *nih*, दुः *duḥ*, वहिः *vahih*, अविः *āvih*, प्रादुः *prāduḥ*, चतुः *chatuh*, if compounded with words beginning with क् *k*, ख् *kh*, प् *p* or फ् *ph*, take स् s instead of final Visarga. (Pāṇ. VIII. 3, 41.)

Ex. निः + कामः = निष्कामः *nih + kāmah = nishkāmah*, loveless.

निः + फलः = निष्फलः *nih + phalah = nishphalah*, fruitless.

अविः + कृतं = अविकृतं *āvih + kṛitam = āvishkṛitam*, made manifest.

दुः + कृतं = दुष्कृतं *duḥ + kṛitam = dushkṛitam*, badly done, criminal.

चतुः + कोणं = चतुष्कोणं *chatuh + koṇam = chatuṣkoṇam*, square.

III. Nouns in अस् as, इस् is, उस् us, before certain Taddhita Suffixes.

1. Before the Taddhita suffixes मत् *mat*, वत् *vat*, विन् *vin*, and वल *vala*, the final स् *s* appears as श् *sh* or प् *sh* (§ 100).

Ex. तेजः + विन् = तेजस्विन् *tejah + vin = tejasvin*, with splendour.

ज्योतिः + मत् = ज्योतिष्मत् *jyotih + mat = jyotishmat*, with light.

रजः + वल = रजस्रल *rajah + vala = rajasala*, a buffalo.

2. Before Taddhita suffixes beginning with त् *t*, the स् *s*, preceded by इ *i* or उ *u*, is changed into श् *sh*, after which the त् *t* becomes ट् *t*.

Ex. अर्चिः + त्वं = अर्चिष्ट्वं *archih + tvam = archishtvam*, brightness.

चतुः + तयं = चतुष्टयं *chatuh + tayam = chatushṭayam*, the aggregate of four.

3. Before the Taddhita suffixes पाश *pāsa*, कल्प *kalpa*, क *ka*, and in composition with the verb काम्यति *kāmyati*, nouns in अस् *as* retain their final स् *s*, while nouns in इस् *is* and उस् *us* change it into श् *sh* (§ 100).

Ex. पयः + पाशं = पयस्पाशं *payah + pāsam = payaspāsam*, bad milk.

पयः + कल्पं = पयस्कल्पं *payah + kalpam = payaskalpam*, a little milk.

यशः + कः = यशस्कः *yaśah + kah = yaśaskah*, glorious.

यशः + काम्यति = यशस्काम्यति *yaśah + kāmyati = yaśaskāmyati*, he is ambitious.

सर्पिः + पाशं = सर्पिष्पाशं *sarpih + pāsam = sarpiṣpāsam*, bad ghee.

सर्पिः + कल्पं = सर्पिष्कल्पं *sarpih + kalpam = sarpiṣkalpam*, a little ghee.

धनुः + कः = धनुष्कः *dhanuh + kah = dhanushkah*, belonging to the bow.

धनुः + काम्यति = धनुष्काम्यति *dhanuh + kāmyati = dhanushkāmyati*, he desires a bow.

§ 90. Nouns ending in radical र् *r* (§ 85) retain the र् *r* before the सु *su* of the loc. plur., and in composition before nouns even though beginning with surds.

Ex. वार् + सु = वार्षु *vār + su = vārshu*, in the waters.

गिर् + पतिः = गीर्पतिः *gir + patih = gīrpatih*, lord of speech.

In compounds, however, like गीर्पतिः *gīrpatih*, the optional use of Visarga is sanctioned (Pāṇ. VIII. 2, 70, v.), and we meet with गीःपतिः *gīḥpatih*, धूःपतिः *dhūḥpatih*, and धूर्पतिः *dhūrpatih*, स्वःपतिः *svaḥpatih* and स्वर्पतिः *svarpatih*, lord of heaven; अहःपतिः *ahahpatih* and अहर्पतिः *aharpatih*, lord of the day.

अहर् *ahar*, the Pada base of अहन् *ahan*, day, is further irregular, because its final र् *r* is treated like स् *s* before the Pada-terminations, and in composition before words beginning with र् *r* hence अहः + भिः = अहोभिः *ahah + bhīh = ahobhīh*; अहः + सु = अहःसु *ahah + su = ahahsu*; अहः + रात्रः = अहोरात्रः *ahah + rātrah = ahorātrah*, day and night. (Pāṇ. VIII. 2, 68, v.)

§ 91 च *chh* at the beginning of a word, after a final short vowel and after the particles आ *ā* and मा *mā*, is changed to छ *chchh*

Ex तव + छाया = तव छाया *tava + chhāyā = tava chchhāyā*, thy shade
 मा + चिदत् = मा चिदत् *mā + chhidat = mā chchhidat*, let him not cut
 आ + छादयति = आच्छादयति *ā + chhadayati = achchhādayati*, he covers

After any other long vowels, this change is optional

यदरीच्छाया or यदरीच्छाया *badarīchhaya* or *badarīchchhāyā* shade of Badaris

In the body of a word, the change of च *chh* into छ *chchh* is necessary both after long and short vowels

Ex इच्छति *ichchhati*, he wishes म्लेच्छ *mlechchhah*, a barbarian (Pan १। १, ७३-७६)

§ 92 Initial श *ś*, not followed by a hard consonant, may be changed into च *chh*, if the final letter of the preceding word is a hard consonant or म् *m* (for न् *n*)

Ex वाक + शत = वाक्शत or वाक्क्षत *vāk + śatam = vākśatam* or *vākchhatam*, a hundred speeches

परित्राद + शेते = परित्राद शेते or परित्रादक्षेते *parivrat + śete = parivrat śete* or *parivrat chhete*, the beggar lies down

महत् + शकट = महत्शकट or महत्क्षकट *mahat + śakam = mahach śakam* or *mahach chhakam*, a great car

धावन + शश = धावन्शश or धावन्क्षश *dhatan + śaśah = dhavañ śaśah* or *dhan chhaśah*, a running hare

अप + शब्द = अपशब्द or अपक्षब्द *ap + śabdah = ap śabdah* or *apchhabdah*, the sound of water

§ 93 If ह *h*, घ *gh*, ट *ṭh*, ध *dh*, or भ *bh* stand at the end of a syllable which begins with ग् *g*, ङ् *ṅ*, द् *ḍ*, or ब् *b*, and lose their aspiration as final or otherwise, the initial consonants ग् *g*, ङ् *ṅ*, द् *ḍ*, or ब् *b* are changed into घ् *gh*, ट् *ṭh*, ध् *dh*, भ् *bh*

Ex दुह *duh*, a milker, becomes धुह *dhuh*

विश्वगुप् *viśvagudh*, all attracting, becomes विश्वघुत् *viśvaghut*

बुध् *budh*, wise, becomes भुत् *bhut*

Table showing the Combination of Final with Initial Consonants.

FINAL.	I.	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17
INITIAL.	क	ख	ग	घ	ङ	च	छ	ज	झ	ञ	ट	ठ	ड	ढ	ण	त	थ
I. क्	क(ग)	ग	गा	...	ग	ग	गङ्	...	ग	ग	गङ्	...	ग	ग	गङ्	...	ग
II. ख्	...	ख	खा	...	...	...	...	...	...	...	...	...	...	...	...	...	...
III. ग्	ग(ख)	ख	गा	...	ग	ग	गङ्	...	ग	ग	गङ्	...	ग	ग	गङ्	...	ग
IV. घ्	...	घ	घा	...	...	...	...	...	...	...	...	...	...	...	...	...	...
V. ङ्	ङ(घ)	घ	ङा	...	ङ	ङ	ङङ्	...	ङ	ङ	ङङ्	...	ङ	ङ	ङङ्	...	ङ
VI. च्	...	च	चा	...	...	...	...	...	...	...	...	...	...	...	...	...	...
VII. छ्	च(ङ)	ङ	चा	...	च	च	चङ्	...	च	च	चङ्	...	च	च	चङ्	...	च
VIII. ज्	ज(च)	च	जा	...	ज	ज	जङ्	...	ज	ज	जङ्	...	ज	ज	जङ्	...	ज
IX a. ङ and ट exc. ष; and षा:	...	ङ	ङा	...	...	...	...	...	...	...	...	...	...	...	...	...	...
IX b. षा: ष (not षट्)	...	ष	षा	...	...	...	...	...	...	...	...	...	...	...	...	...	...

Note—I. The sign ... means that no change takes place in the initial or final letter. II. The sign [॰], before a letter, indicates that it is preceded by a short; the sign ^ॱ, that it is preceded by a long vowel; the sign ॱ, that the letter is to be elided. III. In col. IX b, *id.* means that the form is the same as in col. IX a.

IV. The sign ^ॱ is used to distinguish the real and necessary from the optional Anuvāra.

NATI, or Change of Dental न् n and स् s into Lingual श् n and प् sh

§ 95 In addition to the rules which require the modification of certain letters at the beginning and end of words, there are some other rules to be remembered which regulate the transition of dental न् n and स् s into lingual श् n and प् sh in the body of words. Beginners should try to impress on their memory these rules as far as they concern the change of the dental nasal and sibilant into the lingual nasal and sibilant in simple words with regard to compound nouns and verbs, the rules are very complicated and capricious, and can only be learnt by long practice

Change of न् n into श् n

§ 96 The dental न् n, followed by a vowel, or by न् n, म m, य y, and प् p, is, in the middle of a word, changed into the lingual श् n if it is preceded by the linguals च् ch, छ् ch, र् r, or प् sh. The influence of these letters on a following न् n is not stopt by any vowel, by any guttural (क k, ख kh, ग g, घ gh, ङ n, ह h, ञ m), or by any labial (प p, फ ph, ब b, भ bh, म m, व v), or by य y, intervening between the linguals and the न् n

Ex नृ + ना = नृणा nrī + nām = nrīnām, gen plur of नृ nrī, man

कर्ण karnah, ear

दूषण dūshanam, abuse

वृहण vṛhanam, nourishing, (ह h is guttural and preceded by Anusvāra)

अकेण arkena, by the sun, (क k is guttural)

गृह्णाति grīṇati, he takes, (ह h is guttural)

क्षिप्नुः kṣhipnuḥ, throwing, (प p is labial)

प्रेम्णा preṃṇa, by love, (म m is labial)

ब्रह्मण brahmāṇah, (ह h is guttural, म m is labial, and न् n followed by य y)

निष्णः niṣhanah, (न् n is followed by न् n, which is itself afterwards changed to श् sh)

अक्षयन् akṣhamat, (श् n is followed by य y)

प्रायेण prayeṇa, generally, (य y does not prevent the change)

But अर्चन archanā, worship, (र् ch is palatal)

अर्णवेन arṇaṇena, by the ocean (र् n is lingual)

दर्शन darśanam, a system of philosophy, (र् ṣ is palatal)

अर्धेन ardheṇa, by half, (र् dh is dental)

कुर्यति kuryanti, they do, (न् n is followed by र् r)

रामान् ramān, the Rāmas, (न् n is final)

Note.—रुग्ण rugṇah like वृक्ण vṛkṇah (Pāṇ १। १, १६) should be written with श् sh. The र् g is no protection for the न् n. Thus अग्नि agni has to be especially mentioned as an exception for not changing its न् n into श् sh in compounds, such as शरग्नि śaragṇi (Pāṇ Gaṇa kṣabhdhādi)

§ 97 The न् n of नु nu, the sign of the Su conjugation, and the न् n of ना nî, the sign of the Kri conjugation, are not changed into र्न् n in the two verbs तृप् *trip* and क्षुब् *kshubh* (Pan VIII 4, 39) Hence

तृप्नोति *tripnoti*, he pleases * क्षुब्धति *kshubdhñti*, he shakes

But शृणोति *śṛṇoti*, he hears पुष्पाति *puṣṇati*, he nourishes

क्षुब्धन् *kshubdhana*, imper shake

Table showing the Changes of न् n into र्न् n

च् <i>ṛi</i> ,	in spite of intervening Vowels, Gutturals (including ह <i>h</i> and Anusvāra), Labials (including य <i>y</i>), and य <i>y</i> ,	change	if there follow Vowels, or
च् <i>ri</i> ,		न् <i>n</i>	न <i>n</i> ,
र् <i>r</i> ,		into	म् <i>m</i> ,
प् <i>sh</i> ,		र्न् <i>n</i>	य <i>y</i> , र <i>r</i>

§ 98 The changes here explained of न् n in the middle of simple words, (whether it belongs to a suffix or a termination) are the most important to remember But न् n is likewise liable to be changed into र्न् n when it occurs in the second part of a compound the first part of which contains one of the letters च् *ṛi*, च् *ri*, र् *r*, or प् *sh*, and particularly after certain prepositions Here, however, the rules are much more uncertain, and we must depend on the dictionary rather than on the grammar for the right employment of the dental or lingual nasals The following rules are the most important

- The change of न् n into र्न् n does not take place unless the two members of the compound are combined so as to express a single conception Hence चार्धं *bārdhri*, a leathern thong + नास *nasa*, nose, gives चार्धनास *bārdhrīnasa*, if it is the name of a certain animal, according to Wilson, of a goat with long ears, according to others, of a rhinoceros, or a bird (Unādi Sūtras, ed Aufrecht, s v Pan VIII 4 3) But चर्मन् *charman*, leather, + नासिका *nasika*, nose, gives चर्मनासिक *charmanasikah*, if it means having a leathern nose An important exception is सर्वनामन् *sarvanaman*, a technical term for pronouns, (सर्व *sarī* being the first in their list,) which Panini himself employs with the dental न् n only (Pan I 1, 27) Other proper names not following the general rule, are त्रिनयन *trinayanah*, three-eyed, name of Śiva, रघुनन्दन *raghunandanah*, name of Rama, स्वर्धनु *svardhanuh*, name of Rahu, &c

* In the Veda we find तृप्नुहि *tripnuhi* Rv II 16 6 तृप्नुय *tripnuay* Rv III 42, 2

Words to be remembered

अग्रणी *agranīh*, first, principal, from अग्र *agra*, front, and नी *nī*, to lead
ग्रामणी *grāmanīh*, head borough, from ग्राम *grāma*, multitude, and नी *nī*,
to lead

वृत्रह *vrtraghnah*, Indra, killer of Vritra, but वृत्रहण *vrtrahanam*, acc of
वृत्रहन् *vrtrahan* (Pan VIII 4, 12, 22)

गिरिन्दी or गिरिखदी *girinadi* or *girnadi*, mountain stream

पराह् *parahnam*, afternoon, from परा *parā*, over, and अहन् *ahan*, day, but
सर्वाह् *sarāhnanah*, the whole day, from सर्व *sarva*, all, and अहन् *ahan*,
day, and the same whenever the first word ends in अ a. (Pan VIII 4, 7)

There are minute distinctions, according to which, for instance, क्षीरपान *kshīrapānam* if it means the drinking of milk, or a vessel for drinking milk, क्स क्षीरपान *kamsah kshirapanah*, may be pronounced with dental or lingual न (न n or ख n), but if it is the name of a tribe who live on milk, it must be pronounced क्षीरपाख *kshīrapānah*, milk-drinking (Pan VIII 4, 9 and 10) In the same manner दर्भाहण *darbhārahanam*, a hay-cart, is spelt with lingual ख n while in ordinary compounds, such as इन्द्राहण *indrarahanam*, a vehicle belonging to Indra, the dental न् n remains unchanged (Pan VIII 4, 8)

2 In a compound consisting of more than two words the न् n of any one word can only be affected by the word immediately preceding Hence माषवापेण *māsha rapena*, by sowing beans, but माषकुम्भावेण *māsha kumbha rapena*, by sowing from a bean jar (Pan VIII 4, 38)

3 In a compound the change of न् n into ख n does not take place if the first word ends in न् g

Ex चक् + अयन = चगयन *ṛik + ayanam = ṛigayanam*

Some grammarians restrict this to proper names (Pan VIII 4, 3, 5)

Or if it ends in य sh, and the next is formed by a primary suffix with न् n

Ex नि + पान = निष्पान *nīh + pānam = nīshpānam*

यजु + पायन = यजुष्पायन *yajukh + pavanam = yajushpavanam* (Pan VIII 4, 35)

4 In compounds the न् n of nouns ending in न n, and the न् n of case-terminations, if followed by a vowel, are always liable to change

वीहिवापिन् *vrīhivāpin*, rice sowing may form the genitive वीहिवापिण *vrīhivāpinah*, but also वीहिवापिन *vrīhivāpinah*

वीहिवापि or वीहिवापिन् *vrīhivāpī* or *vrīhivāpinī*, nom plur neut.

वीहिवापेण or वीहिवापेन *vrīhivāpēna* or *vrīhivāpinēna*, instrum sing

Likewise feminines such as वीहिवापिनी or वीहिवापिनी *vrīhivāpinī* or *vrīhivāpinī* (Kāś 1 pīti VIII 4 11)

Note—The न् n of secondary suffixes, attached to the end of compounds, is, under the general conditions, always changed to य् y. Thus खरपः *kharaṇaḥ* (i.e. donkey-keeper) becomes खरपायः *kharaṇāyaḥ*, the descendant of *kharaṇa*. मातृभोगीयः *mātrubhogīyaḥ*, fit to be possessed by a mother, from मातृ *mātrī*, mother, and भोगः *bhogah*, enjoyment, with the adjectival suffix ईन् *īna* (*samāsānta*), is always spelt with य् n. (See also § 98 6) Again, while गर्गभगिनी *gargabhagīnī*, the sister of Garga, always retains its dental न् n, being an ordinary compound, गर्गभगिणी *gargabhagīnī* would have the lingual य् y, if it was derived from गर्गभगः *gargabhagah*, the share of Garga, with the adjectival suffix ईन् *īna*, fem. इनी *īnī*, enjoying the share of Garga. Words which after they have been compounded take a new suffix are treated in fact like single words (*samāśapada*), and therefore follow the general rule of § 96. (Pān VIII. 4, 3 kās-Vṛtti VIII. 4, 11, v)

5. If the second part of the compound is monosyllabic, then the change of a final न् n followed by a terminational vowel, or of a terminational न् n, is obligatory. (Pān. VIII. 4, 12.)

Ex. वृत्रहन् *vṛtrahan*, Vṛtra-killer; gen. वृत्रहणः *vṛtrahanah*.

सुरापः *surāṇaḥ*, drinking surā; nom. plur. neut. सुरापानि *surāpāni*.

क्षीरपः *kshīraṇaḥ*, drinking milk; instrum. sing. क्षीरेण *kshīreṇa*

6. If the second part of a compound contains a guttural, the change is obligatory, even though the second part be not monosyllabic. (Pān VIII. 4, 13)

Ex. हरिकामः *harikāmaḥ*, loving Hari; instrum. sing. हरिकामेण *harikāmena*.

शुष्कगोमयेण *śuṣhkagomayena*, instrum. sing. of शुष्कगोमय *śuṣhkagomaya*;

(शुष्क *śuṣhka*, dry, गोमय *gomaya*, dung)

- 7 Likewise after prepositions which contain an र् r, the न् n of primary affixes, such as अन् *ana*, अनी *anī*, अनीय *anīya*, इन् *in*, न *na* (if preceded by a vowel), and मान *māna*, is changed to य् n, but under certain restrictions. (Pān. VIII. 4, 29)

Ex. प्रवपणं *pravāpanam*, प्रमानं *pramānam*; प्राप्यमानं *prāpyamānam*.

While in these cases the change is pronounced obligatory, it is said to be optional after causative verbs (Pān. VIII. 4, 30), and after verbs beginning and ending in consonants with any vowel but अ *a* (Pān VIII. 4, 31); hence प्रवपणं and °नं *prayāpanam* and *prayāpanam*, प्रकोपणं or °नं *prakopenam* or *prakopanam*. Again, after verbs beginning in a vowel (not अ *a*) and strengthening their bases by nasalization, the change is necessary; it is forbidden in other verbs, not beginning with vowels, though they require nasalization: hence प्र + ईगनं = प्रेगणं *pra + īganam* = *preṅganam*; but प्र + कंपनं = प्रकपनं *pra + kaṇpam* = *prakampanam*. Lastly, there are several roots which defy all these rules, viz. भा *bhā*, भू *bhū*, पृ *pṛ*, कम् *kaṁ*, गम् *gaṁ*, प्याय् *pyāy*, वेप् *vep* hence प्रभानं *prabhānam* &c; never प्रभाणं *prabhāṇam*; प्रवेपनं *pravepanam*, never प्रवेपणं *pravepaṇam*.

- 8 After prepositions containing an र् r, such as अन्तर *antar*, निर *nir*, परा *parā*.

परि *pari*, and प्र *pra*, and after दुर *dur*, the change of न् *n* into ख् *n* takes place

- 1 In most roots beginning with न् *n* (Pan VIII 4, 14)

प्र + नमति = प्रणमति *pra + namati = pranamati*, he bows

परा + नुदति = परानुदति *para + nudati = paranudati*, he pushes away

अन्त + नयति = अन्तर्नयति *antah + nayati = antarnayati*, he leads in

प्र + नायक = प्रणायकः *pra + nayakah = pranayakah*, a leader

The roots which are liable to this change of their initial न् *n* are entered in the Dhātupāṭha, the list of roots of native grammarians, as beginning with ख् *n*. Thus we should find the root नम *nam* entered as खम् *nam*, simply in order thus to indicate its liability to change

- 2 In a few roots this change is optional if they are followed by Krit affixes, viz (Pan VIII 4, 33)

लिसि *lis*, to kiss, प्रलिसित्य or प्रनिसित्य *pranalisyam* or *pranislisyam*

लिक्ष् *liksh*, to kiss, प्रलिक्षण or प्रनिक्षण *pranikshanam* or *pranikshanam*

लिट् *lid*, to blame, प्रलिट् or प्रनिट् *pranindanam* or *pranindanam*

- 3 In a few roots the initial न् *n* resists all change, and these roots are entered in the Dhātupāṭha as beginning with न् *n*, viz. (Pan VI 1, 65, v)

नृत् *nrī*, to dance

नट *nand*, to rejoice

नर्द *nard*, to howl

नष्ट *nakk*, to destroy

नाद् *nāt*, to fall down, (Chur) *

नाप् *nāth*, to ask

नाध *nādh*, to beg

नृ *nrī*, to lead

ए॒ परिनर्तन *parinartanam* परिनन्दन *parinandanam*

- 4 The root नश् *nas*, to destroy, changes न् *n* into ख् *n* only when its श *s* is not changed to ष *sh* प्र + नश्यते = प्रणश्यते *pra + nasyate = pranasyate*, but प्र + नष्ट = प्रणष्ट *pra + nashṭah = pranashṭah*, destroyed. (Pan VIII 4, 36)

- 5 In the root अन् *an*, to breathe, the न् *n* is changed to ख् *n* if the र *r* is not separated from the न् *n* by more than one letter. Thus प्र + अनिति = प्राणिति *pra + aniti = prāṇiti*, he breathes, but परि + अनिति = पर्याणिति *pari + aniti = paryāṇiti*. The reduplicated aorist forms प्राणिशत् *prāṇishat*, the desiderative with परा *para* is पराणिशति *paranishati*. (Pan VIII 4, 19, 21)

- 6 In the root हन् *han*, to kill, the न् *n* is changed except where ह् *h* has to be changed to घ् *gh* (Pan VIII 4, 22). Thus प्र + हन्यते = प्रहण्यते *pra + hanyate = prahanyate*, he is struck down, अन्तर्हण्यते *antarhanyate* (Pan VIII 4, 24), but प्र + प्रति = प्रप्रति *pra + ghanati = praghanati*, they kill. Also प्रहणन *prahananam*, killing

* It is not नर्द *nar* to dance, but नृद् *nr* of the Chur class and hence written with नृ. J. n. 6 9 14h. Baum II p. 41 note

The change is optional again where न् n is followed by म् m or व् v. (Pân. VIII. 4, 23.) Thus ग्रहन्मि or ग्रहन्मि *prahanmi* or *prahanmi*; ग्रहन्वः or ग्रहन्वः *prahanvah* or *prahanvah*.

7. The न् n of नु nu of the Su and of न् n of the Kri conjugation is changed to श् sh in the verbs हि hi, to send, and मो mi, to destroy. (Pân. VIII. 4, 15)

Ex. ग्रहन्वन्ति *prahinvanti*; प्रमोहन्ति *pramohanti*.

8. The न् n of the termination क्षानि *āni* in the imperative is changeable. (Pân. VIII. 4, 16.) Thus प्र + भवति = प्रभवति *pra + bhavati = prabhavati*.

9. The न् n of the preposition नि ni, if preceded by प्र pra, परि pari, &c., is changed into श् sh before the verbs (Pân. VIII. 4, 17) गद् gad, to speak, नद् nad, to be happy, पत् pat, to fall, पद् pad, to go, the verbs called पु ghu, माद्* mā, to measure, मेद् me, to change, मो so, to destroy, हन् han, to kill, याद् yā, to go, वा vā, to blow, द्रा drā, to flee, प्सा psā, to cut, वप् vap, to weave, वह vah, to bear, शम् sam, to be tranquil (dā), चि chi, to collect, दिह dih, to anoint.

The same change takes place even when the augment intervenes. (Pân. VIII. 4, 17, v.)

प्रत्यगदत् *pranyagadat*; प्रत्यनदत् *pranyanadat*.

§ 99. In all other verbs except those which follow गद् gad, the change of नि ni after प्र pra, परि pari, &c., is optional.

प्रनिपचति or ग्रहिपचति *pranipachati* or *pranipachati*.

Except again in verbs beginning with क ka or ख kha, or ending in प sh (Pân. VIII. 4, 18), in which the न् n of नि ni remains unchanged.

प्रनिक्करोति *pranikkaroti*, प्रनिखादति *pranikhādati*, प्रनिपिनष्टि *pranipinashṭi*.

Change of स s into प sh

§ 100. A dental स s (chiefly of suffixes and terminations), if preceded by any vowel except अ, आ ā, or by क k, र r, ल l, is always changed into the lingual प sh, provided it be followed by a vowel, or by त t, थ th, न n, म m, य y, or व v; likewise by certain Taddhita suffixes, क ka, कल्प kalpa, पाप् pāpa, &c.

* Where it seemed likely to be useful, the Sanskrit roots have been given with their diacritical letters (*anubandhas*), but only in their Devanāgarī form. Pânini in enumerating the roots which change नि ni after प्र pra, प्रति prati, &c., into शि shi, mentions मी mā, but this, according to the commentaries, includes two roots, the root माद् mā(n), which forms मीमेते *mīmīte*, he measures, and the root मेद् me(n), which forms मयते *mayate*, he changes. Where in this grammar the transcribed form of a root differs from its Devanāgarī original, the additional letters may always be looked upon as diacritical marks employed by native grammarians. Sometimes the class to which certain verbs belong has been indicated by adding the first verb of that class in brackets. Thus *śam* (*div*) means *śamyati*, or *śam* conjugated like *div*, and not *śamyate*.

परि *pari*, and प्र *pra*, and after दुर *dur*, the change of न् n into ख् n takes place

- 1 In most roots beginning with न् n (Pan VIII 4, 14)

प्र + नमति = प्रणमति *pra + namati = pranamati*, he bows

पर + नुदति = परानुदति *para + nudati = paranudati*, he pushes away

अन्त + नयति = अन्तर्नयति *antah + nayati = antarnayati*, he leads in

प्र + नायक = प्रणायकः *pra + nayakah = pranayakah*, a leader

The roots which are liable to this change of their initial न् n are entered in the Dhātupāṭha, the list of roots of native grammarians, as beginning with ख् n. Thus we should find the root नम *nam* entered as खम् *nam*, simply in order thus to indicate its liability to change

- 2 In a few roots this change is optional if they are followed by Kṛt affixes, viz (Pan VIII 4 33) *

लिसि *lis*, to kiss, प्रलिसितव्यं or प्रलिसितव्य *pranlisitavyam* or *pranlisitavyam*

लिङ् *liksh*, to kiss, प्रलिङ्ख्य or प्रलिङ्ख्य *pranlikshanam* or *pranlikshanam*

लिङ् *lid*, to blame, प्रलिङ्गन or प्रलिङ्गन *pranindanam* or *pranindanam*

- 3 In a few roots the initial न् n resists all change, and these roots are entered in the Dhātupāṭha as beginning with न् n, viz. (Pan VI 1, 65, v)

नृत *nṛt* to dance

नन्द *nand* to rejoice

नर् *nard*, to howl

नष्ट *nakk*, to destroy

नाद् *nāt*, to fall down, (Chur) *

नाष् *nath*, to ask

नाध *nādhi* to beg

नृ *nṛi*, to lead

Ex परिमर्तन *parimartanam* परिमन्दन *parimandanam*

- 4 The root नश् *nas*, to destroy, changes न् n into ख् n only when its श s is not changed to ष sh. प्र + नश्यते = प्रणश्यते *pra + naśyate = pranasyate* but

प्र + नष्ट = प्रणष्ट *pra + naśtah = pranashtah*, destroyed. (Pan VIII 4, 36)

- 5 In the root अन् *an*, to breathe, the न् n is changed to ख् n if the र r is not separated from the न् n by more than one letter. Thus प्र + अति = प्राति *pra + anti = prānti*, he breathes, but परि + अति = पर्याति *pari + anti = paryanti*. The reduplicated norist forms प्राणिनात् *prāninaat* the desiderative with परा *para* is पराणिनिषति *paraniniṣati* (Pan VIII 4, 19, 21)

- 6 In the root हन् *han*, to kill, the न् n is changed except where ह h has to be changed to घ gh. (Pan VIII 4, 22) Thus प्र + हन्यते = प्रहण्यते *pra + hanyate = prahanyate*, he is struck down, अन्तर्हण्यते *antarkhanyate* (Pan VIII 4 24), but प्र + प्रति = प्रघ्नि *pra + ghnanti = praghñanti*, they kill. Also प्रहन् *prahanam*, killing

* It is not नद् *naḍ* to dance, but नृ *nṛ* of the Chur class and hence written with a ṛ. See also Pan VIII 4 33 note

The change is optional again where न् n is followed by म् m or य y (Pān. VIII 4, 23) Thus ग्रहन्नि or ग्रहयिन् *grahanmi* or *grahanmi*, ग्रहन्तः or ग्रहयन्तः *grahanvah* or *grahanvah*

7. The न् n of नु nu of the Su and of न् n of the Kṛi conjugation is changed to ण् n in the verbs हि hi, to send, and मी mi, to destroy (Pān. VIII 4, 15)

Ex. ग्रहयन्ति *grahayanti* प्रमीयन्ति *pramīyanti*

8 The न् n of the termination ज्ञानि *ñani* in the imperative is changeable (Pān. VIII 4, 16) Thus प्र + भयानि = प्रभयानि *pra + bhayani = prabhayāni*

9 The न् n of the preposition नि ni, if preceded by प्र pra, परि pari, &c, is changed into ण् n before the verbs (Pān. VIII 4, 17) गद् gad, to speak, नद् nad, to be happy, पत pat, to fall, पद pad, to go, the verbs called घु ghu, माड* mā, to measure, मेद् me, to change, मो so, to destroy, हन् han, to kill, या yā, to go, वा vā, to blow, द्रा dra, to flee, पश psā, to eat, यप yap, to weave, वह vah, to bear, शम sam, to be tranquil (du), चि chu, to collect, दिह dih, to anoint

The same change takes place even when the augment intervenes (Pān. VIII. 4, 17, v)

प्रत्यगदत् *pranyagadat*, प्रत्यनदत् *pranyanadat*.

§ 99 In all other verbs except those which follow गद् gad, the change of नि ni after प्र pra, परि pari, &c, is optional

प्रनिपचति or प्रणिपचति *pranipachati* or *pranipachati*

Except again in verbs beginning with क ka or ख kha, or ending in प sh (Pān. VIII 4, 18), in which the न् n of नि ni remains unchanged

प्रनिकरोति *pranikaroti* प्रनिखादति *pranikhādati* प्रनिपिनष्टि *pranipinashṭi*

Change of म् s into प् sh

§ 100 A dental म् s (chiefly of suffixes and terminations), if preceded by any vowel except अ, आ ā, or by क् k, ख् kh, ल् l, is always changed into the lingual प् sh, provided it be followed by a vowel, or by त t, थ th, न n, म m, य y, or व v likewise by certain Taddhita suffixes, क ka, कल्प kalpa, पाश paśa, &c

* Where it seemed likely to be useful the Sanskrit roots have been given with their diacritical letters (*anubandhas*) but only in their Devanāgarī form Pānini in enumerating the roots which change नि ni after प्र pra प्रति prati &c into णि ni mentions माड mā but this, according to the commentaries includes two roots the root माड mā(n) which forms मीमिती *mīmīti* he measures and the root मेद् me(n) which forms मयते *mayate* he changes Where in this grammar the transcribed form of a root differs from its Devanāgarī original the additional letters may always be looked upon as diacritical marks employed by native grammarians Sometimes the class to which certain verbs belong has been indicated by adding the first verb of that class in brackets Thus सम (dr) means *śamyati*, or *śam* conjugated like *dr*, and not *śamayate*

If Anusvāra* or Visarga or प् sh intervenes between the vowel and the स् s, the change into प् sh takes place nevertheless.

Ex. सर्पिस् *sarpis*, inflectional base; सर्पिः *sarpīh*, nom. sing. neut. clarified butter; instrum. सर्पिणा *sarpīṣhā*; nom. plur. सर्पिण्य *sarpīṣhi* (here the Anusvāra intervenes); loc. plur. सर्पिषु *sarpīṣhu* (here the Visarga intervenes); or सर्पिष्पु *sarpīṣshu* (here the प् sh intervenes).

वाद्य *vākshu*, loc. plur. of वाच् *vāch*, speech.

सर्वेशक् + सु = सर्वेशक्षु *sarvaśak + su = sarvaśakshu*, omnipotent.

चित्रलिक् (क्) + सु = चित्रलिक्षु *chitralikh (k) + su = chitralikshu*, painter.

गीर्षु *gīrshu*, loc. plur. of गिर् *gīr*, speech.

कमल् + सु = कमलक्षु *kamal + su = kamalshu*, naming the goddess Lakshmi.

मोक्षति *dhrokshyati*, fut. of द्रुह् *druh*, to hate; (here ह् *h* is changed to क् *k*, and the aspiration thrown on the initial द् *d*.)

पोष्यति *poṣhyati*, fut. of पुष् *puṣh*, to nourish; (here प् sh is changed into क् *k*.)

सर्पिः + कः = सर्पिष्कः *sarpīh + kaḥ = sarpīṣkah*; adj. formed by क *ka*, having clarified butter.

सर्पिः + तरः = सर्पितरः *sarpīh + tarah = sarpīṣtarah*; (here the त् *t* of तरः *tarah* is changed into द् *d*, as in § 89, III. 2.) If the penultimate vowel be long, no change takes place; गीस्तार *gīstārā*. (Pāṇ. VIII. 3, 101.)

सर्पिः + मत् = सर्पिष्मत् *sarpīh + mat = sarpīṣmat*, having clarified butter.

Table showing the Changes of स् s into प् sh.

Any Vowel except अ, आ ई, (in spite of intervening Anusvāra or Visarga or sibilant,) and क्, र्, ल् if immediately preceding.	change स् s into प् sh *	if there follow Vowels, or त् t, प् th, न् n, म् m, य् y, य् v.
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§ 101. The same rule produces the change of स् s into प् sh in roots beginning with स् s, if reduplicated, provided the vowel of the reduplicated syllable is not अ, आ ई: Ex. स्वप् *svap*, to sleep; Redupl. Perf. सुप्वाप् *sushvāpa*,

* The Anusvāra must not represent a radical nasal; hence पुंसु *punṣu*, not पुंशु *punṣhu*, loc. plur. of पुंस् *punṣ*, man; Paṇ. base पुंस् *pun*. (Pāṇ. VIII. 3, 58) The Śārasvatī prescribes पुंशु *punṣhu*. The स् s must not be a radical स् s, hence मुपिप्सी *mupīṣī*, because the स् s belongs to the root पिप् *piṣ*. (Pāṇ. VIII. 3, 59) Yet आशिष् *āśiṣh*, from root शस् *śas*. The rules do not apply to final स् s; hence अग्निस्तत्र *agnis tatra*. (Pāṇ. VIII. 3, 55)

I have slept सिद् स्रिध, Des सिधिस्रिध *sushitsatsi*. This rule is liable to exceptions

§ 102 Again, many roots beginning with स change it into श after prepositions requiring such a change, viz. अति *ati* over, अनु *anu*, after, अपि *api*, upon, अभि *abhi*, towards, नि *ni*, in, निरु *nir*, out, पर *para*, round प्रति *prati*, towards, वि *vi* away । ए अभि + स्तुति = अभिष्टुति *abhi + stuti* = *abhishtauti*, he praises. The same change takes place even after the augment has been added, in which case the स is really preceded by an अ । ए अभ्यष्टि *abhyashaut*, he praised. Some verbs, after these prepositions, keep the स in the reduplicated perfect । ए सिच *sich*, to sprinkle, अभिविचति *abhishtichati*, he sprinkles, अभिविचेष्ट *abhishtichecha* he has sprinkled. In the intensive सिच *sich* does not follow this rule, hence अभिसेचिष्यते *abhisichishyate* (Pan VIII 3 112), but in the desiderative स is changed, अभिसिचिष्यति *abhisishishyati*. Many other cases must be learnt from the dictionary or from Pāṇini.

§ 103 In order to give an idea of the minuteness of the rules as collected by native grammarians, and of the complicated manner in which these rules are laid down, the following extracts from Pāṇini have been subjoined, though they by no means exhaust the subject according to the views of native grammarians. It need hardly be added that beginners should not attempt to burden their memory with these rules though a glance at them may be useful by giving them an idea of the intricacies of Sanskrit grammar.

Native grammarians enumerate all monosyllabic verbs beginning with स, and followed by a vowel or by a dental consonant (likewise सिद् *sri*, सिद् *sri* स्वद् *svad*, स्रद् *sra*), as if beginning with श. Thus they write सिद् *shidh*, स्रि *shrid*, सि *shmi*. (Pan VI 1, 64)

This is not done with स्रप् *srap*, सृप् *sru*, स्र् *srl*, सृप् *sra* ये *st'as*, सेक् *sek*, स्र् *sra*, in order to show that their initial स is not liable to be changed into श under any circumstances.

They then give the general rule that this initial स is to be changed into श, in all these verbs, except सिद् *shidh* and सिद् *shrid*, (and according to some in ये *shyas*, Sur) unless where स is enjoined a second time.

Now स for श in these verbs is enjoined a second time

- 1 When a preposition, or what else precedes it, requires such permutation, according to general rules । ए + स्तुति = रिष्टुति *ri + stuti* = *rishhtauti* । सेक् *ser* forms सिचेष्ट *sichesha* in the reduplicated perfect.
- 2 In desideratives when the reduplicative syllable contains इ or उ or ए । सिद् *sri*, Des सिधिस्रिध *sishitsatsi*.

But if the स of the desiderative element must itself be changed to श,

the initial स s remains unchanged. सिध् *siddh*, सिधेयिषति *sidedhishati*. (Pān. VIII. 3, 61.)

Except in स्तु *stu*, and in derivative verbs in अय *aya*, where स s is changed to प् sh. लु *stu*, Des. लुष्टयति *lushṭishati*. सिष् *siddh*, Caus. सेधयति *sedhayati*, Des. सिधेयिषति *sishedhayishati*; but सुमृषति *sumriṣhati*. (VIII. 3, 61.)

Except again, in certain causatives, in अय *aya* (VIII. 3, 62), where स s is not changed into प् sh. सिद् *sidd*, सिन्नेदयिषति *siredayishati*. स्वद् *svad*, सिन्नादयिषति *sirādayishati*. मद् *sah*, सिन्नाहयिषति *sisahayishati*.

3. In certain verbs, after prepositions which require such a change, even when they are separated from the verb by the augment, viz. सु *su* (so), मू *śū* (tud), सो *so* (dir), स्तु *stu* (ad), लुभ् *lubbh* (bhū); or even if separated by reduplication, in the verbs म्या *śhṛ*, सेनय *senaya*, सिष् *siddh*, सिष् *sich*, संज् *śanj*, संज् *śrañj*, मद् *sad*, संम् *śambh*, सन् *śran*, सेत् *set*, (the last only after परि *pari*, नि *ni*, वि *vi*: VIII. 3, 65.)

After prepositions: अभिपुरोति *abhiṣhunoti*. अभिपुषति *abhiṣhurati*. अभिष्यति *abhiṣhyati*. परिशीति *parishīṭi*. परिशीते *parishīṭhate*. अभिषादयति *abhiṣādayati*. अभिषेजयति *abhiṣhejayati*. परिषेधति *pariṣedhati*. अभिषिषति *abhiṣiṣhati*. परिषजति *pariṣajati*. परिषजते *pariṣajate* (VIII. 3, 65). निषीदति *niṣīdati*, but प्रतिनीदति *pratīṣīdati* (VIII. 3, 65). अभिषाति *abhiṣābhāti* (VIII. 3, 67 and 114). Also अवहय *avahay* (VIII. 3, 68, in certain senses). वि and वदयति *vi* and *avadhayati* (VIII. 3, 69, in the sense of eating). परिषेते *pariṣete*.

स् is changed to श whenever ह becomes र् in nom तुरासाह *turāśāh*
acc तुरासाह *turāśaham* (Pan VIII 3, 56)

Change of Dental ष dh into Lingual ढ dh

§ 105 The ष *dh* of the second pers plur *Ātm* is changed to ढ *dh* in the reduplicated perfect, the nomst, and in षीध *śhīdhām* of the benedictive, provided the ष *dh*, or the षी *sh* of षीध *śhīdhām*, follows immediately an inflective root ending in any vowel but अ, आ ई. (Pan VIII 3, 78)

Ex कृ *kr* Perf चकृढे *chakṛidhe*

चु *chyu* Aor अच्योढ *achyodham*

मु *plu* Bened ओषोढ *ošoshīdhām*

Dat क्षिप् *kship* Aor अक्षिष्य *akṣhiṣḍham*

यज् *yaj* Bened यक्षीष्य *yakṣhīdhām*

* If the same terminations are preceded by the intermediate इ, and the इ be preceded by य, र, ल, ए, ह, the change is optional

Ex लु *lu* Perf लुलुषिष्ये *lulusiḍhe* or लुलुषिदे *lulusiḍhe*

लु *lu* Aor अलपिष्य *alapīḍham* or अलपिद् *alapīḍham*

लु *lu* Bened लपिषीष्य *lapīṣhīdhām* or लपिषीद् *lapīṣhīdhām*

But बुद् *budh* Aor अबोधिष्य *abodhiḍham*

Rules of Internal Sandhi

§ 106 The phonetic rules contained in the preceding paragraphs (§ 32-94) apply, as has been stated, to the final and initial letters of words (*padas*), when brought into immediate contact with each other in a sentence, to the final and initial letters of words formed into compounds, and to the final letters of nominal bases before the *Padā* terminations and before certain secondary or *Taddhita* suffixes, beginning with any consonant except य.

There is another class of phonetic rules applicable to the final letters of nominal (*pratilpadika*) and verbal bases (*dhatu*) before the other terminations of declension and conjugation, before primary or *Āpt* suffixes, and before secondary or *Taddhita* suffixes beginning with a vowel or य. Some of these rules are general and deserve to be remembered. But in many cases they either agree with the rules of Internal Sandhi, or are themselves liable to such numerous exceptions that it is far easier to learn the words or grammatical forms themselves as we do in Greek and Latin, than to try to master the rules according to which they are formed or supposed to be formed.

The following are a few of the phonetic rules of what may be called *Internal Sandhi*. The student will find it useful to glance at them without

endeavouring, however, to impress them on his memory After he has learnt that द्विष् *duṣh*, to hate, forms द्वेषि *diśhi*, I hate, द्वेषि *diśhi*, thou hatest, द्वेषि *diśhi*, he hates, अद्वेष *adveṣ*, he hated, द्विषद् *duṣḍ*, Hate! द्विष *duṣ*, a hater, द्विषद् *duṣḍ*, of a hater, द्विषद् *duṣḍ*, among haters—he will refer back with advantage to the rules, more or less general, which regulate the change of final *ṣ* into *k*, *t*, *d*, &c, but he will never learn his declensions and conjugations properly, if, instead of acquiring first the paradigms as they are, he endeavours to construct each form by itself, according to the phonetic rules laid down in the following paragraphs

1 Final Vowels

§ 107 No hiatus is tolerated in the middle of Sanskrit words Words such as प्रयोग *praiṣga*, fore-yoke, तिलक *tilak*, sieve, are isolated exceptions The hiatus in compounds, such as पुरस्तात् *puraṣṭa*, going in front, नामउक्ति *nama uktiḥ*, saying of praise, which is produced by the elision of a final *ṣ* before certain vowels has been treated of under the head of External Sandhi (§ 84 2)

§ 108 Final *ṣ* and *ā* coalesce with following vowels according to the general rules of Sandhi

- हुद + अस्ति *tuda + asti* = हुदस्ति *tud asti*, I beat
- हुद + इ *tuda + i* = हुदे *tude*, I beat, *Ātm*
- दान + इ *dāna + i* = दाने *dāne*, in the gift
- दान + ई *dāna + ī* = दाने *dāne*, the two gifts

If we admit the same set of terminations after bases ending in consonants and in short *ṣ* *a*, it becomes necessary to lay down some rules requiring final *ṣ* *a* to be dropt before certain vowels Thus if अस्ति *asti* is put down as the general termination of the acc sing, as in वाच *ich asti*, it is necessary to enjoin the omission of final *ṣ* *a* of शिर *śira* before the *ṣ* *am* of the acc sing, in order to arrive at शिर *śiram* In the same manner if अस्ति *asti* is put down as the termination of the 1 p sing impf Par, and ए *e* as that of the 1 p sing pres *Ātm*, we can form regularly अद्वेष *adveṣ-am* and द्विषे *duṣhe* but we have to lay down a new rule, according to which the final *ṣ* *a* of हुद *tuda* is dropt, in order to arrive at the correct forms अहुद *atud(a)-am* and हुदे *tud(a)e* By following the system adopted in this grammar of giving two sets of terminations, and thus enabling the student to arrive at the actual forms of declension and conjugation by a merely mechanical combination of base and termination, it is possible to dispense with a number of these phonetic rules

Again in the declension of bases ending in radical *ṣ* *ā*, certain phonetic rules had to be laid down, according to which the final *ṣ* *ā* had to be

elided before certain terminations beginning with vowels. Thus the dative शंखमा + ए *śankhadhmā + e* was said to form शंखमे *śankhadhme*, (to the shell-blower,) by dropping the final आ *ā*, and not शंखामे *śankhadhmai*. Here, too, the same result is obtained by admitting two bases for this as for many other nouns, and assigning the weak base, in which the आ *ā* is dropt, to all the so-called Bha cases, the cases which Hopp calls the weakest cases (Pān. vi. 4, 140). Each of these systems has its advantages and defects, and the most practical plan is, no doubt, to learn the paradigms by heart without asking any questions as to the manner in which the base and the terminations were originally combined or glued together.

§ 109. With regard to verbal bases ending in long आ *ā*, many special rules have to be observed, according to which final आ *ā* is either elided, or changed to ई *i* or to ए *e*. These rules will be given in the chapter on Conjugation. Thus

पुना + संति *punā + anti* = पुनंति *punanti*, they cleanse.

पुना + मः *punā + mah* = पुनीमः *punīmah*, we cleanse.

दा + हि *dā + hi* = देहि *dehi*, Give!

§ 110. Final इ *i*, ई *ī*, उ *u*, ऊ *ū*, ए *e*, ऐ *ai*, if followed by vowels or diphthongs, are generally changed to य *y*, व *v*, र *r*.

Ex. मति + ऐ = मते *matī + ai* = *matyai*, to the mind.

जिति + उः = जियुः *jigī + uḥ* = *jigyuh*, they have conquered.

भानु + ओः = भान्वीः *bhānu + oḥ* = *bhānvoh*, of the two splendours.

पितृ + आ = पिता *pitṛī + ā* = *pitṛā*, by the father.

बिभी + संति = बिभ्यति *bibhī + anti* = *bibhyati*, they fear.

In some cases इ *i* and ई *ī* are changed to इय *iy*, उ *u* and ऊ *ū* to उय *uy*; ए *e* to ऐ *ai*; ए *e* to ईर *ir* and, after labials, to उर *ur*.

Ex. गी + संति = गियंति *gi + anti* = *giyanti*, they go.

भी + इ = भियि *bhī + i* = *bhigi*, in fear.

सुपू + ए = सुपुवे *sushū + e* = *sushue*, I have brought forth.

भू + इ = भुवि *bhū + i* = *bhuvī*, on earth.

गृ + संति = गिरति *grī + anti* = *girati*, he swallows.

पपू + इ = पपुरि *papī + i* = *papuri*, liberal.

यु + संति = युवंति *yu + anti* = *yuvanti*, they join.

युयु + उः = युयुवुः *yuyu + uḥ* = *yuyuvuh*, they have joined.

When either the one or the other takes place must be learnt from paradigms and from special rules given under the heads of Declension and Conjugation.

§ 111. Final ए *e*, if followed by terminational consonants, is changed to ईर *ir*; and after labials to उर *ur*.



गृ *grī*, to shout, Passive गीर्यते *gīr-yate*, Part १ गीरनाह *gīrnah*
 पू *prī*, to fill; Passive पूर्यते *pūr-yate*, Part १ पूरनाह *pūrnah*

§ 112 ए *e*, ऐ *ai*, ओ *o*, औ *au*, before vowels and diphthongs, are centrally changed into अय् *ay*, आय् *āy*, अव् *av*, आव् *āv*

• दे + अते = दयते *de + ate = dayate*, he protects

रि + ए = राये *rai + e = rāye*, to wealth

गो + ए = गवे *go + e = gāve*, to the cow

नौ + अ = नाव *nau + ah = nāvah*, the ships

Roots terminated by a radical diphthong (except ये *ye* in redupl perf, Pan VI 1, 46) change it into आ *ā* before any affix except those of the so-called special tenses (Pân VI 1, 45)

दे + ता = दाता *de + tā = dātā*, he will protect

दे + सीय = दासीय *de + sīya = dāsīya*, May I protect

म्लै + ता = म्लाना *mlai + tā = mldātā*, he will wither

शो + ता = शाना *śo + tā = śātā*, he will pare

But in the Present ग्ले + अति = ग्लायति *glai + ati = glayati*, he is weary.

2 Final Consonants

§ 113 The rules according to which the consonants which can occur at the end of a word are restricted to क् *k*, न् *n*, द् *t*, ल् *l*, र् *r*, न् *n*, प् *p*, म् *m*, ल् *l*, ः *h*, ः *m*, must likewise be observed where the last letter of a nominal or verbal base becomes final, i.e. where it is not followed by any derivative letter or syllable

Thus the nominal base युध् *yudh*, battle, would in the vocative singular be युप् *yudh*. Here, however, the ध् *dh* must be changed into द् *d*, because no aspirate is tolerated as a final (§ 54 1), and द् *d* is changed into त् *t*, because no word can end in a soft consonant (§ 54 2) वाच *vach*, speech, in the voc sing would change its च् *ch* into क् *k*, because palatals can never be final (§ 54 3)

In अधोक् *adhok*, the aspiration of the final is thrown back on the initial द् *d* (§ 118) The final ह् *h* or घ् *gh*, after losing its aspiration, becomes ग् *g*, which is further changed to क् *k*

§ 114 Nominal or verbal bases ending in consonants and followed by terminations consisting of a single consonant, drop the termination altogether, two consonants not being tolerated at the end of a word (§ 55) The final consonants of the base are then treated like other final consonants

वाच् + स = वाक् *vach + s = vak*, speech, nom sing

प्राच् + स = प्राक् *prāch + s = pran*, eastern, nom sing masc Here प्राक् *prānk*, which remains after the dropping of स् *s*, is, according to the

same rule, reduced again to *प्रह्* *práh*, the final nasal remaining guttural, as it would have been guttural if the final *क्* *k* had remained

सुवल् + स = सुवल् सुवल् + s = suval, well jumping Here, after the dropping of *स्* *s*, there would remain *सुवल्* *suvalk* but as no word can end in two consonants, this is reduced to *सुवल्* *suval* Before the Pada terminations *सुवल्* *suvalg* assumes its Pada form *सुवल्* *suval* (§ 53), hence instrum plur *सुवल्भिः* *suvalbhīḥ*

अहन् + स = अहन् *ahan + s = ahan* thou killedst, 2 p sing impf Par

अद्वेप् + त् = अद्वेप् *advēṣ + t = advēṣ*, he hated, 3 p sing. impf Par

अदोह् + त् = अदोह् *adoh + t = adhok*, he milked, 3 p sing impf Par

Exceptions will be seen under the heads of Declension and Conjugation

§ 115 With regard to the changes of the final consonants of nominal and verbal bases, before terminations, the general rule is,

- 1 Terminations beginning with sonant letters, require a sonant letter at the end of the nominal or verbal base
- 2 Terminations beginning with surd letters, require a surd letter at the end of the nominal or verbal base
- 3 In this general rule the terminations beginning with *vowels*, *semivowels*, or *nasals* are excluded, i. e. they produce no change in the final consonant of the base

1 *वच् + धि = वचि* *vach + dhi = vagdhi*, Speak! 2 p sing imp Par

पृच् + ध्वे = पृच्वे *prich + dhve = prigdhve*, you mix, 2 p plur pres Åtm

2 *अद् + ति = अति* *ad + ti = atsi*, 2 p sing pres thou eatest

अद + ति = अति *ad + ti = atti*, 3 p sing pres he eats

3 *मरुत् + इ = मरुति* *marut + i = maruti*, loc sing in the wind

वच् + मि = वचमि *vach + mi = vachmi*, I speak

ग्रथ् + यते = ग्रथ्यते *grath + yate = grathyate*, it is arranged.

Exceptions such as *भिद् + न = भिन्न* *bhid + nah = bhinnah*, divided, *भङ्ग + न = भङ्ग* *bhany + nah = bhagnah*, broken, must be learnt by practice rather than by rule

§ 116 Aspirates, if followed by terminations beginning with any letter (except vowels and semivowels and nasals), lose their aspiration (§ 54. 1)

Ex *मामच् + ति = मामति* *mamath + ti = m imatti*, 3 p sing pres Par of the intensive *मामच्* *m imath*, he shakes much.

रुप् + ध्वे = रुद्ध्वे *rundh + dhve = runddhve*, 2 p plur pres. Åtm. of *रुप्* *rudh*, you impede

लभ् + स्ये = लप्स्ये *labh + sye = lapsye*, I shall take

But *युप् + इ = युधि* *yudh + i = yudhi*, loc sing in battle

लुभ् + यः = लुभ्यः *lubbh + yah = lubhhyah*, to be desired.

क्षुभ् + नाति = क्षुभ्नाति *kshubh + nāti = kshubhnāti*, he agitates.

It is a general rule that two aspirates can never meet in ordinary Sanskrit.

§ 117. If final *घ् gh*, *ङ् dh*, *च dh*, *भ bh* are followed by *त् t* or *थ th*, they are changed to the corresponding soft letters, *ग् g*, *द d*, *च् ch*, *भ b*. but the *त् t* and *थ th* are likewise softened, and the *द d* receives the aspiration. See also § 128.

Ex. रुणध् + ति = रुणद्धि *runadh + ti = runaddhi*, he obstructs.

लभ् + तः = लभः *labh + tah = labdhah*, taken.

रुध् + यः = रुद्धः *rundh + thah = runddhah* (also spelt रुधः *rundhah*), you two obstruct.

रुध् + तः = रुद्धः *rundh + tah = runddhah*, they two obstruct.

अर्वाध् + तं = अर्वाद्धं *abāndh + tan = abānddham*, 2. p. dual aor. 1. Par. you two bound.

अर्वाध् + याः = अर्वाद्धाः *abāndh + thāh = abānddhāh*, 2. p. sing. aor. 1. Âtm. thou boundest.

In अर्वाद्धं *abānddham*, 2. p. dual aor. 1. Par., the aspiration of final *घ् dh* is not thrown back upon the initial *च् ch*, because it is supposed to be absorbed by the *तं tan* of the termination, changed into *चि dham*. The same applies to अर्वाद्धाः *abānddhāh*, though here the termination *याः thāh* was aspirated in itself.

§ 118. If *घ् gh*, *ङ् dh*, *च dh*, *भ bh*, *ङ् h*, at the end of a syllable, lose their aspiration either as final or as being followed by *ङ् dhv*, *भ bh*, *ङ् h*, they throw their aspiration back upon the initial letters, provided these letters be no other than *ग् g*, *द d*, *च् ch*. See § 93.

Ex. Inflective base धुप् *budh*, to know; nom. sing. भुत् *bhut*, knowing.

Instrum. plur. भुभिः *bhubhuh*.

Loc. plur. भुत्सु *bhutsu*.

Second pers. plur. aor. Âtm. अभुद्धं *abhuddham*.

Second pers. sing. pres. Intens. बोधोप् + सि = बोधोसि *bobodh + si = bobhotsi*.

Desiderative of दध् *dadh*, धिष्यति *dhipsyati*, he wishes to hurt.

First pers. sing. fut. of बध् + स्यामि = भक्ष्यामि *bandh + syāmi = bhantsyāmi*, I shall bind.

दद् *dadh*, to burn; धक् *dhak*, nom. sing. a burner.

दुद् *dudh*, to milk; अधुग्धुवाम् *adhugdhuvam*, 2. p. plur. impf. Âtm.: but 2. p. sing. imp. Par. दुग्धि *dugdhi*.

Note—दध् *dadh*, the reduplicated base of धा *dah*, दधामि *dadhāmi*, I place, throws the lost aspiration of the final *घ् dh* back on the initial *ङ् d*, not only before *ङ् dhv*, *भ bh*, *ङ् h*, but likewise before *त् t* and *थ th*, where we might have expected the application of § 117 *दध् + तः = धमः*:

$dadh + tak = dhattak$ दध् + त् = पत्त $dadh + thak = dhattak$ दध् + से = पत्ते $dadh + se = dhatsē$, दध् + थ = पद्ध $dadh + dham = dhaddham$

§ 119 If च् *ch*, ज् *j*, झ् *zh* are final, or followed by a termination beginning with any letter, except vowels, semivowels, or nasals, they are changed to क् *k* or ग् *g*

Ex. Nominal base वाच् *vāch*, voc वाक *vak*, speech

Verbal base वच् *vach* 3 p sing pres वच् + ति = वक्ति *vach + ti = vakti*

युज् + पि = युजिषि *yuj + pi = yujishī*, 2 p sing imp Join!

But loc sing वाच् + इ = वाचि *vach + i = vaci*

वाच् + य = वाच्य *vach + ya = vāchyā*, to be spoken

वच् + म = वच्म *vach + mah = vacmah*, we speak

वच् + य = वच्य *vach + vah = vaci vah*, we two speak (See also § 124)

§ 120. स् *ś* at the end of nominal and verbal bases, if it becomes the final of a word, is changed into ट् *ṭ*

Ex Nominal base द्विष् *dvish*, nom sing द्विद् *dvit*, a hater

Verbal base द्विष् *dvish*, 3 p sing impf. Par अद्वेद् *adit*, he hated

§ 121 Before verbal terminations beginning with स् *s*, it is treated like क् *k*

Ex द्वेप् + ति = द्वेष्टि *dvesh + ti = dīekshī*, thou hatest, aor अद्विद्यत् *advishat*, he hated

पोक्षति *pokshyati* (*push + syati*), he will nourish

§ 122 Before त् *t* or थ् *th* it remains unchanged itself, but changes त् *t* and थ् *th* into ट् *ṭ* and ठ् *ṭh*

Ex द्विष् + त = द्विष्ट *dvish + tat = dvishṭat*, they (two) hate

Thus rule admits of a more general application, namely, that every dental त् *t*, थ् *th*, द् *d*, ध् *dh*, न् *n*, and स् *s*, is changed into the corresponding lingual, if preceded by द् *t*, ठ् *th*, ड् *d*, ध् *dh*, ण् *n*, and स् *s*

Ex द्विष्ट + पि = द्विष्टि *dvit + pi = dvitṭhi*, hate thou

मृद + नाति = मृदयाति *mrīd + nati = mrīdnati*

ईद + ते = ईद्वे *īd + te = īṭve*, he praises

§ 123 Before other consonantal terminations स् *ś* is treated like ट् *ṭ*

Ex द्विष् + थ्व = द्विष्टु *dvish + dhvam = dvitṭdhvam*, 2 p plur impf Ātm Hate ye!

द्विष् + सु = द्विष्टु *dvish + su = dvitṭsu*, loc plur among haters

Exceptions to this rule, such as धृष् *dhriś*, nom धृक् *dhrik*, and to other rules will be seen under the heads of Declension and Conjugation

§ 124. In the roots ध्रञ् *dhrañ*, to shine, मृञ् *mrñ*, to wipe, यञ् *yaj*, to sacrifice, रञ् *rañ*, to shine, मृञ् *mrñ*, to let forth, and भ्रञ् *bhrañ*, to roast (भस्म

dhraja, Pan VIII 2, 36), the final ञ् is replaced by प् *sh*, which, in the case enumerated above, is liable to the same changes as an original प् *sh*. Thus

मृन् + च = मृच *mry + cha = mrishta*, you wipe.

राज् + सु = राजसु *raja + su = rajasu*, &c

§ 125 Most verbal and nominal bases ending in ज्ञ *ś*, छ *chh*, क्ष *ksh*, श् *śh* (some in ञ्, § 124) are treated exactly like those ending in simple प् *sh*

Ex. Nominal base विज् *vis* nom विद् *viś*, a man of the third caste

Fut वेक्ष + स्यामि = वेक्ष्यामि *veś + syāmi = vekshyāmi*, I shall enter

Fut periphr वेक्ष् + ता = वेष्टा *veś + ta = veshṭa*, I shall enter

विज्ञ + ध्व = विद्द् *vis + dhvam = viddham*, enter you

Loc plur विज् + सु = विदसु *viś + su = vidasu*, among men

Nominal base प्राक्ष् *prachh* nom प्राट् *praś*, an asker

Verbal base प्राक्ष् *prachh* प्राक्ष् + स्यामि = प्राक्ष्यामि *prachh + syāmi = pra-kshyāmi*, I shall ask

प्राक्ष् + ता = प्राष्टा *prachh + ta = prasṭā*, I shall ask

प्राक्ष् + सु = प्रादसु *prachh + su = praśsu*, among askers

Nominal base तक्ष् *taksh* तक्ष् + सु = तदसु *taksh + su = taśsu*, among carpenters.

Nominal base रक्ष् *raksh* गोरक्ष् + सु = गोरदसु *goraksh + su = goratsu*, among cowherds

Verbal base चक्ष् *chaksh* चक्ष् + से = चक्षे *chaksh + se = chakshe*, thou seest

चक्ष् + ध्वे = चक्षदे *chaksh + dhvé = chakḍhve*, you see.

व्राक्ष् *vrash*, to cut, nom sing वट् *vraś*

व्राक्ष् + स्यामि = व्राक्ष्यामि *vrash + syāmi = vrakshyāmi* I shall cut

व्राक्ष् + ता = व्राष्टा *vrash + ta = vrashṭā*, he will cut.

§ 126 The ज्ञ *ś* of दिञ् *diś*, to show, दृञ् *drś* to see, मृञ् *mriś*, to stroke, स्पृञ् *sprīś* to touch if final or followed by Pada terminations is changed into क् *k*

Ex Nominal base दिञ् *diś* nom sing दिक् *dik* instrum plur दिग्भिः *digbhīḥ* loc plur दिक्षु *dikshu*

दृञ् *drīś* nom sing दृक् *drīk* instrum plur दृग्भिः *drigbhīḥ*

In the root नञ् *nas*, the change of ज्ञ *ś* into क् *k* or ट् *t* is optional (Pan VIII 2 63) For further particulars see Declension and Conjugation

§ 127 ह् *h* at the end of verbal bases, if followed by a termination beginning with स् *s* is treated like प् *gh*, i.e. like a guttural with an inherent aspiration, which aspiration may be thrown forward on the initial letter

Ex लेह् + स्यामि = लेह्यामि *leh + syāmi = lekshyāmi*, I shall lick.

दोह् + स्यामि = दोह्यामि *doh + syāmi = dhokshyāmi*, I shall milk

§ 128 In all other cases, whether at the end of a word or followed by

terminations, *ह* *h* is treated either (1) like *घ* *gh* in most words beginning with *द* *d* (Pan VIII 2, 32), and in उष्णिह् *ushnih* or (2) like *द* *dh* in all other words

Ex (1) दुह् *duh* nom धुक् *dhuk* instrum plur धुभिः *dhugbhīḥ* loc plur
धुक् *dhukshu* part. pass दुग् *dugdhah*
दृह + *त* = *दृढ* *drih + tah = dṛdhaḥ*, fast is an exception

Ex. (2) लिह् *lih* nom लिट् *lit* instrum plur लिङ्भिः *liḍbhīḥ* loc. plur लिट्सु
liṭsu (पाह् *i* *ah*, वादसु *i* *isu*)
लिह् + *त* = लीट् *lih + tah = līḍhaḥ*
रुह् + *त* = रूढ् *ruh + tah = rūḍhaḥ*

In लीट् *līḍhaḥ* and रूढ् *rūḍhaḥ*, *द* + *त* *dh + t* are changed (§ 117) to *ड* *d + t* *dh* then the first *ड* *d* is dropt and the vowel lengthened. The only vowel which is not lengthened is *अ* *a* *g* *घृह* + *त* = *घृढ* + *त* = *घृड* = *घृढ* *vrīh + ta = vṛdhaḥ*
वृह + *त* = *वृड* + *त* = *वृड* = *वृड* *vrīdh + ta = vṛd-dīa = vṛdha*

§ 129 The final *ह* of certain roots (दुह् *druh*, मुह् *muh*, सुह् *snuh* छिह् *snih*) is treated either as *घ* *gh* or *द* *dh*. From दुह् *druh*, to hate, we have in compounds the nom sing ध्रुक् *dhruk* and ध्रुट् *dhruṭ* (Pan VIII 2, 33), past participle द्रुग् *drugdhah* or द्रूढ् *drūḍhaḥ*

§ 130 The final *ह* *h* of नह् *nah* to bind is treated as *ध* *dh*

Ex उपानह् *upanah*, slipper, nom sing उपानत् *upanat* instrum plur
उपानट् *upanadbhīḥ*

Past part pass नह् + *त* = नद्ध् *nah + tah = naddhaḥ* bound ✓

As to अनदुह् *anaduh* ox &c, see Declension

§ 131 Nominal bases ending in radical *स्* *s* change it to *त्* *t* if final and before the Pada terminations. (Pan VIII 2, 72)

ध्वस् *dhīas* to fall, nom sing ध्वत् *dhīat* nom plur ध्वसः *dhīasah*, instrum
plur ध्वद्भिः *dhvadbhīḥ*

§ 132 Verbal bases ending in *स्* *s*, change it to *त्* *t*, before terminations of the general tenses beginning with *स्* *s* (Pan VII 4, 49)

वस् *vas*, to dwell, fut वस् + म्यामि = वस्यामि *vas + syami = vatsyami*

Before other terminations beginning with *स्* *s* final *स्* *s* remains unchanged

वस् + से = वस्से *vas + se = vasse* thou dwellest

मस् + सि = मसि *sas + si = sasi*, thou sleepest

निस् + से = निस्से *nims + se = nisse*, thou kissest.

पेप्स् + सि = पेपेप्सि *pepes + si = pepeshsi* thou hurtest * (§ 100)

In certain verbs final *स्* *s* is dropt before पि *dhi* of the imp

शास् + पि = शापि *śas + dhi = śadhi* (Pan VI 4 35)

चक्रास् + पि = चक्रापि *chak s + dhi = chakadhi*

In the same verbs final *स् s*, if immediately followed by the termination of the second person, *स् s*, may be changed to *त् t* or remain *स् s*

अशास् + स् = अशात् or अशा *asas + s = asat* or *asāh*

Before the *त् t* of the third person, it always becomes *त् t*

अशास् + त = अशान् *asas + t = asat* (Pan VIII 2, 73 74)

§ 133 न् *n* and म् *m* at the end of a nominal or verbal base, before sibilants (but not before the *सु su* of the loc plur), are changed to Anusvara

Ex जिघासति *jighamsati*, he wishes to kill, from हन् *han*
कस्यते *kamsyate*, he will step, from क्रम *kram*

§ 134 न् *n* remains unchanged before semivowels

Ex हन्य *hanyah*, to be killed, from हन् *han*
तन्वन् *tamnan*, extending, from तन् *tan*
प्रेन्यन् *prenvanam**, propelling from इन् *inv*

§ 135 म् *m* remains unchanged before the semivowels य *y*, र *r*, ल *l*

Ex काम्य *kam yah*, to be loved, from कम् *kam*
ताम्र *tamram*, copper, from तम् *tam* and suffix र *ra*
अम्ल *amlah*, sour, from अम् *am* and suffix ल *la*

§ 136 म् *m* at the end of a nominal or verbal base, if no suffix follows, or if followed by a Pada termination or by personal terminations beginning with म् *m* or व् *v*, is changed into न् *n* (Pan VIII 2, 65)

Ex प्रशान् *praśan* nom sing and प्रशान्भिः *praśanbhiḥ*, instrum plur, प्रशान्सु *praśansu*, loc plur, from प्रशान् *praśam* quieting (Pan VIII 2, 64)
अगन्म *aganma*, we went and अगन्व *aganva* we two went, from गम् + म *gam + ma*, गम् + व *gam + va*

But nom plur प्रशान् *praśamah*

§ 137 With regard to nasals, the general rule is that in the body of a word the firsts, the seconds the thirds and the fourths of each class can only be preceded by their own fifths, though in writing the dot may be used as a general substitute (§ 8)

Ex आशङ्कते or आशङ्कते *asāṅkate* or *asāṅkate* he fears
आलिङ्गति or आलिङ्गति *alingati* or *aliṅgati*, he embraces
वञ्चयति or वञ्चयति *vanchayati* or *vanchayati* he cheats
उत्कण्ठते or उत्कण्ठते *utkaṅthate* or *utkaṅthate* he longs
गन्तु or गन्तु *gantum* or *gantum*, to go
कम्पते or कम्पते *kampate* or *kampate* he trembles

In compounds, such as सम + कल्प *sam + kalpaḥ*, it is optional to change

* If the न् *n* before य् *y* were treated as Anusvara, the *सु su* of the loc plur would be changed into a lingual (§ 96) Pan VIII 4 2 v

final म् , standing at the end of a Pada, into the fifth or into real Anusvara, सकल्प or सङ्कल्प *samkalpah* or *sa kalpah* (See § 77)

§ 138 In the body of a word, Anusvara is the only nasal that can stand before the sibilants श् , ष् , स् , and ह

Ex दशन *damśanam*, biting ययूषि *yayūṣhi*, the prayers
हंस *hamsah*, goose रहते *ramhate*, he goes

§ 139 न *n* following immediately after च *ch* or ज *j* is changed to न् *n*

Ex याचना *yachna*, prayer राज्ञी *rajñī*, queen जज्ञे *jagne*, he was born

§ 140 छ *chh* in the middle of a word between vowels or diphthongs must be changed to च्छ *chchh* (See § 91)

Ex च्रुत *richh*, to go, च्रुचति *richchhati*, he goes
मेच्छ *mlechchhah*, a barbarian

§ 141 छ *chh* before a suffix beginning with न् *n* or म् *m* is changed to श्छ

Ex प्रश्च + न् = प्रश्च *prachh* + *na* = *praśna*, question

पापश्च + मि = पापश्चि *paprachh* + *mi* = *paprasmi*, I ask frequently

Before व् this change is optional

§ 142 Roots ending in य *y* and व *v* throw off their final letters before terminations beginning with consonants except य *y*

Ex पूय + त = पूत *puy* + *tah* = *putah* decaying
तुर्व + न = तूर्न *turv* + *nah* = *turnah*, killed

§ 143 Roots ending in व *v* and र *r*, if preceded by इ *i* or उ *u*, lengthen their इ *i* and उ *u*, if व *v* or र *r* is followed immediately by a terminational consonant (Pan VIII 2, 77)

Ex दिव *div*, to play, दीयति *divyati*, he plays Bened दीव्यास *div-yasam*
गुर *gur*, to exert, गूर्न *gurnah*

जृ *jrī* (i e गिर *gir*), to grow old, जीयति *jiryati*

गिर *gir*, voice, instrum plur गीर्भि *girbhīh*, loc plur गीर्षु *girshu*

There are exceptions (Pan VIII 2, 79)

कुर *kur*, to sound Bened कुर्यास *kuryasam*

On a similar principle उ *u* is lengthened in तुर्व + चाव = तूर्वाव *turv* + *āvah* = *tūrāvah* (Pan VIII 2, 78)

§ 144 Nominal and verbal bases ending in इर *ir* and उर *ur* lengthen इ *i* and उ *u* when र *r* becomes final after the loss of another final consonant. (Pan VIII 2, 76)

Ex गिर + स् = गीर or गी *gir* + *s* = *gīr* or *gīh*, nom sing voice

§ 145 Nominal bases ending in इस् *is* or उस् *us* (the इस् *is* or उस् *us* being radical) lengthen इ *i* and उ *u* when final, and before terminations beginning with भ *bh* or स् *s* Likewise सयुस् *sayus*

Loc plur सुपिस् + सु = सुपी पु *supis + su = supīshu* nom sing masc
and neut सुपी *supīh*

Nom sing masc सनुस् + स = सन् *sanus + s = san* nom sing neut
सन् *san*

Doubling of Consonants

According to some grammarians any consonant except र *r* and ह *h*, followed by another consonant and preceded by a vowel, may be doubled, likewise any consonant preceded by र *r* or ह *h*, these letters being themselves preceded by a vowel. As no practical object is obtained by this practice, it is best, with Sakalya, to discontinue it throughout.

In our editions doubling takes place most frequently where any consonant, except the sibilants and ह *h*, is preceded by र *r* or ह *h*, these being again preceded by a vowel. Thus

अर्क *arka*, sun is frequently written अर्क्क *arkka*

ब्रह्मन् *brahman* may be written ब्रह्मन् *brahman*

§ 146 If an aspirated consonant has to be doubled the first loses its aspiration. Thus वर्धन् or वद्धन् *vardhana* or *varddhana*, increase

§ 147 A sibilant after र *r* must not be doubled, unless it is followed by a consonant. Thus it is always, वर्षा *arsha*, rainy season, आदर्श *adarsa*, mirror. But we may write either दर्शते or दार्शते *darsyate* or *darīsyate*, it is shown

Explanation of some Grammatical Terms used by Native Grammarians

§ 148 Some of the technical terms used by native grammarians have proved so useful that they have found ready admittance into our own grammatical terminology. *Guna* and *Vridhi* are terms adopted by comparative grammarians in the absence of any classical words to mark the exact changes of vowels comprehended under these words by Pāṇini and others. Most Sanskrit grammars have besides sanctioned the use of such terms as *Parasmaipada*, *Ātmanepada*, *Tatpuruṣa*, *Bahuvrīhi*, *Karmadhāraya*, *Kṛt*, *Taddhita*, *Unadi*, and many more. Nothing can be more perfect than the grammatical terminology of Pāṇini, but as it was contrived for his own peculiar system of grammar, it is difficult to adopt part of it without at the same time adopting the whole of his system. A few remarks, however, on some of Pāṇini's grammatical terms may be useful.

All words without exception, or according to some grammarians with very few exceptions, are derived from roots or *dhatu*. These roots have been collected in what are called *Dhatupāṭhas* root recitals the most important of which is ascribed by tradition to Pāṇini.*

* Siddhānta Kaumudī ed Tāranātha vol II p 1

CHAPTER III

DECLENSION

§ 149 Sanskrit nouns have three genders, Masculine, Feminine, and Neuter, 'three numbers,' Singular, Dual, and Plural, and eight cases, Nominative, Accusative, Instrumental, Dative, Ablative, Genitive, Locative, and Vocative.

Note.—There are a few nouns which are indeclinable in Sanskrit सर *śar*, heaven, अयम् *ayam* fire; सयत्नं *sahat* year, (of Vikramāditya's era); स्वयं *swyam*, self, मामि *śam*, half, भू *bhū*, atmosphere; सुदि *sud* light & night, यदि *yadi*, dark fortnight &c

Some nouns are *pluralia tantum*, used in the plural only, दारः *dārāḥ*, plur masc wife, आपः *āpāḥ* plur fem water, वर्षाः *varṣāḥ*, plur fem the rainy season, i.e. the rains, गिरजा *gīrjā* plur fem sanl

§ 150 Sanskrit nouns may be divided into two classes

1. Those that have bases ending in consonants
2. Those that have bases ending in vowels

1. Bases ending in Consonants

§ 151 Nominal bases may end in all consonants except इ *i*, ए *ē*, अ *a*. The final letters of the inflective bases of nouns, being either final or brought in contact with the initial letters of the terminations, are subject to some of the phonetic rules explained above

§ 152 Bases ending in consonants receive the following terminations

Terminations for Masculines and Feminines

	SINGULAR	DUAL	PLURAL
Nom	स <i>s</i> (which is always dropt)	औ <i>au</i>	अ <i>aḥ</i>
Acc	अ <i>am</i>		
Instr	आ <i>a</i>	भ्या <i>bhyam</i>	भि <i>bhiḥ</i>
Dat	ए <i>e</i>		भ्य <i>bhyaḥ</i>
Abl	अ <i>aḥ</i>		
Gen	अ <i>aḥ</i>	ओ <i>oḥ</i>	आ <i>am</i>
Loc	इ <i>i</i>		सु <i>su</i>
Voc	like Nom, except bases in न <i>n</i> and स <i>s</i>	औ <i>au</i>	अ <i>aḥ</i>

Neuters have no termination in the Nom, Acc, and Voc singular (Pada cases)

They take ई *ī* in the Nom, Acc, and Voc dual (Bha cases)

They take इ *i* in the Nom, Acc, and Voc plural, and insert a nasal before the final consonant of the inflective base (Anga cases) This nasal is

determined by the consonant which follows it; hence $\text{ङ् } n$ before gutturals, $\text{ञ् } n$ before palatals, $\text{ञ् } n$ before linguals, $\text{न् } n$ before dentals, $\text{म् } m$ before labials, Anusvāra before sibilants and $\text{ह् } h$. Neuters ending in a nasal or a semivowel do not insert the nasal in the plural. (See Sārasv. i. 8, 5; Colebrooke, p. 83.)

§ 153. Bases ending in consonants are divided again into two classes:

1. Unchangeable bases.
2. Changeable bases.

Nouns of the first class have the same base before all terminations, this base being liable to such changes only as are required by the rules of Sandhi. Nouns of the second class have two or three bases, according as they are followed by certain terminations.

Thus from $\text{प्रत्यच् } pratyach$, Nom. Dual $\text{प्रत्यौचौ } prātyāñch-āu$; base $\text{प्रत्यच् } prā-$
 tyāñch . (Anga.)

Instrum. Plur. $\text{प्रत्यग्भिः } pratyag-bhiḥ$; base $\text{प्रत्यच् } prātyach$. (Pada.)

Gen. Dual $\text{प्रतीचौ } prātīch-oh$, base $\text{प्रतीच् } prātīch$. (Bha.)

1. UNCHANGEABLE BASES.

Paradigm of a regular Noun with unchangeable Base.

§ 154. Bases ending in $\text{ञ् } n$ and $\text{ल् } l$ are not liable to any phonetic changes before the terminations, except that in the Nom. Sing. the $\text{स् } s$ of the termination is dropt (see §§ 114; 55); and that in the Loc. Plur. a $\text{ह् } h$ may be inserted after the final $\text{ञ् } n$.

Base $\text{सुगल् } sugan$, a ready reckoner, masc. fem. neut. (from $\text{सु } su$, well, and root $\text{गल् } gan$, to count.)

SINGULAR.		DUAL.		PLURAL.	
MASC. FEM.		MASC. FEM.		MASC. FEM.	
N.	सुगल् <i>sugan</i>	}	सुगलौ <i>sugan-āu</i>	}	सुगलः <i>sugan-ah</i>
A.	सुगलं <i>sugan-am</i>				
I.	सुगला <i>sugan-ā</i>	}	सुगलभ्यां <i>sugan-bhāyām</i>	}	सुगलिभः <i>sugan bhiḥ</i>
D.	सुगले <i>sugan-e</i>				सुगलभ्यः <i>sugan-bhāyah</i>
Ab.	}	}	}	}	}
G.	सुगलः <i>sugan-ah</i>				
L.	सुगलि <i>sugan i</i>		सुगलोः <i>sugan-oh</i>		सुगलां <i>sugan-ām</i>
V.	सुगल् <i>sugan</i>		सुगलौ <i>sugan-āu</i>		सुगलम् <i>sugan-su*</i>
					सुगलः <i>sugan-ah</i>
SINGULAR.		DUAL.		PLURAL.	
N. A. V.					
सुगल् <i>sugan</i>		सुगलौ <i>sugan i</i>		सुगलि <i>sugan i</i>	

* Or सुगंदम् *sugand su*, § 72

CHAPTER III

DECISION

§ 149 Sanskrit nouns have three genders, Masculine, Feminine, and Neuter, "three numbers," Singular, Dual, and Plural; and eight cases, Nominative, Accusative, Instrumental, Dative, Ablative, Genitive, Locative and Vocative

Notes.—There are a few nouns which are indeclinable in Sanskrit सर *śar*, heaven, अयम् *ayam* life; सवत् *savāt*, year, (of Vikramāditya's era) स्वयं *svayam* self, मामि *māmi* half, भू *bhū* atmosphere, सुदि *sudī* light fortnight, यदि *bodī*, dark fortnight &c

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Acc अ <i>am</i>		
Instr आ <i>a</i>	} व्या <i>bhyām</i>	} भि <i>bhiḥ</i>
Dat ए <i>e</i>		
Abl अ <i>aḥ</i>	} ओ <i>oḥ</i>	} व्य <i>bhyaḥ</i>
Gen अ <i>aḥ</i>		
Loc इ <i>i</i>		आ <i>am</i>
Voc like Nom, except bases in न <i>n</i> and स <i>s</i>	औ <i>au</i>	सु <i>su</i>
		अ <i>aḥ</i>

Neuters have no termination in the Nom, Acc, and Voc singular (Pada cases)

They take इ *i* in the Nom, Acc, and Voc dual (Bha cases)

They take इ *i* in the Nom, Acc, and Voc plural, and insert a nasal before the final consonant of the inflective base (Anga cases) This nasal is

determined by the consonant which follows it, hence ङ *n* before gutturals, ञ *n* before palatals, ण *n* before linguals, न् *n* before dentals, म् *m* before labials, Anusvara before sibilants and ह् *h* Neuters ending in a nasal or a semivowel do not insert the nasal in the plural (See Sarasv 1 8, 5, Colebrooke, p 83)

§ 153 Bases ending in consonants are divided again into two classes

1 Unchangeable bases

2 Changeable bases.

Nouns of the first class have the same base before all terminations, this base being liable to such changes only as are required by the rules of Sandhi. Nouns of the second class have two or three bases, according as they are followed by certain terminations

Thus from प्रत्यच् *pratyach*, Nom Dual प्रत्यचौ *pratyanch-āu*, base प्रत्यच् *pratyanch* (Anga)

Instrum Plur प्रत्यग्भिः *pratyag bhīḥ* base प्रत्यच् *pratyach* (Pada.)

Gen Dual प्रतीचौ *pratīch ōḥ* base प्रतीच *pratīch* (Bha)

1 UNCHANGEABLE BASES

Paradigm of a regular Noun with unchangeable Base

§ 154 Bases ending in ञ *n* and ल् *l* are not liable to any phonetic changes before the terminations, except that in the Nom Sing the स् *s* of the termination is dropt (see §§ 114, 55), and that in the Loc Plur a ट् *t* may be inserted after the final ञ् *n*

Base सुगम् *sugam*, a ready reckoner, masc fem neut (from सु *su*, well, and root गम् *gan*, to count)

SINGULAR		DUAL		PLURAL	
MASC	FEM	MASC	FEM	MASC	FEM
ॐ सुगम् <i>si gam</i>		} सुगम् <i>si gam au</i>		} सुगम् <i>sugan ōḥ</i>	
A सुगम् <i>sugam am</i>					
I सुगम् <i>sugam d</i>		} सुगम्भ्या <i>sugam bhyām</i>		} सुगम्भिः <i>sugan bhīḥ</i>	
D सुगम् <i>sugam e</i>					
Ab } सुगम् <i>si gam ah</i>		} सुगम् <i>sugan ōḥ</i>		} सुगम् <i>sugan an</i>	
G } सुगम् <i>si gam ah</i>					
L सुगम् <i>sugam i</i>		} सुगम् <i>sugan au</i>		} सुगम् <i>sugan su*</i>	
ॐ सुगम् <i>sugan</i>					
		NEUTER			
		DUAL			
		सुगम् <i>sugan i</i>			
		PLURAL			
		सुगम् <i>sugan i</i>			
N A V	सुगम् <i>sugam</i>				

§ 155 Bases ending in gutturals, क् *k*, ख् *kh*, ग् *g*, घ् *gh*.

These bases require no special rules

Base सर्वशक् *sarvaśak*, omnipotent, masc. fem neut (from सर्व *sarva*, all, and root शक् *śak*, to be able)

SINGULAR		DUAL		PLURAL			
	MASC FEM		MASC FEM		MASC FEM		
N V	सर्वशक् <i>sarvaśak</i>	}	सर्वशक्नी <i>sarvaśaknī</i>	}	सर्वशक्: <i>sarvaśakah</i>		
A	सर्वशक् <i>sarvaśakam</i>						
I	सर्वशक्नी <i>sarvaśaknī</i>	}	सर्वशग्भ्या <i>sarvaśagbhyaṁ</i>	}	सर्वशग्भिः <i>sarvaśagbhiḥ</i>		
D	सर्वशक्ने <i>sarvaśakne</i>						
Ab	}				सर्वशक्नी <i>sarvaśaknī</i>	}	सर्वशग्भ्यः <i>sarvaśagbhyaḥ</i>
G							
L							सर्वशक्नि <i>sarvaśakni</i>
			सर्वशक्नी: <i>sarvaśaknīḥ</i>		सर्वशक्नु <i>sarvaśaknuḥ</i> *		

SINGULAR		DUAL		PLURAL	
MASC	FEM	MASC	FEM	MASC	FEM
N A V	सर्वशक् <i>sarvaśak</i>	सर्वशक्नी <i>sarvaśaknī</i>		सर्वशक्नि <i>sarvaśakni</i>	

All regular nouns ending in क् *k*, ख् *kh*, ग् *g*, घ् *gh*, द् *t*, ध् *th*, ड् *ḍ*, ढ् *ḍh*, त् *t*, थ् *th*, द् *d*, ध् *dh*, प् *p*, फ् *ph*, ब् *b*, भ् *bh*, may be declined after the model of सर्वशक् *sarvaśak*.

§ 156 Base ending in ख् *kh* चित्रलिख् *chitraḥlikh*, painter, (from चित्र *chitra*, picture, and root लिख् *likh*, to paint)

SINGULAR		DUAL		PLURAL	
	MASC FEM		MASC FEM		MASC FEM
N V	चित्रलिख् <i>chitraḥlikh</i> †	चित्रलिखी <i>chitraḥlikhī</i>		चित्रलिखः <i>chitraḥlikhaḥ</i>	
A	चित्रलिख <i>chitraḥlikham</i>				
I	चित्रलिखी <i>chitraḥlikhī</i> *	चित्रलिग्भ्या <i>chitraḥligbhāṁ</i>		चित्रलिग्भिः <i>chitraḥligbhiḥ</i>	
D	चित्रलिखे <i>chitraḥlikhe</i>				
Ab	चित्रलिख <i>chitraḥlikhaḥ</i>				
G					
L				चित्रलिखि <i>chitraḥlikhi</i>	
		चित्रलिखी <i>chitraḥlikhī</i>		चित्रलिखा <i>chitraḥlikham</i>	
				चित्रलिख <i>chitraḥlikshu</i> *	

SINGULAR		DUAL		PLURAL	
MASC	FEM	MASC	FEM	MASC	FEM
N A V	चित्रलिक् <i>chitraḥlik</i> †	चित्रलिखी <i>chitraḥlikhī</i>		चित्रलिखि <i>chitraḥlikhi</i>	

Note—In the paradigms of regular nouns with unchangeable consonantal bases it will be sufficient to remember the Nom Sing, Nom Plur, Instr Plur, Loc Plur, and Nom

* On the change of सु *su* after क् *k*, see § 100

† क् *k* instead of ख् *kh* see §§ 113 54 1

Plur Neut The Acc Instr Dat Abl Gen Loc Sing, Nom Acc Voc Gen Loc Dual, Acc Gen Plur, follow the Nom Plur The Instr Dat Abl Dual, Dat Abl Plur, follow the Instr Plur The Vocative is the same as the Nominative.

§ 157. Regular nouns to be declined like सर्पशक *sarīśak*.

BASE	NOM S	NOM.PL.M	INSTR PL	LOC PL	NOM.PL.NEUT
हरित् <i>harit</i> , green m f n	हरित् <i>harit</i>	हरितः <i>haritah</i>	हरिद्भिः <i>hariddbhīḥ</i>	हरित्सु <i>haritsu</i>	हरिति <i>harinti</i>
अग्निमत् <i>agnimat</i> , fire kindling m f n	अग्निमत् <i>agnimat</i> *	अग्निमत् <i>agnimatah</i>	अग्निमद्भिः <i>agnimaddbhīḥ</i> †	अग्निमत्सु <i>agnimatsu</i> ‡	अग्निमन्ति <i>agnimanti</i>
सुहृद् <i>suhṛd</i> , friendly m f n	सुहृद् <i>suhṛt</i>	सुहृदः <i>suhṛdah</i>	सुहृद्भिः <i>suhṛddbhīḥ</i>	सुहृत्सु <i>suhṛitsu</i>	सुहृदि <i>suhṛinti</i>
बुध् <i>budh</i> , knowing m f n	बुध् <i>bhut</i> §	बुधः <i>budhah</i>	बुद्भिः <i>buddbhīḥ</i>	बुध्सु <i>bhutsu</i>	बुधि <i>bundhi</i>
गुप् <i>gup</i> , guardian m f n	गुप् <i>gup</i>	गुपः <i>gupah</i>	गुब्भिः <i>gubbhīḥ</i>	गुप्सु <i>gupsu</i>	गुपि <i>gumpi</i>
ककुब् <i>kakubh</i> , region f	ककुब् <i>kakup</i>	ककुभः <i>kakubhah</i>	ककुब्भिः <i>kakubdbhīḥ</i>	ककुप्सु <i>kakupsu</i>	ककुम्भि <i>-kakumbhī</i>

§ 158. Bases ending in palatals, च *ch*, छ *chh*, ज् *j*, ङ् *ṅh*

Bases ending in च् *ch* change च् *ch* into क् *k*, or ग् *g*, except when followed by a termination beginning with a vowel

Base जलमुच् *jalamuch*, masc cloud (water-dropping)

	SINGULAR MASC FEM	DUAL MASC FEM	PLURAL MASC FEM
N V.	जलमुक् <i>jalamuk</i>	जलमुचौ <i>jalamuchau</i>	जलमुचः <i>jalamuchah</i>
A	जलमुच <i>jalamucham</i>		
I	जलमुचा <i>jalamuchā</i>	जलमुग्भ्यां <i>jalamugbhyaṁ</i>	जलमुग्भिः <i>jalamugbhīḥ</i>
D	जलमुचे <i>jalamuche</i>		जलमुग्भ्यः <i>jalamugbhyaḥ</i>
Ab	जलमुचः <i>jalamuchah</i>	जलमुचोः <i>jalamuchoh</i>	जलमुचां <i>jalamuchām</i>
G			
L	जलमुचि <i>jalamuchi</i>		जलमुक्षु <i>jalamukshu</i>
	SINGULAR	NEUTER DUAL	PLURAL
N A V	जलमुक् <i>jalamuk</i>	जलमुची <i>jalamuchi</i>	जलमुचि <i>jalamuchī</i>

Decline like जलमुच् *jalamuch*,—वाच् *vāch*, fem speech, त्वच् *tvach*, fem skin; रुच् *ruch*, fem light; सुच् *sruçh*, fem. ladle

* च् *th* final changed into क् *t* See §§ 113, 54 † Final म् *s* dropt § 55

† See § 66

‡ See § 54 †

§ See § 118

§ 159 Special bases in च् ch.

BASE	NOM SING	INSTR PLUR	LOC PLUR	NOM PLUR
कुञ्च <i>krūñch*</i> , moving crookedly, a curlw	कुञ्च <i>kruñ</i>	कुञ्चभिः <i>kruñbhīḥ</i>	कुञ्चु <i>kruñkshu</i>	कुञ्चः <i>kruñchaḥ</i>
प्राञ्च <i>prāñch</i> , if it means worship ping	प्राञ्च <i>prāñ</i>	प्राञ्चभिः <i>prāñbhīḥ</i>	प्राञ्चु <i>prāñkshu</i>	प्राञ्चः <i>prāñchaḥ</i> (Acc the same)
वृश्च <i>vriśch†</i> , cutting	वृश्च <i>vriś†</i>	वृश्चभिः <i>vriśbhīḥ</i>	वृश्चु <i>vriśsu</i>	वृश्चः <i>vriśchaḥ</i>

§ 160. Bases ending in च् *chh* change च् *chh* into ट् *t* when final, and before consonants (See § 125)

BASE	NOM SING	NOM PL	INSTR PL	LOC PL	NOM PL NEUT
प्राश्च <i>prāchh</i> †, an asker	प्राश्च <i>prāś</i>	प्राश्च <i>prāchhāḥ</i>	प्राश्चभिः <i>prāśbhīḥ</i>	प्राश्चु <i>prāśsu</i>	प्राश्चि <i>prāśchhi</i>

§ 161. Bases ending in ञ् *j*, if regular, follow the example of nouns in च् *ch*, except that they preserve ञ् *j* before vowels

BASE	NOM SING	NOM PL	INSTR PL	LOC PL	NOM PL NEUT
रुक् <i>rj</i> , disease	रुक् <i>ruk</i>	रुजः <i>rujah</i>	रुग्भिः <i>rugbhīḥ</i>	रुक्षु <i>rukshu</i>	रुजि <i>rujī</i>
ऊर्ज् <i>urj</i> , strength	ऊर्ज् <i>ūrj</i>	ऊर्जः <i>ūrajah</i>	ऊर्ग्भिः <i>ūrgbhīḥ</i>	ऊर्क्षु <i>ūrksu</i>	ऊर्जि <i>ūmrjī</i>

Other regular nouns in ञ् *j*,—वणिज् *vanyj*, m merchant, भिषज् *bhisaj*, m physician, ऋषिज् *ṛiṣij*, m. priest, स्रज् *sraj*, f garland, असृज् *asryj*, n blood (On the optional forms of असृज् *asryj*, see further on) मज्ज् *majj*, Nom Sing मक् *mak*, diving

§ 152 Bases ending in ञ् *j* changeable to ट् *d*

Some bases ending in ञ् *j* change 'ञ् *j*' into ट् *t* or ड् *d* when final, and before terminations beginning with consonants

* Derived from the root कुञ्च *krūñch* The Nom Sing would have been कुञ्च + स *kruñch + s*. स *s* and क *k* are dropt see § 114

† Derived from the root वृश्च *vriśch*, (in the Dhātupāṭha, वृश्चस्व), to cut According to Sanskrit grammarians, the penultimate स *s* or श् *ś* is dropt, and च् *ch* before consonants or if final changed into ट् *t* (See § 114)

‡ The form वृश्च *vriś* (not वृश्च *vriś*) is confirmed by Siddhānta Kaumudī (1863), I p 182

§ Some authorities admit प्राश्च *prāśch*, in the Nom Plur, and the same base प्राश्च *prāśch* in all other cases beginning with a vowel

¶ On the two final consonants, see § 55 The Nom Plur Neut would be ऊर्जि *ūmrjī* or ऊर्जि *urjī* in compounds, बहूर्जि *bahurjī* or बहूर्जि *bahūrjī* (Siddh Kaum I p 194)

Base सम्राज् *samráj*, masc sovereign

	SINGULAR MASC FEM	DUAL MASC FEM	PLURAL MASC FEM
N V.	सम्राट् <i>samrát</i>	सम्राजौ <i>samrájau</i>	सम्राजः <i>samrájah</i>
A.	सम्राजं <i>samrájam</i>		
I	सम्राज्ञा <i>samrájñā</i>	सम्राड्भ्यां <i>samrádbhyām</i>	सम्राड्भिः <i>samrádbhiḥ</i>
D	सम्राजे <i>samráje</i>		सम्राड्भ्यः <i>samrádbhyaḥ</i>
Ab	सम्राजः <i>samrájah</i>		
G			
L.	सम्राजि <i>samráji</i>	सम्राजोः <i>samrájoḥ</i>	सम्राजानां <i>samrájānām</i>
			सम्राट्सु <i>samrátsu</i> or सम्राट्सु <i>samrátsu*</i>

The words which follow this declension are mostly nouns derived, without any suffix, from the roots भ्रज् *bhráj* (दुभ्रज्, not भ्रज्), to shine; मृज् *mry*, to clean; यज् *yaj* (except चृत्विज् *ṛitvi*), to sacrifice, राज् *rāj*, to shine, to rule; मृज् *mry*, to dismiss, to create, (सृज् *śray*, wreath, and अमृज् *asry*, blood, are not derived from मृज् *mry*), भृज् *bhrāj*, to roast (भृजो) Also परिव्रज् *parivraj*, a mendicant

BASE	NOM SING	NOM PLUR	INSTR PLUR	LOC PLUR
विभ्राज् <i>vibhrāj</i> , resplendent	विभ्राट् <i>vibhrát†</i>	विभ्राजः <i>vibhrājah</i>	विभ्राड्भिः <i>vibhrádbhiḥ</i>	विभ्राट्सु <i>vibhrátsu</i>
देवेज् <i>devej†</i> , worshipper of the gods	देवेट् <i>deveṭ</i>	देवेजः <i>devejah</i>	देवेड्भिः <i>devedbhiḥ</i>	देवेट्सु <i>deveṭsu</i>
विश्वमृज् <i>viśvasry</i> , creator of the universe	विश्वमृट् <i>viśvasriṭ</i>	विश्वमृजः <i>viśvasriyah</i>	विश्वमृड्भिः <i>viśvasriḍbhiḥ</i>	विश्वमृट्सु <i>viśvasriṭsu</i>
परिव्रज् <i>parivraj</i> , a mendicant	परिव्राट् <i>parivráṭ</i>	परिव्रजः <i>parivrájah</i>	परिव्राड्भिः <i>parivrádbhiḥ</i>	परिव्राट्सु <i>parivrátsu</i>
विश्वराज् <i>viśvarāj</i> †, an universal monarch	विश्वराट् <i>viśvárát</i>	विश्वराजः <i>viśvárājah</i>	विश्वराड्भिः <i>viśvárádbhiḥ</i>	विश्वराट्सु <i>viśvárátsu</i>
भृज् <i>bhrāj</i> , roasting	भृट् <i>bhriṭ</i>	भृजः <i>bhriyah</i>	भृड्भिः <i>bhriḍbhiḥ</i>	भृट्सु <i>bhriṭsu</i>

§ 163 Irregular bases in ज्

BASE	NOM SING.	NOM PLUR	INSTR PLUR.	LOC PLUR
I खज् <i>khañj</i> †, lame	खन् <i>khan</i>	खनः <i>khañjah</i>	खन्भिः <i>khañbhiḥ</i>	खन्सु <i>khañsu</i>

* Cf § 76

† From another root, विभ्राक् *vibhrāk*, विभ्राग्भिः *vibhrāgbhiḥ* &c* may be formed (Siddh - haum I p 165)

‡ From देव *deva*, god, and यज् *yaj*, to sacrifice, contracted into इज् *ij*

§ The lengthening of the *अ* in विश्व *viśva* takes place whenever ज् is changed into a lingual (Pan VI 3, 128)

¶ See Siddh - haum ed Tīranātha, vol I p 165

2. अययान् *arayāj*, name of a Vedic priest, has two bases. The Nom. Sing. is अययाः *arayāḥ*, and all the cases beginning with consonants (Pada cases) are formed from the same base, अययन् *arayas*. The Voc. Sing., too, is irregular, being, against the rule of these bases, identical with the Nom. Sing. Some grammarians, however, allow हे अययः *he arayaḥ*.

Base अययन् *arayas* and अययान् *arayāj*.

	SINGULAR MASC. FEM.	DUAL MASC. FEM.	PLURAL MASC. FEM.
N	अययाः <i>arayāḥ</i>	अययानौ <i>arayāṅau</i>	अययानः <i>arayāṅaḥ</i>
A.	अययानं <i>arayājam</i>		
I.	अययानौ <i>arayāṅau</i>	अययोभ्यां <i>arayobhyām</i>	अययोभिः <i>arayobhiḥ</i>
D.	अययाने <i>arayāṇe</i>		
Ab	अययानः <i>arayāṅaḥ</i>	अययानोः <i>arayāṅoḥ</i>	अययोभ्यः <i>arayobhyaḥ</i>
G.			
L.	अययानि <i>arayāṇi</i>	अययानोः <i>arayāṅoḥ</i>	अययानां <i>arayāṅān</i>
V.	अययाः <i>arayāḥ</i> or अययः <i>arayaḥ</i>		
		like Nom.	like Nom.

§ 154. Bases ending in र् र.

Bases ending in र् र are regular, only इः and उः, preceding the र् र, are lengthened, if the र् र is final or followed by a consonant (§ 144). In the Loc. Plur. the final र् र remains unchanged though followed by स् श (§ 90.)

Base गिर् *gir*, fem. voice.

	SINGULAR MASC. FEM.	DUAL MASC. FEM.	PLURAL MASC. FEM.
N V.	गोः <i>gāḥ</i>	गिरे <i>gīrau</i>	गिरः <i>gīraḥ</i>
A	गिरं <i>gīram</i>		
I	गिरौ <i>gīrau</i>	गोर्भ्यां <i>gīrbhyām</i>	गीभिः <i>gīrbhiḥ</i>
D	गिरे <i>gīre</i>		
Ab	गिरः <i>gīraḥ</i>	गिरोः <i>gīroḥ</i>	गिरां <i>gīrām</i>
G			
L.	गिरि <i>giri</i>	गिरोः <i>gīroḥ</i>	गीर्षु <i>gīrṣhu</i>

Base वार् *vār*, neut. water

	SINGULAR	NEUTER DUAL	PLURAL
N A V	वाः <i>vāḥ</i>	वारी <i>vārī</i>	वारि <i>vārī</i>
I	वारौ <i>vārāu</i>	वारोर्भ्यां <i>vārōrbhyām</i>	वारिभिः <i>vārībhiḥ</i> , &c

BASE.	NOM. SING.	NOM. PLUR.	INSTR. PLUR.	LOC. PLUR.
पुर <i>pur</i> , f. town	पुः <i>pūḥ</i>	पुरः <i>purāḥ</i>	पुरिभिः <i>pūribhiḥ</i>	पुर्यु <i>pūryu</i>
द्वार <i>dvar</i> , f. door	द्वारः <i>dvarāḥ</i>	द्वारः <i>dvarāḥ</i>	द्वारिभिः <i>dvarībhiḥ</i>	द्वार्यु <i>dvarīyu</i>
किर् <i>kir</i> , m. f. n. scattering	कीः <i>kīḥ</i>	किरः <i>kīraḥ</i>	कीभिः <i>kīrbhiḥ</i>	कीर्षु <i>kīrṣhu</i> *

§ 165. Bases in *स् s*.

(A.) Bases formed by the suffixes *अस् as*, *इस् is*, *उस् us*.

Bases ending in *स् s* change the *स् s* according to the general euphonic rules explained above. Thus .

अस् as, if final, becomes *अः ah*. (§ 83)

अस् as followed by terminations beginning with vowels remains unchanged. *इस्* and *उस् is* and *us* followed by terminations beginning with vowels are changed to *इप् ish* and *उप् ush*. (See § 100.)

अस् as before *भ् bh* becomes *ओ o* (§ 84. 3); *इस् is* and *उस् us* before *भ् bh* become *इर् ir* and *उर् ur*. (§ 82.)

अस् as before *सु su* becomes *अस् as* or *अः ah*, *इस् is* and *उस् us* before *सु su* become *इप् ish* or *इः ih*, *उप् ush* or *उः uh*.

Besides these general rules, the following special rules should be observed :

1. Nouns formed by the suffix *अस् as* lengthen their *अ a* in the Nom. Sing. masc. and fem., but not in the Vocative. Thus Nom. Sing. m. f. *सुमनाः sumandh*, well-minded (*εὐμενής*); Voc. *सुमनः sumanah*.
2. Nouns formed by the suffixes *इस्* or *उस् is* or *us* do not lengthen their vowel in the Nom. Sing. masc. and fem. Hence Nom. Sing. m. f. *सुज्योतिः sijyotih*, having good light, from *सु su*, good, and *ज्योतिः jyotih*, n. light; *सुचक्षुः suchakshuh*, having good eyes, from *सु su*, good, and *चक्षुः chakshuh*, n. eye. (Pāṇ. v. 4. 133, com)
3. Neuter nouns in *अस् as*, *इस् is*, *उस् us*, lengthen their vowel and nasalize it in the Nom. Acc. Voc. Plur. from *मनः manah*, *मनोसि manāsi*, from *ज्योतिः jyotih*, *ज्योतीषि jyotīṣhi*, from *चक्षुः chakshuh*, *चक्षुषि chakshuṣhi*.

Base *सुमनस् sumanas*, well-minded, masc. fem. neut. (from *सु su* and *मनस् manas*, neut. mind)

SINGULAR		DUAL		PLURAL	
MASC FEM		MASC FEM		MASC FEM	
N.	सुमनाः <i>sumandh</i>	}	सुमनसी <i>sumanasau</i>	}	सुमनसः <i>sumanasah</i>
A.	सुमनसं <i>sumanasam</i>				सुमनोभिः <i>sumanobhih</i>
I.	सुमनसा <i>sumanasā</i>	}	सुमनोभ्यां <i>sumanobhyām</i>	}	सुमनोभ्यः <i>sumanobhyah</i>
D.	सुमनसे <i>sumanase</i>				सुमनसां <i>sumanasām</i>
Ab	}	}	सुमनसोः <i>sumanasoh</i>	}	सुमनसां <i>sumanasām</i>
G					सुमनसः <i>sumanasah</i>	सुमनसु sumanahsu
L.	सुमनसि <i>sumanasai</i>	}	सुमनसी <i>sumanasau</i>	}	सुमनसः <i>sumanasah</i>
V.	सुमनः <i>sumanah</i>				सुमनसि <i>sumanasai</i>
SINGULAR		DUAL		PLURAL	
N. A. V सुमनः <i>sumanah</i>		सुमनसो <i>sumanasoh</i>		सुमनोभिः <i>sumanobhiḥ</i>	

The rest like the masc. and fem

Base मुज्योतिस् *ujyotis*, well-lighted, masc. fem. neut. (from सु *su* and ज्योतिस् *jyotis*, neut. light)

SINGULAR.		DUAL		PLURAL	
MASC FEM		MASC FEM		MASC FEM	
N V	मुज्योतिः <i>ujyotiḥ</i>	}	मुज्योतिषी <i>ujyotiṣhau</i>	}	मुज्योतिषः <i>ujyotiṣhaḥ</i>
A.	मुज्योतिषं <i>ujyotiṣhaṃ</i>				
I	मुज्योतिषा <i>ujyotiṣhā</i>	}	मुज्योतिभ्या <i>ujyotiṛbhyaṃ</i>	}	मुज्योतिभिः <i>ujyotiṛbhiḥ</i>
D.	मुज्योतिषे <i>ujyotiṣhe</i>				
Ab	}	}	}	}	मुज्योतिर्भ्यः <i>ujyotiṛbhyah</i>
G					
L	मुज्योतिषि <i>ujyotiṣhi</i>	}	मुज्योतिषोः <i>ujyotiṣhoḥ</i>	}	मुज्योतिषां <i>ujyotiṣhāṃ</i> मुज्योतिषु <i>ujyotiṣhu</i>

NEUTER		
SINGULAR	DUAL	PLURAL
N A V मुज्योतिः <i>ujyotiḥ</i>	मुज्योतिषी <i>ujyotiṣhī</i>	मुज्योतीषि <i>ujyotīṣhi</i>

The rest like the masc. and fem.

* Decline after the model of सुमनस् *sumanas* and मुज्योतिस् *ujyotis* the following bases :

वेधस् *vedhas*, Nom. sing. वेधाः *vedhāḥ*, m wise. चंद्रमस् *chandramas*, N. s चंद्रमाः *chandramāḥ*, m moon. प्रचेतस् *prachetas*, N. s. प्रचेताः *prachetāḥ*, m, Nom. prop of a lawgiver दिवौकस् *divaukas*, N s दिवौकाः *divaukāḥ*, m a deity. विहायस् *vihāyas*, N s. विहायाः *vihāyāḥ*, m bard अप्सरस् *apsaras*, N. s अप्सराः *apsarāḥ*, f a nymph महोन्नस् *mahauyas*, N. s. महोन्नाः *mahauyāḥ*, m. f n very mighty. पयस् *payas*, N. s पयः *payah*, n. milk अयस् *ayas*, N. s. अयः *ayah*, n iron यशस् *yahas*, N. s. यशः *yashah*, n praise हविस् *havis*, N s हविः *haviḥ*, n oblation अर्चिस् *archis*, N. s अर्चिः *archiḥ*, n splendour आयुस् *āyus*, N. s आयुः *āyuh*, n life, age. वपुस् *tapus*, N s वपुः *tapuh*, n body*.

§ 166 जरा *jara*, old age, may be declined throughout regularly as a feminine. (See further on, Bases ending in Vowels, Feminines in जरा) There is, however, another base जरस् *jaras*, equally feminine†, and equally regular, except that it is defective in all cases the terminations of which begin with consonants

* Any of these neuter nouns may assume masc and fem terminations at the end of a compound, नष्टहविः *nashthaviḥ*, Nom sing masc one whose oblation is destroyed

† Roehltingk (Declension im Sanskrit, p 125) gave जरस् *jaras* rightly as feminine, in the dictionary, though oxytone, it is by mistake put down as neuter

Base जरा <i>jarā</i> .		Base जरस् <i>jaras</i> .	
SINGULAR.		SINGULAR.	
N.	जरा <i>jarā*</i>	deest; term.	स् <i>s</i>
A.	जरां <i>jarām</i>	जरसे <i>jaras-am</i>	
I.	जराया <i>jarāyā</i>	जरसा <i>jaras-ā</i>	
D.	जरायै <i>jarāyai</i>	जरसे <i>jaras-e</i>	
Ab.	जरायाः <i>jarāyāh</i>	जरसः <i>jaras-ah</i>	
G.	जरायाः <i>jarāyāh</i>	जरसः <i>jaras-ah</i>	
L.	जरायां <i>jarāyām</i>	जरसि <i>jaras-i</i>	
V.	जरे <i>jare</i>	deest	
DUAL		DUAL	
N. A. V.	जरे <i>jare</i>	जरसी <i>jaras-au</i>	
I. D. Ab.	जराभ्यां <i>jarābhyām</i>	deest; term.	भ्यां <i>bhyām</i>
G. L.	जरयोः <i>jarayoh</i>	जरसोः <i>jaras-oh</i>	
PLURAL		PLURAL.	
N. V.	जराः <i>jarāh</i>	जरसः <i>jaras-āh</i>	
A.	जराः <i>jarāh</i>	जरसः <i>jaras-ah</i>	
I.	जरभिः <i>jarābhih</i>	deest; term.	भिः <i>bhih</i>
D. Ab.	जराभ्यः <i>jarābhyah</i>	deest, term.	भ्यः <i>bhyah</i>
G.	जराणां <i>jarānām</i>	जरसां <i>jaras-ām</i>	
L.	जरासु <i>jarāsu</i>	deest; term	सु <i>su</i>

§ 167. In compositions, besides the regular forms from जरा *jarā*, viz. निर्जरः *nirjarah*, निर्जरा *nirjarā*, निर्जरं *nirjaram*, (ageless,) grammarians allow the base in स् *s* to be used before all terminations beginning with vowels†.

SINGULAR	SINGULAR
MASC	MASC FEM
N निर्जरः <i>nirjarah†</i>	deest
A निर्जरं <i>nirjaram</i> or	निर्जरसे <i>nirjarasam</i>
I निर्जरेण <i>nirjareṇa</i> or	निर्जरसा <i>nirjarasā</i> (निर्जरसि <i>nirjarasina</i> , masc)

* The declension of जरा *jarā*, as a regular fem in चा *ā*, is given here by anticipation for the sake of comparison with the defective जरस् *jaras*

† By a pedantic adherence to the Sūtras of Panini some monstrous forms (included in brackets) have been deduced by certain native grammarians, but deservedly reprobated by others (Siddh Kaum I pp 103, 141)

‡ The declension of निर्जरः *nirjarah*, as a regular masc in चा *a*, is given by anticipation for the sake of comparison with the defective निर्जरस् *nirjaras*

D. निर्जराय <i>nirjarāya</i> or	निर्जरसे <i>nirjarase</i>
Ab. निर्जरात् <i>nirjarāt</i> or	निर्जरसः <i>nirjarasah</i> (निर्जरसात् <i>nirjarasāt</i> , masc)
G. निर्जरस्य <i>nirjarasya</i> or	निर्जरसः <i>nirjarasah</i> (निर्जरसस्य <i>nirjarasasya</i> , masc)
L. निर्जरे <i>nirjare</i> or	निर्जरसि <i>nirjarasi</i>
V. निर्जर <i>nirjara</i>	deest

DUAL.	DUAL.
N.A.V. निर्जरी <i>nirjarā</i> or	निर्जरसी <i>nirjarasā</i>
L.D.Ab. निर्जराभ्यां <i>nirjarābhyām</i>	deest
G.L. निर्जरयोः <i>nirjarayoh</i> or	निर्जरमोः <i>nirjarasoh</i>

PLURAL.	PLURAL.
N.V. निर्जराः <i>nirjarāḥ</i> or	निर्जरसः <i>nirjarasah</i>
A. निर्जरान् <i>nirjarān</i> or	निर्जरसः <i>nirjarasah</i>
I. निर्जरे <i>nirjarāḥ</i>	deest (निर्जरसैः <i>nirjarasaiḥ</i> , masc)
D. Ab. निर्जरैर्भ्यः <i>nirjarābhyāḥ</i>	deest
G. निर्जराणां <i>nirjarāṇām</i> or	निर्जरसां <i>nirjarasām</i>
L. निर्जरेषु <i>nirjareṣu</i>	deest

Fem. निर्जरा *nirjarā*, like कान्ता *kāntā*. { Neut. Sing. deest (निर्जरसं *nirjarasam*); Dual
Neut निर्जरे *nirjare*, like कान्तं *kāntam* { निर्जरसी *nirjarasī*. Plur. निर्जरांसि *nirjarānsi*.

§ 168. अनेहम् *anehas*, m. time, पुरुदंशम् *purudaṁśas*, m. name of Indra, form the Nom. Sing. अनेहा *anehā*, पुरुदंशा *purudaṁśā*, without final Visarga. The other cases are regular, like सुमनस् *sumanas*, m. Voc. हे अनेहः *he aneḥaḥ*.

§ 169. उशानस् *uśanas*, m. proper name, forms the Nom. Sing. उशाना *uśanā* and the Voc. Sing. उशान् *uśanan* or उशानः *uśanaḥ* or उशान *uśana*. (Sâc. i. 9, 73.).

§ 170. (B.) Bases ending in radical स s.

1. From पिंड *pinda*, a lump, and ग्रस् *gras*, to swallow, a compound is formed, पिंडग्रस् *pindagras*, a lump-eater.

From पिसु *pis*, to walk, and सु *su*, well, a compound is formed, सुपिसु *supis*, well-walking.

From तुस् *tus*, to sound, and सु *su*, well, a compound is formed, सुतुस् *sutus*, well-sounding.

2. In forming the Nom. Sing. m. f. (and neuter), the rules laid down before with regard to nouns in which अस् *as*, इस् *is*, उस् *us*, belong to a suffix, are simply inverted. Nouns in इस् *is* and उस् *us* lengthen the vowel, nouns in अस् *as* leave it short.

Ex. Nom. Sing. m. f. n पिंडग्रः *pindagraḥ*, सुपीः *suphī*, सुतुः *sutuh*.

3. In the Nom. Acc. Voc. Plur. of neuters, nouns in *अस् as*, *इस् is*, *उस् us*, nasalize their vowels, but do not lengthen them.

Ex. Nom. Acc. Voc. Plur. neut. पिंडग्रसि *pindagrahṣi*, सुपिंसि *supinṣi*, सुतुंसि *sutunṣi*.

4. Nouns in *इस् is* and *उस् us* lengthen their vowels before all terminations beginning with consonants.

Ex. Instr. Plur. सुपौभिः *supīrbhiḥ*, सुतूभिः *sutūrbbhiḥ*, सुतूषु *sutūḥshu*.

5. The radical *स् s* of nouns ending in *इस् is* and *उस् us*, though followed by vowels, is not liable to be changed into *ष् sh*. (See § 100, note.)

Base पिंडग्रस् *pindagraś*, eating a mouthful, masc. fem. neut.

SINGULAR.		DUAL		PLURAL.	
MASC. FEM.		MASC. FEM.		MASC. FEM.	
N V.	पिंडग्रः <i>pindagraḥ</i>	}	पिंडग्रसी <i>pindagraśau</i>	}	पिंडग्रसः <i>pindagraśaḥ</i>
A.	पिंडग्रसं <i>pindagraśam</i>				पिंडग्रोभिः <i>pindagrobhiḥ</i>
I.	पिंडग्रसा <i>pindagraśā</i>	}	पिंडग्रोभ्यां <i>pindagrobhyām</i>	}	पिंडग्रोभ्यः <i>pindagrobhyaḥ</i>
D.	पिंडग्रसे <i>pindagraśe</i>				पिंडग्रसां <i>pindagraśām</i>
Ab.	}	}	}	}	पिंडग्रसो <i>pindagraśoḥ</i>
G.	पिंडग्रसः <i>pindagraśaḥ</i>				पिंडग्रसु <i>pindagraśsu</i>
L.	पिंडग्रसि <i>pindagraśi</i>				

NEUTER.
DUAL

PLURAL.

SINGULAR.	DUAL	PLURAL.
N.A.V.		
पिंडग्रः <i>pindagraḥ</i>	पिंडग्रसी <i>pindagraśi</i>	पिंडग्रसि <i>pindagraśiṣi</i>

Base सुतुस् *sutus*, well-sounding, masc. fem. neut.

SINGULAR.		DUAL.		PLURAL.	
MASC. FEM.		MASC. FEM.		MASC. FEM.	
N V.	सुतुः <i>sutūḥ</i>	}	सुतुसी <i>sutusaḥ</i>	}	सुतुसः <i>sutusaḥ</i>
A.	सुतुसं <i>sutusaṁ</i>				सुतूभिः <i>sutūrbbhiḥ</i>
I.	सुतुसा <i>sutusā</i>	}	सुतूभ्यां <i>sutūrbbhyām</i>	}	सुतूभ्यः <i>sutūrbbhyaḥ</i>
D.	सुतुसे <i>sutuse</i>				सुतुसां <i>sutusām</i>
Ab.	}	}	}	}	सुतुसो <i>sutusoḥ</i>
G.	सुतुसः <i>sutusaḥ</i>				सुतुषु <i>sutūḥshu</i> or सुतूषु <i>sutūḥshu</i> *
L.	सुतुसि <i>sutusi</i>				

NEUTER.

DUAL

PLURAL

SINGULAR	DUAL	PLURAL
N.A.V.		
सुतुः <i>sutūḥ</i>	सुतुसी <i>sutusi</i>	सुतुंसि <i>sutunṣi</i>

§ 171. Nouns derived from desiderative verbs change *स् s* into *ष् sh* when necessary.

Base पिपठिस् *pīpaṭhis*, wishing to read, masc fem neut

SINGULAR
MASC FEM

DUAL
MASC FEM

PLURAL
MASC FEM

N	पिपठी <i>pīpaṭhī</i>	} पिपठिभौ <i>pīpaṭhībhau</i>	} पिपठिभ्यः <i>pīpaṭhībhyah</i>
A	पिपठिष <i>pīpaṭhiṣham</i>		
I	पिपठिषा <i>pīpaṭhiṣhā</i>	} पिपठिभ्या <i>pīpaṭhīrbhyām</i>	} पिपठिभिः <i>pīpaṭhībhiḥ</i>
D	पिपठिषे <i>pīpaṭhiṣhe</i>		
Ab	} पिपठिभ्यः <i>pīpaṭhībhyah</i>	} पिपठिभ्यो <i>pīpaṭhībhyoh</i>	} पिपठिभ्यः <i>pīpaṭhībhyah</i>
G			
L	पिपठिषि <i>pīpaṭhiṣhi</i>		पिपठिषा <i>pīpaṭhiṣhā</i> पिपठिषु <i>pīpaṭhiṣhu</i>

SINGULAR

NEUTER
DUAL

PLURAL

N A V	पिपठि <i>pīpaṭhi</i>	पिपठिमी <i>pīpaṭhimī</i>	पिपठिभिः <i>pīpaṭhibhiḥ</i> (see § 172)
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§ 172 The nouns वारिष् *arīṣ*, fem blessing and सनुस् *sanuṣ*, masc a companion, are declined like पिपठिस् *pīpaṭhis*, except in the Nom and Acc Plur, if they should be used as neuters at the end of compounds

List of different Bases in s s

BASE.	NOM SING		NOM PL.		INSTR PL	LOC PL
	MASC FEM	NEUT	MASC FEM	NEUT		
सुमनस् <i>sumanas</i> kund m f n	सुमना ¹ <i>sumanāḥ</i> ¹	सुमन ¹ <i>sumanaḥ</i>	सुमनस <i>sumanaśah</i>	सुमनासि <i>sumanāsi</i>	सुमनोभि <i>sumanobhiḥ</i>	सुमनसु ² <i>sumanassu</i> ²
सुज्योतिस् <i>syjyotis</i> well lighted m f n	सुज्योति ³ <i>syjyotiḥ</i>	id	सुज्योतिष <i>syjyotiṣah</i>	सुज्योतीषि <i>syjyotīṣhi</i>	सुज्योतिभिः <i>syjyotībhiḥ</i>	सुज्योतिषु ⁴ <i>syjyotiṣhu</i> ⁴
पिङ्ग्यस् <i>pindagras</i> lump eating m f n	पिङ्ग्य ⁵ <i>pindagraḥ</i>	id	पिङ्ग्यस <i>pindagrasah</i>	पिङ्ग्यसि <i>pindagraśi</i>	पिङ्ग्योभि <i>pindagrobhiḥ</i>	पिङ्ग्यसु ⁶ <i>pindagrassu</i> ⁶
चक्रस् <i>chakr</i> splendid m f n	चक्रा ⁷ <i>chakrāḥ</i>	id	चक्रास <i>chakrāśah</i>	चक्रासि <i>chakrāsi</i>	चक्राभि <i>chakrābhiḥ</i>	चक्रासु ⁸ <i>chakrāssu</i> ⁸
दोस् <i>dos</i> ⁹ , arm m (n)	दो ¹⁰ <i>doh</i>	id	दोष <i>dośah</i>	दोषि <i>dośhi</i>	दोभिः <i>dorbhiḥ</i>	दोषु ¹¹ <i>dośshu</i> ¹¹
सुपिस् <i>sup</i> s well go ng m f n	सुपी <i>supīḥ</i>	id ¹²	सुपिस <i>supisāḥ</i> ¹³	सुपिसि <i>supiśi</i>	सुपीभिः <i>supībhiḥ</i>	सुपीषु ¹⁴ <i>supīṣhu</i> ¹⁴

1 The Vocative is सुमन *sumanaḥ* In the other paradigms it is the same as the Nominative

2 Or सुमनसु *sumanaḥsu*

3 Or सुज्योतिषु *syjyotiṣhu*

4 Or पिङ्ग्यसु *pindagraḥsu*

5 Or चक्रासु *chakrāḥsu*

6 दोस् *dos* may be declined regularly throughout as a masculine But it is likewise declined as a neuter On its irregular or optonal forms see § 214

7 Or दोषु *dośshu*

8 Sddh Kaum i p 197

9 s s not changed into ष् *ṣ* see § 100 note

10 Or सुपीषु *supīṣhu*

मुनुस् <i>śuṇe</i> , well sounding, m f n	मुनुः <i>śuṇah</i>	1	मुनुसः <i>śuṇaḥ</i>	मुनुमि <i>śuṇami</i>	मुनुभिः <i>śuṇabhiḥ</i>	मुनुषु <i>śuṇāḥ</i> ¹
पिपदिस् <i>pīpāḥi</i> , desirous of reading, m f n	पिपदीः <i>pīpāḥiḥ</i>	1 2	पिपदिषः <i>pīpāḥiḥ</i>	पिपदिषि <i>pīpāḥiḥ</i> ²	पिपदीभिः <i>pīpāḥiḥ</i>	पिपदीषु <i>pīpāḥiḥ</i> ³
चिकीम् <i>chikīra</i> , desirous of acting, m f n	चिकीः <i>chikīḥ</i>	1	चिकीषः <i>chikīḥ</i>	चिकीषि <i>chikīḥ</i> ⁴	चिकीभिः <i>chikīḥ</i>	चिकीषु <i>chikīḥ</i>
आशिस् <i>āśi</i> , blessing, f.	आशीः (Voc 1d)	1d	आशीषः <i>āśiḥ</i>	आशीषि <i>āśiḥ</i>	आशीभिः <i>āśiḥ</i>	आशीषु <i>āśiḥ</i> ⁵
मनुस् <i>manuḥ</i> , companion, m	मनुः (Voc 1d)	1d	मनुषः <i>manuḥ</i>	मनुषि <i>manuḥ</i>	मनुभिः <i>manubhiḥ</i>	मनुषु <i>manāḥ</i> ⁶
मुहिम् <i>śuḥi</i> 19, one who strikes well, m f n	मुहिन् <i>śuḥin</i>	1d	मुहिंसः <i>śuḥiḥ</i>	मुहिमि <i>śuḥimi</i>	मुहिभिः <i>śuḥibhiḥ</i>	मुहिषु <i>śuḥiḥ</i> ⁷

§ 173 धस् *dhas* (from धम् *dhami*, to fall) and णस् *ṇas* (from णम् *ṇami*, to fall) and भस् *bhas* (from भम् *bhami*, to fall), when used at the end of compounds, change their *ś* into *ṣ*, in the Nom and Voc Sing, and before terminations beginning with consonants. § 131 ought to be restricted to these bases and to participial bases in यस् *yas*, § 204

N V परोध्यन् <i>parodyan</i>	N A V परोध्यन्ती <i>parodyantī</i>	N A परोध्यन् <i>parodyan</i>
A परोध्यन्ते <i>parodyante</i>	I Ab D परोध्यन्ती <i>parodyantī</i>	I परोध्यन्ति <i>parodyanti</i>
I परोध्यन्तः <i>parodyantaḥ</i>	G L परोध्यन्तोः <i>parodyantoḥ</i>	L परोध्यन्तु <i>parodyantu</i>

§ 174. Bases ending in ञ् *ṣ*, श् *ś*, छ् *chh*, ष् *ṣ*, ह् *h*

Bases ending in these consonants retain them unchanged before all terminations beginning with vowels. Before all other terminations and when final, their final consonants are treated either like *ṣ* or like *ḥ*.

1. Bases derived from दिस् *diḥ*, to show, दृश् *dṛś*, to see, मृश् *mṛś*, to stroke, स्पृश् *spṛś*, to touch, change ञ् *ṣ* into ह् *h*

BASE	NOM SING	NOM PLUR.	NOM PLUR. VECT	INTR. PLUR.	LOC PLUR.
दिस् <i>diḥ</i> , f country	दिक् <i>diḥ</i>	दिशः <i>diśaḥ</i>	दिशि <i>diśi</i>	दिभिः <i>diḥbhiḥ</i>	दिषु <i>diśiḥ</i>

2 Bases derived from नास् *naḥ*, to destroy, change ञ् *ṣ* into *ṣ* or ह् *h*.

BASE	NOM SING	N. PL	N. PL. VECT	INTR. PL.	LOC PL.
नोयन् <i>śicānaḥ</i> , m.f.n life destroying	नोयन् <i>śicānaḥ</i> or <i>-naḥ</i>	-नासः <i>-naśaḥ</i>	-नासु <i>-naśi</i> or <i>-naśiḥ</i>	-नासु <i>-naśi</i> or <i>-naśiḥ</i>	-नासु <i>-naśi</i> or <i>-naśiḥ</i>

3 All other bases in ञ् *ṣ* change their final into *ṣ*.

BASE	NOM SING	NOM PL.	NOM PL. VECT	INTR. PL.	LOC PL.
विश्विस् <i>viśvaḥ</i> , m f n one who enters	विश्विस् <i>viśvaḥ</i>	विश्विः <i>viśvaḥ</i>	विश्विः <i>viśvaḥ</i>	विश्विभिः <i>viśvaḥ</i>	विश्विषु <i>viśvaḥ</i>

1 Or मुनुषु *śuṇāḥ*

2 Siddh. - kaum 1 p 191.

3 Or पिपदीषु *pīpāḥiḥ*.

4 Siddh. - kaum 1 p 191

5 Or आशीषु *āśiḥ*.

6 Or मनुषु *manāḥ*.

7 See § 73

4 Bases derived from धृष् *dhrish*, to dare, change प् *sh* into क् *k*.

BASE	NOM SING	NOM PL	NOM PL NEUT	INSTR. PL	LOC PL
दधृष् <i>dadhrish</i> , m f n bold	दधृक् <i>dadhrak</i>	दधृषः <i>dadhrishah</i>	दधृषि <i>dadhrishsi</i>	दधृभिः <i>dadhrigbhih</i>	दधृषु <i>dadhrishsu</i>

5. All other bases derived from verbs with final प् *sh* change प् *sh* into द् *t*

BASE	NOM SING	NOM PL	NOM PL NEUT	INSTR. PL	LOC PL
द्विप् <i>dvish</i> , m f n hating	द्विद् <i>dvit</i>	द्विषः <i>dvishah</i>	द्विषि <i>dvishsi</i>	द्विभिः <i>dvishbhih</i>	द्विषु <i>dvishsu</i>

6 Bases ending in च् *chh* change च् *chh* into द् *t*.

BASE	NOM SING	NOM PL	NOM PL NEUT	INSTR. PL	LOC PL
प्राच्छ <i>prachh</i> , m f n asking	प्राच् <i>prat</i>	प्राचः <i>prachah</i>	प्राचि <i>prachsi</i>	प्राचभिः <i>prachbhih</i>	प्राचसु <i>prachsu</i>

Some grammarians allow प्राग् *prasah* in the Nom. Plur and other cases beginning with vowels.

7 Bases ending in क् *ksh* change क् *ksh* into द् *t*

BASE	NOM SING	NOM PL	NOM PL NEUT	INSTR. PL	LOC PL
तक् <i>taksh</i> , m f n paring	तद् <i>tat</i> *	तक्षः <i>takshah</i>	तक्षि <i>tomkshsi</i>	तक्षभिः <i>taqdbhih</i>	तक्षसु <i>tafsu</i>

8. Most bases ending in ह् *h* change ह् *h* into द् *t*.

BASE	NOM SING	NOM PL	NOM PL NEUT	INSTR. PL	LOC PL
लिह् <i>lih</i> , m f n belung	लिद् <i>lit</i>	लिहः <i>lihah</i>	लिहि <i>limhi</i>	लिहिभिः <i>lidbhih</i>	लिहसु <i>litsu</i>
गुह् <i>guh</i> , m f n covering	गुद् <i>ghat</i>	गुहः <i>guhah</i>	गुहि <i>gumhi</i>	गुहिभिः <i>ghudbhih</i>	गुहसु <i>ghufsu</i>

On the change of initial ग् *g* into प् *gh*, see § 93

9 Bases derived from roots ending in ह् *h*, and beginning with द् *d*, change ह् *h* into क् *k* Likewise उष्णिह् *ushnih*, a metre.

BASE	NOM SING	NOM PL	NOM PL NEUT	INSTR. PL	LOC PL
दुह् <i>duh</i> , m f n milking	धुक् <i>dhuk</i>	दुहः <i>dahah</i>	दुहि <i>durhi</i>	धुभिः <i>dhugbhih</i>	धुहसु <i>dhukshu</i>

10 Bases derived from the roots द्रुह् *druh*, to hate, मूह् *muh*, to confound, बिह् *snih*, to love, चुह् *snuh*, to spue, may change the final ह् *h* into द् *t* or क् *k*

BASE	NOM SING	NOM PL	NOM PL NEUT	INSTR. PL	LOC PL
द्रुह् <i>druh</i> , m f n hating	धुट् or धुक <i>dhut</i> or <i>dhuk</i>	द्रुहः <i>drumah</i>	द्रुहि <i>drumhi</i>	धुभिः or धुभिः <i>dhutbhih</i> or <i>dhukbhih</i>	धुटसु or धुहसु <i>dhutsu</i> or <i>dhukshu</i>

II. Bases derived from नह् *nah*, to bind, change ह् *h* into द् *t*

BASE	NOM SING	NOM PL	INSTR. PL	LOC PL
उपानह् <i>upānah</i> f a shoe	उपानत <i>upānat</i>	उपानहः <i>upānahah</i>	उपानभिः <i>upānadbhih</i>	उपानसु <i>upānatsu</i>

* If differently derived तक् *taksh* may form its Nom S ing तक् *tak* गोरक् *goraksh* cow-herd, which regularly forms its Nom Sing गोरत् *gorat* may according to a different derivation, form गोरक् *gorak* (See Colebrooke p 50 note) So पिपक् *pipak*, Nom Dual पिपक्षौ *pipakshau*, desirous of maturing, विपक् *vipak* Nom Dual विपक्षौ *vipakshau*, desirous of saying, दिपक् *dihak*, Nom Dual दिपक्षौ *dihakshau*, desirous of burning

Decline विपाज् *vināt*, f the Beyah river in the Punjab विष् *viśh*, f ordure
 रुष् *rush*, f anger विमृप् *viprūsh*, f drop of water चिषिष् *chiksh*, wishing to
 enter सिंह *sih*, loving गोदुह् *goduh*, cow milker मधुलिह् *madhulih*, bee
 त्विष् *tvish*, f splendour बहुत्विष् *bahutvish*, m f n very splendid रत्नमुष् *ratna-*
mush, a stealer of gems ईदृग् *īdrīś*, m f n such कीदृग् *kīdrīś*, m f n
 Which? मर्मस्पृष् *marmasprīś*, giving pain

§ 175 तुरासाह् *turāsāh*, m name of Indra, changes स् s into ष् sh whenever
 ह् h is changed into द् d or त् t

Nom Sing तुरासाद् *turāśad* Nom Dual तुरासाहौ *turāsahau* Instr Plur
 * तुरासादभि *turāśadbhih*

§ 176 पुरोडाज् *puroḍaś*, m, an offering, or a priest, is irregular The Nom
 Sing is पुरोडा *puroḍāh*, and all the cases beginning with consonants (Pada
 cases) are formed from a base पुरोडम् *puroḍam* The Voc Singular too, is
 irregular, being identical with the Nom Sing (§ 152), though some grammari-
 ans allow हे पुरोडः *he puroḍaḥ*

SINGULAR	DUAL	PLURAL
N पुरोडा <i>puroḍāh</i>	पुरोडाशौ <i>puroḍāśau</i>	पुरोडाश <i>puroḍāśah</i>
A पुरोडाज <i>puroḍājam</i>	पुरोडाशौ <i>puroḍāśau</i>	पुरोडाज <i>puroḍājah</i>
I पुरोडाश <i>puroḍāś</i>	पुरोडाभ्या <i>puroḍābhyaṁ</i>	पुरोडाभि <i>puroḍābhih</i>
D पुरोडाशौ <i>puroḍāśau</i>	पुरोडाभ्या <i>puroḍābhyaṁ</i>	पुरोडाभ्य <i>puroḍābhyah</i>
Ab पुरोडाश <i>puroḍāśah</i>	पुरोडाभ्या <i>puroḍābhyaṁ</i>	पुरोडाभ्य <i>puroḍābhyah</i>
G पुरोडाश <i>puroḍāśah</i>	पुरोडाशौ <i>puroḍāśāu</i>	पुरोडाशा <i>puroḍāśam</i>
L पुरोडाश <i>puroḍāś</i>	पुरोडाशौ <i>puroḍāśāu</i>	पुरोड मु <i>puroḍam</i>
V पुरोडा or ष्ट <i>puroḍāh or -dāh</i>	पुरोडाशौ <i>puroḍāśau</i>	पुरोडाज <i>puroḍājah</i>

§ 177 Another word, उक्थशा *ukthasāh*, a reciter of hymns, is declined
 like पुरोडाज् *puroḍaś*

Nom उक्थशा *ukthasāh* Acc Sing उक्थशास् *ukthasāsam* Instr Plur
 उक्थशोभि *ukthasābhih* Voc Sing उक्थशा or उक्थश *ukthasāh or ukthasāh*

§ 178 Bases in म m

Bases ending in म m retain म् m before all terminations beginning with
 vowels Before all other terminations and when final, the म m is changed
 into न् n

Base प्रशाम् *praśām*, mild

	SINGULAR MASC FEM	DUAL MASC FEM	PLURAL MASC FEM
Nom Voc	प्रशाम् <i>praśā</i>	प्रशामौ <i>praśāmau</i>	प्रशाम् <i>praśamāḥ</i>
Acc	प्रशाम <i>praśāmaṁ</i>	प्रशामौ <i>praśāmau</i>	प्रशाम् <i>praśānaḥ</i>
Instr	प्रशामा <i>praśāmā</i>	प्रशाम्भ्या <i>praśāmbhyaṁ</i>	प्रशामिभ्य <i>praśāmbhiḥ</i>
Loc	प्रशामि <i>praśāmi</i>	प्रशामौ <i>praśāmau</i>	प्रशाम्नु <i>praśāmanu</i>

2. NOUNS WITH CHANGEABLE BASES.

A. Nouns with two Bases.

§ 179. Many nouns in Sanskrit have more than one base, or rather they modify their base according to rule before certain terminations.

Nouns with two bases, have one base for the

Nom. Voc. and Acc. Sing.	} of masc. nouns* ;
Nom. Voc. and Acc. Dual	
Nom. Voc. (not Acc.) Plural	
Nom. Voc. and Acc. Plural of neuter nouns ;	

and a second base for all other cases.

The former base will be called the *Āṅga* base. Bopp calls it the strong base, and the terminations the weak terminations.

The second base will be called the *Pada* and *Bha* base. Bopp calls it the weak base, and the terminations the strong terminations.

The general rule is that the simple base, which appears in the *Pada* and *Bha* cases, is strengthened in the *Āṅga* cases. Thus the *Pada* and *Bha* base प्राच् *prāch* becomes in the *Āṅga* cases प्राच् *prāñch*. The *Pada* base of the present participle खद्द् *adad*, eating, becomes खद्द् *adant* in the *Āṅga* cases. This gives us the following system of terminations for words with two bases :

SINGULAR.		DUAL.		PLURAL.
MASC.		MASC.		MASC.
Nom. Voc.	सु s (which is always dropt)	सौ au	सौ au	सः ah †
Acc.	सं am	सौ au	सौ au	सः ah
Instr.	सा ā	भ्यां bhyām	भ्यां bhyām	भिः bhih
Dat.	ए e	भ्यां bhyām	भ्यां bhyām	भ्यः bhyah
Abl.	सः ah	भ्यां bhyām	भ्यां bhyām	भ्यः bhyah
Gen.	सः ah	सोः oh	सोः oh	सां ām
Loc.	इ i	सोः oh	सोः oh	सु su
SINGULAR.		NEUTER DUAL.		PLURAL.
Nom. Acc.	—	इ i	इ i	इ i †

§ 180. Certain words derived from सञ्च् *añch*, to move, have two, others three bases.

प्राच् *prāch*, forward, eastern, has two bases, प्राच् *prāñch* for its *Āṅga*, प्राच् *prāch* for its *Pada* and *Bha* base, and is declined accordingly.

* Most nouns with changeable bases form their feminine in इ i. A few, however, such as दामन् *dāman*, are said to be feminine without taking the इ i, and some of them occur as feminine at the end of compounds.

† *Āṅga* base, or, according to Bopp, strong base with weak terminations

SINGULAR		DUAL.	PLURAL.
MASC		MASC	MASC
N V.	प्राच् <i>prāc*</i>	प्रांची <i>prā'chau</i>	प्राचः <i>prā'chah</i>
A	प्राचं <i>prā'cham</i>	प्रांची <i>prā'chau</i>	प्राचः <i>prā'chah</i>
I	प्राचा <i>prāchā</i>	प्राच्यां <i>prāgbhyām</i>	प्राचिभः <i>prāgbhih</i>
D	प्राचे <i>prāche</i>		प्राच्यः <i>prāgbhyaḥ</i>
Ab.	प्राचः <i>prāchah</i>		
G.			प्राचां <i>prāchām</i>
L	प्राचि <i>prāchi</i>	प्राचोः <i>prāchoḥ</i>	प्राचुः <i>prāchū</i>
		NEUTER.	
SINGULAR		DUAL	PLURAL
N A V	प्राक् <i>prāk</i>	प्राची <i>prāchī</i>	प्राचि <i>prāchiḥ</i>
I	प्राचा <i>prāchā</i>	same as masc	

The feminine of प्राच् *prāc* is प्राची *prāchī*, declined like fem in § 1.
Decline सवाच् *avāc*, downward, south Strong base सवाच् *avāc*

B Nouns with three Bases

Nouns with three bases have their *Ānga* or strong base in the same cases as the nouns with two bases. In the other cases, however, they have one base, the *Pada* base, before all terminations beginning with consonants; and another base, the *Bha* base, before all terminations beginning with vowels.

In these nouns with three cases, Bopp calls *Ānga* base the strong base; the *Pada* base the middle base; the *Bha* base the weakest base.

This gives us the following system of terminations for words with three bases:

SINGULAR		DUAL.	PLURAL.
MASC		MASC	MASC
Nom	Voc स s (always dropt)	सौ <i>au</i>	सः <i>ah</i>
Acc	सं <i>am</i>	सौ <i>au</i>	सः <i>ah</i>
Instr.	सां <i>ā</i>	भ्यां <i>bhyām</i>	भिः <i>bhiḥ</i>
Dat.	स c	भ्या <i>bhyām</i>	भ्यः <i>bhyaḥ</i>
Abl.	सः <i>ah</i>	भ्या <i>bhyām</i>	भ्यः <i>bhyaḥ</i>
Gen.	सः <i>ah</i>	सोः <i>oh</i>	सां <i>ām</i>
Loc	इ i	सोः <i>oh</i>	सु <i>su</i>

* प्राच् *prāc* stands for प्राक् *prāk*, this for प्राच् *prā'c* + स s

	SINGULAR	NEUTER DUAL	PLURAL
Nom Acc.	—	इ इ	इ इ

Terminations included in two lines require Anga or strong base

Terminations included in one line, require Pada or middle base

Terminations not included in lines require Bha or weakest base.

181 Words derived from अच *añch*, to move, with three bases.

प्रत्यच् *pratyach*, behind, has for its Anga or strongest base प्रत्याँच *pratyāñch*, for its Bha or weakest प्रतीच *pratīch*. The Pada or middle base is प्रत्यच् *pratyach*. Hence प्रत्यङ् *pratyāṅ*, Nom Sing masc, प्रत्यक् *pratyak*, Nom. Sing. neut, प्रतीची *pratīchī*, Nom Sing fem

	SINGULAR MASC	DUAL MASC	PLURAL MASC
N V	प्रत्यङ् <i>pratyāṅ</i>	प्रत्यचौ <i>pratyāñchau</i>	प्रत्यच <i>pratyāñchah</i>
A	प्रत्यच <i>pratyāñcham</i>	प्रत्यचौ <i>pratyāñchau</i>	प्रतीच <i>pratīchah</i>
I	प्रतीचा <i>pratīchā</i>	प्रत्याभ्या <i>pratyagbhyām</i>	प्रत्याभि <i>pratyagbhih</i>
D	प्रतीचे <i>pratīche</i>	प्रत्याभ्या <i>pratyagbhyām</i>	प्रत्याभ्य <i>pratyagbhyah</i>
Ab	प्रतीच <i>pratīchah</i>	प्रत्याभ्या <i>pratyagbhyām</i>	प्रत्याभ्य <i>pratyagbhyah</i>
G	प्रतीच <i>pratīchah</i>	प्रतीचौ <i>pratīchōh</i>	प्रतीचा <i>pratīchām</i>
L	प्रतीचि <i>pratīchi</i>	प्रतीचौ <i>pratīchōh</i>	प्रत्यक्षु <i>pratyakshu</i>
		NEUTER.	
	SINGULAR.	DUAL.	PLURAL.
N A	प्रत्यक् <i>pratyak</i>	प्रतीचि <i>pratīchi</i>	प्रतीचि <i>pratīchih</i>
	FEM		
	SINGULAR		
N	प्रतीची <i>pratīchī</i>		

The following words, derived from अच *añch*, to move, have three bases

Anga or strong base.	Pada or middle base	Bha or weak base
प्रत्यच् <i>pratyāñch</i> , behind	प्रत्यच् <i>pratyach</i>	प्रतीच् <i>pratīch</i>
सम्यच् <i>samyāñch</i> , right	सम्यच् <i>samyach</i>	समीच् <i>samīch</i>
न्यच् <i>nyāñch</i> , low	न्यच् <i>nyach</i>	नीच् <i>nīch</i>
सध्र्यच् <i>sadhryañch</i> , accompanying	सध्र्यच् <i>sadhryach</i>	सधीच् <i>sadhīch</i>
अन्यच् <i>anyañch</i> , following	अन्यच् <i>anyach</i>	अनूच् <i>anūch</i>
रिष्यच् <i>riṣhāñch</i> , all-pervading	रिष्यच् <i>riṣhach</i>	रिषूच् <i>riṣhūch</i>
उदच् <i>udañch</i> , upward	उदच् <i>udach</i>	उदीच् <i>udīch</i>
तिर्यच् <i>tiryāñch</i> , tortuous	तिर्यच् <i>tiryach</i>	तिर्यच् <i>tiryāch</i>

Bases in च्त् *at* and च्त् *ant*.

1. *Participles Present.*

§ 182. Participles of the present have two bases, the Pada and Bha base in च्त् *at*, the Anga base in च्त् *ant*.

SINGULAR MASC		DUAL MASC	PLURAL MASC
N V	चदन् <i>adān</i>	चदन्ती <i>adantau</i>	चदन्तः <i>adantah</i>
A	चदन्तं <i>adantum</i>	चदन्ती <i>adantau</i>	चदन्तः <i>adantah</i>
I	चदन्ता <i>adātā</i>	चदन्त्या <i>adadbhyām</i>	चदन्तः <i>adantah</i>
D	चदन्ते <i>adāte</i>		चदन्तः <i>adadbhūh</i>
Ab	चदन्तः <i>adantah</i>		चदन्तः <i>adadbhyaḥ</i>
G			
L	चदन्ति <i>adānti</i>	चदन्तोः <i>adātoḥ</i>	चदन्ता <i>adāntān</i> चदन्तु <i>adāntsu</i>
SINGULAR		NEUTER DUAL	PLURAL
N A	चदन् <i>adāt</i>	चदन्ती <i>adānti</i>	चदन्ति <i>adānti</i>
FEM SINGULAR			
N	चदन्ती <i>adānti</i> , &c. like नदी <i>nādī</i>		

§ 183. There is a very difficult rule according to which certain participles keep the च्त् *n* in the Nom. and Acc. Dual of neuters, and before the च्त् *f* of the feminine. This rule can only be fully understood by those who are acquainted with the ten classes of conjugations. It is this,

I. Participles of verbs following the Bhū, Div, and Chur classes *must* preserve the च्त् *n*

II Participles of verbs following the Tud class *may* or *may not* preserve the च्त् *n*. The same applies to all participles of the future in स्यत् *syat*, and to the participles of verbs of the Ad class in चा *ā*

III Participles of all other verbs *must* reject the च्त् *n*

- | | |
|-----------------------------------|--|
| I भवत् <i>bhavāt</i> | Nom and Acc, Dual Neut भवन्ती <i>bhavānti</i> |
| दीव्यत् <i>dīvyāt</i> | दीव्यन्ती <i>dīvyānti</i> |
| चोरयत् <i>chōrayāt</i> . | चोरयन्ती <i>chōrayānti</i> |
| II तुदत् <i>tudāt</i> . | तुदन्ती <i>tudānti</i> or तुदन्ती <i>tudānti</i> . |
| भविष्यत् <i>bhaviṣhyāt</i> (fut.) | भविष्यन्ती <i>bhaviṣhyānti</i> or भविष्यन्ती <i>bhaviṣhyānti</i> . |
| यात् <i>yāt</i> | यान्ती <i>yānti</i> or याती <i>yāti</i> |

III. अदत् <i>adat</i> .	Nom. and Acc. Dual Neut. अदन्ती <i>adantī</i> .
जुह्वत् <i>juhvat</i> .	जुह्वन्ती <i>juhvatī</i> .
सुन्वत् <i>sunvat</i> .	सुन्वन्ती <i>sunvatī</i> .
रुंधत् <i>rundhat</i> .	रुंधन्ती <i>rundhatī</i> .
तन्वत् <i>tanvat</i> .	तन्वन्ती <i>tanvatī</i> .
कीर्यत् <i>krīyat</i> .	कीर्यन्ती <i>krīyatī</i> .

The feminine base is throughout identical in form with the Nom. Dual Neut. Hence भवन्ती *bhavantī*, being, fem.; हुदन्ती *hudantī* or हुदती *hudatī*, striking, fem.; अदन्ती *adantī*, eating, fem. The feminine base is declined regularly as a base in ई ई.

§ 184. Another rule, which ought not to be mixed up with the preceding rule, prohibits the strengthening of the Aūga base throughout in the participles present of reduplicated verbs, except in the Nom. Acc. Voc. Plur. Neut., where the insertion of न् *n* is optional. With this exception, these participles are therefore really declined like nouns in न् *t* with unchangeable bases.

Base ददत् *dadat*, giving, from दा *dā*, to give, ददामि *dadāmi*, I give.

SINGULAR.		DUAL.		PLURAL.	
MASC.	NEUT.	MASC.	NEUT.	MASC.	NEUT.
N.V. ददत् <i>dadat</i>	ददत् <i>dadat</i>	ददन्तौ <i>dadantau</i>	ददन्ती <i>dadantī</i>	ददतः <i>dadataḥ</i>	ददन्ति <i>dadanti</i> *
A. ददन्ते <i>dadante</i>	ददत् <i>dadat</i>				
I. ददती <i>dadatī</i>		ददाम्यौ <i>dadāmyau</i>		ददद्भिः <i>dadadbhiḥ</i>	ददद्भिः <i>dadadbhiḥ</i>
D. ददते <i>dadate</i>					
Ab. ददतः <i>dadataḥ</i>					
G. ददन्ति <i>dadanti</i>		ददन्तः <i>dadantaḥ</i>		ददन्तः <i>dadantaḥ</i>	ददन्तः <i>dadantaḥ</i>
L. ददन्ति <i>dadanti</i>					

The same rule applies to the participles जघत् *jaghāt*, eating; जाग्रत् *jāgrat*, waking; दरिद्रत् *daridrat*, being poor; शासत् *śāsat*, commanding; चकासत् *chakāsat*, shining. But जगत् *jagat*, neut. the world, forms Nom. Plur. जगन्ति *jaganti*, only.

§ 185. बृहत् *brīhat*, great, पृषत् *prīshat*, m. a deer, n. a drop of water, are declined like participles of verbs of the Ad class.

SINGULAR.		DUAL.	PLURAL.
MASC.		MASC.	MASC.
N. V. बृहत् <i>brīhat</i>		बृहन्तौ <i>brīhantau</i>	बृहन्तः <i>brīhantaḥ</i>
A. बृहन्ते <i>brīhante</i>		बृहन्तौ <i>brīhantau</i>	बृहन्तः <i>brīhantaḥ</i>

* Or ददन्ति *dadanti*.

SINGULAR		NEUTER	PLURAL	
		DUAL		
N A	पृथक् <i>brhat</i>	पृथक् <i>brhatī</i>	पृथक् <i>brhanti</i>	
FEM.				
SINGULAR				
N	पृथक् <i>brhatī</i>			

§ 186. महत् *mahat*, great, likewise originally a participle of the Ad class, forms its *Anga* or strong base in चांत् *ant*.

SINGULAR		DUAL	PLURAL
MASC.		MASC.	MASC.
N	महान् <i>mahān</i>	महांती <i>mahāntau</i>	महांतः <i>mahāntaḥ</i>
A.	महन्ति <i>mahāntam</i>	महांती <i>mahāntau</i>	महतः <i>mahataḥ</i>
I	महती <i>mahatī</i>	महद्यौ <i>mahadbhyām</i>	महद्भिः <i>mahadbhiḥ</i>
D	महते <i>mahate</i>		महद्भ्यः <i>mahadbhyaḥ</i>
Ab	महतः <i>mahataḥ</i>			महत्यः mahatyaḥ
G		महतीः <i>mahatīḥ</i>	महतां <i>mahatām</i>
I.	महति <i>mahati</i>	महतीः <i>mahatīḥ</i>	महत्युः <i>mahatyau</i>
V	महन् <i>mahan</i>		
SINGULAR		NEUTER	PLURAL
		DUAL	
N A V	महत् <i>mahat</i>	महती <i>mahatī</i>	महन्ति <i>mahanti</i>

The rest like the masculine.

FEM.	
SINGULAR	
N	महती <i>mahatī</i>

Bases ending in the Suffixes मत् *mat* and रत् *rat*, forming their *Anga* Bases in मन्त् *mant* and रन्त् *rant*.

§ 187. The possessive suffixes मत् *mat* and रत् *rat* form their *Anga* or strong base in मन्त् *mant* and रन्त् *rant*. They lengthen their vowel in the Nom. Sing. Masc. These suffixes are of very frequent occurrence.

अग्निमत् *agnimat*, having fire.

SINGULAR		DUAL	PLURAL
MASC.		MASC.	MASC.
N	अग्निमान् <i>agnimān</i>	अग्निमन्तौ <i>agnimantau</i>	अग्निमन्तः <i>agnimantaḥ</i>
A	अग्निमन्ति <i>agnimantam</i>	अग्निमन्तौ <i>agnimantau</i>	अग्निमन्तः <i>agnimantaḥ</i>
V	अग्निमन् <i>agniman</i>		

III. अदत् <i>adat</i> .	Nom. and Acc. Dual Neut. अदतो <i>adati</i> .
जुह्वत् <i>juhvat</i> .	जुह्वतो <i>juhvatī</i> .
सुन्यत् <i>sunyat</i> .	सुन्यतो <i>sunvatī</i> .
रुंधत् <i>rundhat</i> .	रुंधतो <i>rundhati</i> .
तन्वत् <i>tanvat</i> .	तन्वतो <i>tanvatī</i> .
क्रीडत् <i>kriṇat</i> .	क्रीडतो <i>kriṇati</i> .

The feminine base is throughout identical in form with the Nom. Dual Neut. Hence भवतो *bhavantī*, being, fem.; तुदती *tudantī* or तुदती *tudatī*, striking, fem.; अदती *adati*, eating, fem. The feminine base is declined regularly as a base in ई ६

§ 184. Another rule, which ought not to be mixed up with the preceding rule, prohibits the strengthening of the Aṅga base throughout in the participles present of reduplicated verbs, except in the Nom. Acc. Voc. Plur. Neut., where the insertion of न् is optional. With this exception, these participles are therefore really declined like nouns in ह् t with unchangeable bases.

Base ददत् *dadat*, giving, from दा *dā*, to give, ददामि *dadāmi*, I give.

SINGULAR.		DUAL.		- PLURAL.	
MASC.	NEUT	MASC	NEUT	MASC	NEUT
N V. ददत् <i>dadat</i>	ददत् <i>dadat</i>	ददतो <i>dadatou</i>	ददती <i>dadatī</i>	ददतः <i>dadataḥ</i>	ददति <i>dadati</i> *
A. ददतं <i>dadatam</i>	ददत् <i>dadat</i>				
I. ददता <i>dadatā</i>		ददभ्यां <i>dadadbhyaṁ</i>		ददद्भिः <i>dadadbhiḥ</i>	
D. ददते <i>dadate</i>				ददद्भ्यः <i>dadadbhyaḥ</i>	
Ab. } ददतः <i>dadataḥ</i>					
G. } ददतोः <i>dadatoḥ</i>				ददतां <i>dadatām</i>	
L. ददति <i>dadati</i>				ददतु <i>dadatu</i>	

The same rule applies to the participles जघत् *jaghat*, eating; जाग्रत् *jāgrat*, waking; दरिद्रत् *daridrāt*, being poor; शासत् *śāsat*, commanding; चक्षत् *chakṣat*, shining. But जगत् *jagat*, neut the world, forms Nom. Plur. जगति *jaganti*, only.

§ 185. बृहत् *bṛhat*, great, प्रिशत् *prishat*, m. a deer, n. a drop of water, are declined like participles of verbs of the Ad class.

SINGULAR.		DUAL	PLURAL
MASC		MASC	MASC
N. V. बृहत् <i>bṛhan</i>		बृहतौ <i>bṛhantau</i>	बृहतः <i>bṛhantaḥ</i>
A. बृहतं <i>bṛhantam</i>		बृहतौ <i>bṛhantau</i>	बृहतः <i>bṛhantaḥ</i>

* Or ददति *dadanti*.

NEUTER		
SINGULAR	DUAL	PLURAL
N A पृहत् <i>br̥shat</i>	पृहती <i>br̥shatī</i>	पृहन्ति <i>br̥shanti</i>
FEM.		
SINGULAR.		
N पृहती <i>br̥shatī</i>		

§ 186. महत् *mahat*, great, likewise originally a participle of the Ad class, forms its Aṅga or strong base in खत् *ant*.

SINGULAR		DUAL	PLURAL
MASC.		MASC	MASC
N	महान् <i>mahān</i>	महन्ती <i>mahāntau</i>	महन्तः <i>mahāntaḥ</i>
A.	महन्ति <i>mahānti</i>	महन्ती <i>mahāntau</i>	महन्तः <i>mahāntaḥ</i>
I	महता <i>mahatā</i>	महद्भ्यां <i>mahadbhyaṃ</i>	महद्भिः <i>mahadbhiḥ</i>
D	महते <i>mahate</i>		महद्भिः <i>mahadbhiḥ</i>
Ab	महन्तः <i>mahāntaḥ</i>	महन्तोः <i>mahāntoḥ</i>	महन्तोः <i>mahāntoḥ</i>
G			महन्तोः <i>mahāntoḥ</i>
L	महन्ति <i>mahānti</i>		महन्तु <i>mahāntu</i>
V.	मरन् <i>mahan</i>		
SINGULAR		NEUTER	PLURAL
		DUAL	
N A V	महत् <i>mahat</i>	महती <i>mahatī</i>	महन्ति <i>mahānti</i>

The rest like the masculine.

FEM	
SINGULAR	
N	महती <i>mahatī</i>

Bases ending in the Suffixes मत् *mat* and वत् *vat*, forming their Aṅga Bases in मन्त *mant* and वन्त *vant*.

§ 187. The possessive suffixes मत् *mat* and वत् *vat* form their Aṅga or strong base in मन्त *mant* and वन्त *vant*. They lengthen their vowel in the Nom Sing. Masc. These suffixes are of very frequent occurrence.

अग्निमत् *agnimat*, having fire.

SINGULAR		DUAL	PLURAL
MASC		MASC	MASC
N	अग्निमान् <i>agnimān</i>	अग्निमन्ती <i>agnimāntau</i>	अग्निमन्तः <i>agnimāntaḥ</i>
A	अग्निमन्ति <i>agnimānti</i>	अग्निमन्ती <i>agnimāntau</i>	अग्निमन्तः <i>agnimāntaḥ</i>
V.	अग्निमन् <i>agniman</i>		

SINGULAR		NEUTER DUAL	PLURAL
N V	अग्निमत् <i>agnimat</i>	अग्निमती <i>agnimatī</i>	अग्निमति <i>agnimanti</i>
FEM SINGULAR			
N	अग्निमती <i>agnimatī</i>		

यत् *iat* is used 1 after bases in अ *a* and इत् *it*

Ex ज्ञानयत् *gnānat*, having knowledge विद्यायत् *vidyavat*, having knowledge

But अग्निमत् *agnimat*, having fire हनुमत् *hanumat*, having jaws

2 After bases ending in nasals, semivowels, or sibilants, if preceded by अ *a* or ए *ā*

Ex पयस्यत् *payasat*, having milk उदन्वत् *udanvat*, having water

But ज्योतिष्यत् *jyotishmat*, having light गीर्वत् *gīrvat*, having a voice

3 After bases ending in any other consonants, by whatever vowel they may be preceded

Ex विद्युत्वत् *vidyutvat*, having lightning

There are exceptions to these rules (Pan VIII 2, 9-16)

§ 188 भवत् *bhavat*, Your Honour, which is frequently used in place of the pronoun of the second person, is declined like a noun derived by यत् *iat*. Native grammarians derive it from भा *bha*, with the suffix यत् *iat*, and keep it distinct from भवत् *bhavat*, being, the participle present of भू *bhū*, to be

भवत् *bhavat*, Your Honour

SINGULAR		DUAL	PLURAL
1	MASC	MASC	MASC
N	भवत् <i>bharān</i>	भवती <i>bharantau</i>	भवन् <i>bharantaḥ</i>
A	भवत <i>bharantam</i> *	भवती <i>bharantau</i>	भवन् <i>bharataḥ</i>
V	भवन <i>bharan</i> or भो <i>bhoh</i>		
SINGULAR		NEUTER DUAL	PLURAL
N A V	भवत् <i>bharat</i>	भवती <i>bharatī</i>	भवति <i>bhavanti</i>
FEM SINGULAR			
N	भवती <i>bharatī</i>		

भवत् *bhavat*, being, part present

SINGULAR		DUAL	PLURAL
	MASC	MASC	MASC
N	भवन <i>bharan</i>	भवती <i>bharantau</i>	भवन् <i>bharantaḥ</i>
A	भवत <i>bharantam</i>	भवती <i>bharantau</i>	भवन् <i>bharataḥ</i>
V	भवन <i>bharan</i>		

NEUTER		
SINGULAR	DUAL	PLURAL
N A V भवत् <i>bhavat</i>	भवती <i>bhavanti</i>	भवति <i>bhavanti</i>
FEM		
SINGULAR		
N भवती <i>bhavanti</i>		

§ 189 अर्वात् *arvat*, masc horse is declined regularly like nouns in वत् *vat*, except in the Nom Sing where it has अर्वा *arva* अर्वन् *arvan* in अनर्वन् *anarvan*, without a loc, is a totally different word, and declined like a noun in वन *an* Nom Sing अनर्वा *anarva* Nom Dual अनर्वाणी *anarvanau* Acc Sing अनर्वाण *anarvanam* Instr Sing अनर्वणा *anarvani* Instr Plur अनर्वणि *anarvāṇi* The feminine of अर्वात् *arvat* is अर्वती *arvati*

§ 190 कियत् *kīyat* How much? इयत् *iyat*, so much are declined like bases in मत् *mat* Their feminines are कियती *kīyati*, इयती *iyati*

SINGULAR		
MASC	DUAL	PLURAL
	MASC	MASC
N कियान् <i>kīyān</i>	कियती <i>kīyanti</i>	कियत <i>kīyanti</i>
A कियन्त <i>kīyāntam</i>	कियती <i>kīyanti</i>	कियत <i>kīyanti</i>
I कियत <i>kīyati</i>	कियन्त <i>kīyanti</i>	कियन्त <i>kīyanti</i>
V कियन् <i>kīyanti</i>		
NEUTER		
SINGULAR	DUAL	PLURAL
N A V कियत् <i>kīyat</i>	कियती <i>kīyati</i>	कियति <i>kīyanti</i>

Bases in अन् *an* (अन् *an* मन् *man* वन् *van*)

§ 191 Words in अन् *an* have three bases their Anga or strong base is आन् *ān* their Bha or weakest base न् *n* and their Pada or middle base अ *a*

Mark besides

- 1 That the Nom Sing masc has आ *a*, not आन् *an*(s)
- 2 That the Nom Sing neut has अ *a* not अन् *an*
- 3 That the Voc Sing neut may be either identical with the Nominative, or take न् *n*
- 4 That words ending in मन् *man* and वन् *van* keep मन् *man* and वन् *van* as their Bha bases, without dropping the अ *a* when there is a consonant immediately before the मन् *man* and वन् *van* This is to avoid the concurrence of three consonants such as पर्व *parva* from पर्वन् *parvan* or आत्म *ātman* from आत्मन् *ātman* This rule applies, only to words ending in मन् *man* and वन् *van* not to words ending in simple

अन् *an*. Thus तद्वन् *talshān* forms तद्वत् *talshānā*; मूर्धन् *mūrdhan*, मूर्ध्ना *mūrdhnā*, &c.

5. That in all other words the loss of the *च a* is optional in the Loc. Sing. and in the Nom. Acc. Voc. Dual of neuters. The feminine, however, drops the *च a*; thus राज्ञी *rājñī*.

राजन् *rājan*, m. king. Anga, राजान् *rājān*; Pada, राज *rāja*; Bha, राज्ञ *rājñ*.

MASCULINE		
SINGULAR	DUAL	PLURAL
N. राजा <i>rājā</i>	राजानौ <i>rājānau</i>	राजानः <i>rājānāḥ</i>
A. राजानं <i>rājānam</i>	राजानौ <i>rājānau</i>	राज्ञः <i>rājñāḥ</i>

V. राजन् *rājan*

I. राजा *rājā*

D. राजे *rājñe*

Ab. राजः *rājñāḥ*

G. राजः *rājñāḥ*

L. राज्ञि *rājñī* or राजनि *rājani*

राजभ्यां *rājābhyām*

राजभ्यां *rājābhyām*

राजभ्यां *rājābhyām*

राज्ञोः *rājñōḥ*

राज्ञोः *rājñōḥ*

राजभिः *rājābhīḥ*

राजभ्यः *rājābhyāḥ*

राजभ्यः *rājābhyāḥ*

राज्ञां *rājñām*

राजसु *rājasu*

नामन् *nāman*, n. name. Anga, नामान् *nāmān*; Pada, नाम *nāma*; Bha, नाम्न *nāmna*.

NEUTER.		
SINGULAR	DUAL	PLURAL
N.A. नाम <i>nāma</i>	नामौ <i>nāmni</i> or नामनौ <i>nāmanī</i>	नामानि <i>nāmanī</i>

V. नाम *nāma* or नामन् *nāman*

I. नामौ *nāmni*

D. नामे *nāmne*

Ab. नामः *nāmnaḥ*

G. नामः *nāmnaḥ*

L. नाम्नि *nāmni* or नामनि *nāmani*

नामभ्यां *nāmabhyām*

नामभ्यां *nāmabhyām*

नामभ्यां *nāmabhyām*

नामोः *nāmnoḥ*

नामोः *nāmnoḥ*

नामभिः *nāmabhiḥ*

नामभ्यः *nāmabhyāḥ*

नामभ्यः *nāmabhyāḥ*

नामां *nāmānām*

नामसु *nāmasu*

§ 192. Nouns in which the suffixes मन् *man* and वन् *van* are preceded by a consonant, such as ब्रह्मन् *brahman*, m. n. the creator, यज्ञन् *yajñan*, m. sacrificer, पर्वन् *parvan*, n. joint, form their Bha base in मन् *man* and वन् *van*.

ब्रह्मन् *brahman*, m. creator. Anga, ब्रह्मान् *brahmān*; Pada, ब्रह्म *brahma*, Bha, ब्रह्मन् *brahman*.

अन् *an* Thus तद्वन् *lakshan* forms तद्वन् *lakshná*, मूर्धन् *múrdhan*, मूर्ध्ना *múrdhná*, &c.

5. That in all other words the loss of the *अ* is optional in the Loc. Sing, and in the Nom. Acc. Voc. Dual of neuters. The feminine, however, drops the *अ*; thus राज्ञी *rājñī*.

राजन् *rājan*, m. king. Anga, राजान् *rājān*; Pada, राज *rāja*, Bha, राज्ञे *rājñe*

	MASCULINE		
	SINGULAR.	DUAL.	PLURAL.
N	राजा <i>rājā</i>	राजानो <i>rājāno</i>	राजानः <i>rājānaḥ</i>
A	राजानं <i>rājānam</i>	राजानौ <i>rājānau</i>	राजैः <i>rājaiḥ</i>

V, राजन् *rājan*

I राजा *rājā*

D राज्ञे *rājñe*

Ab राजः *rājāḥ*

G राजः *rājāḥ*

L राज्ञि *rājñi* or राजनि *rājani*

राजभ्यां *rājabhyaṁ*

राजभ्यां *rājabhyaṁ*

राजभ्यां *rājabhyaṁ*

राज्ञोः *rājñoḥ*

राज्ञोः *rājñoḥ*

राजभिः *rājabhiḥ*

राजभ्यः *rājabhyaḥ*

राजभ्यः *rājabhyaḥ*

राज्ञां *rājñān*

राजसु *rājasa*

नामन् *nāman*, n name. Anga, नामान् *nāmān*; Pada, नाम *nāma*; Bha, नाम्ने *nāmnē*.

SINGULAR.	NEUTER.	PLURAL.
N A नाम <i>nāma</i>	नामो <i>nāmo</i> or नामनो <i>nāmano</i>	नामानि <i>nāmāni</i>

V, नाम *nāma* or नामन् *nāman*

I नामो *nāmo*

D नाम्ने *nāmnē*

*Ab नामः *nāmnaḥ*

G नामः *nāmnaḥ*

L नाम्नि *nāmnī* or नामनि *nāmani*

नामभ्यां *nāmaḥ*

नामभ्यां *nāmaḥ*

नामभ्यां *nāmaḥ*

नामोः *nāmnoḥ*

नामोः *nāmnoḥ*

नामभिः *nāmaḥ*

नामभ्यः *nāmaḥ*

नामभ्यः *nāmaḥ*

नामां *nāmān*

नामसु *nāmasu*

§ 132. Nouns in which the suffixes मन् *man* and यन् *yan* are preceded by a consonant, such as ब्रह्मन् *brahman*, m. n. the creator, यजन् *yajan*, m. sacrificer, पर्वन् *parvan*, n. joint, form their Bha base in मन् *man* and यन् *yan*.

ब्रह्मन् *brahman*, m. creator. Anga, ब्रह्मान् *brahmān*, Pada, ब्रह्म *brahma*, Bha, ब्रह्मन् *brahman*.

applies, चरितं *charyanaḥ*, a month (Pan VIII 2, 69) though not always चरितं *ahoratraḥ*, day and night (See § 92)

§ 197 At the end of a compound too चरन् *charan* is irregular. It is दीर्घान् *dirghān*, having long days is declined

SINGULAR	DUAL	PLURAL
N दीर्घा <i>dīrghāḥ</i>	A दीर्घातो <i>dīrghātō</i>	A दीर्घान् <i>dīrghān</i>
१ दीर्घा <i>dīrghāḥ</i>		A दीर्घान् <i>dīrghān</i>
२ दीर्घान् <i>dīrghānam</i>		I दीर्घाभिः <i>dīrghābhiḥ</i>

Feminine, दीर्घातो *dīrghātō* (Pan VIII 4 7)

§ 198 In derivative compounds with numerals and with त्रि and सप्त *tri* and *apta* is substituted for चरन् *charan* but in the Loc Sing both forms are admitted, e.g. द्वे *dve* *deyānāḥ* produced in two days, Loc Sing द्वे *dve* *deyānāḥ* or द्वि *dvi* *deyānāḥ* or द्वि *dvi* *deyānāḥ* (Pan VI 3, 110)

§ 199 चरन् *charan*, m dog युवन् *yuvan*, m young take युन् *yun* युन् *yun* as their Bha bases. For the rest they are declined regularly, like चरन् *brahman*, m

SINGULAR	DUAL	PLURAL
N चरन् <i>charan</i>	A चरान् <i>charān</i>	A चरान् <i>charān</i>
A चरान् <i>charān</i>		A युन् <i>yun</i>
१ युन् <i>yun</i>		I युन् <i>yun</i>

The feminine of युन् *yun* is युनी *yunī* of युवन् *yuvan* युति *yuti* according to some grammarians युनी *yunī*

§ 200 मघवन् *maghavan*, the Mighty, a name of Indra, takes मघेन् *maghen* as its Bha base

SINGULAR	DUAL	PLURAL
N मघवन् <i>maghavan</i>	A मघवतो <i>maghavato</i>	A मघवान् <i>maghavan</i>
A मघवान् <i>maghavanam</i>		A मघान् <i>maghan</i>
१ मघवन् <i>maghavan</i>		I मघाभिः <i>maghabhiḥ</i>

The same word may likewise be declined like a masculine with the 's' affix चरन् *charan* or चरन् *charan* (see अग्निमत *agnimat*)

SINGULAR	DUAL	PLURAL
N मघवन् <i>maghavan</i>	A मघवतो <i>maghavato</i>	A मघवान् <i>maghavan</i>
A मघवान् <i>maghavanam</i>		A मघान् <i>maghan</i>
१ मघवन् <i>maghavan</i>		I मघाभिः <i>maghabhiḥ</i>

The feminine is accordingly either मघवती *maghavatī* or मघवती *maghavatī*

* Pan VIII 2 69 : Sdd Kaum I p 194 but Colebrooke p. 63 has दीर्घा *dīrghā* as Nom S.

† Colebrooke Sanskrit Grammar p. 61

Adjectives in वन् *van*, which form their fem in वरी *vari*, धीवन् *dhiān*, a fisherman, धीवरी *dhivari*, पीवन् *pīān*, पीवरी *pīari*, fat, may do the same at the end of compounds, or take वा *va* बहुधीवरी *bahudhīari* or बहुपीवा *bahudhīva*, Nom Dual बहुपीवे *bahudhīve*, having many¹ fishermen (Siddh-Kaum 1 p 209)

§ 195 पथिन् *pathin*, m *path*, has

for its Anga base पथान् *panthan* (like राजान *rajan*),

for its Bha base पथ् *path*,

for its Pada base पथि *pathi*.

It is irregular in the Nom and Voc Sing, where it is पथा *panthah*

	SINGULAR	DUAL	PLURAL
NV	पथा <i>panthāh</i>	पथानो <i>panthānau</i>	N पथान् <i>panthānah</i>
A	पथान <i>panthanam</i>	पथानो <i>panthānau</i>	A पथ् <i>panthah</i>
I	पथा <i>panthā</i>	पथिभ्या <i>panthibhyām</i>	I पथिभिः <i>panthibhiḥ</i>

चुभुक्षिन् *ribhukshin*, m a name of Indra, and मथिन् *mathin*, m a churning stick, are declined in the same manner. The three bases are,

चुभुक्षान् <i>ribhukshān</i>	} Anga,
मथान् <i>mathān</i>	
चुभुक्ष् <i>ribhuksh</i>	} Bha,
मथ् <i>math</i>	
चुभुक्षि <i>ribhukshi</i>	} Pada
मथि <i>mathi</i>	

The Nom and Voc Sing are चुभुक्षान् *ribhukshāh* and मथान् *mathāh*

पथिन् *pathin*, चुभुक्षिन् *ribhukshin*, and मथिन् *mathin* form their feminines पथी *pathī*, चुभुक्षी *ribhukshī*, मथी *mathī*

§ 196 A word of very frequent occurrence is अहन् *ahan*, n day, which takes अहम् *aham* as its Pada base. Otherwise it is declined like नामन् *numan*

	SINGULAR	DUAL	PLURAL
P N A V	अह् <i>ahah</i>	Bh N A V अहो <i>ahāh</i> *	Am N A V अहानि <i>ahāni</i>
Bh I	अहो <i>ahā</i>	P I D V अहोभ्या <i>ahobhyām</i>	P I अहोभिः <i>ahobhiḥ</i>
Bh D	अहे <i>ahāc</i>	Bh G L अहो <i>ahān</i> †	P D A V अहोभ्य <i>ahobhyah</i>
Bh V G	अहो <i>ahāh</i>		Bh G अहो <i>ahānam</i>
Bh L	अहि <i>ahni</i> ‡		P L अहम् <i>aham</i> ‡

The Visarga in the Nominative Singular is treated like an original र (§ 85) Hence अहह् *ahar-ahah*, day by day. In composition, too, the same rule

* Or अहनी *ahni*

† Or अहनि *ahni*

‡ Or अहम् *aham*

applies; अहर्गणः *aharganaḥ*, a month (Pān. VIII. 2, 69): though not always, अहोरात्रः *ahorātraḥ*, day and night. (See § 90.)

§ 197. At the end of a compound, too, अहन् *ahan* is irregular. Thus दीर्घाहन् *dirghāhan*, having long days, is declined:

SINGULAR	DUAL	PLURAL
N. दीर्घाहाः <i>dirghāhāḥ</i> *	N.A.V. दीर्घाहाणौ <i>dirghāhāṇau</i>	N.V. दीर्घाहायः <i>dirghāhāyāḥ</i>
V. दीर्घाहः <i>dirghāhaḥ</i>		A. दीर्घाहः <i>dirghāhah</i>
A. दीर्घाहाणं <i>dirghāhāṇam</i>		I. दीर्घाहोभिः <i>dirghāhobhiḥ</i> , &c.

Feminine, दीर्घाह्नी *dirghāhñī* (Pān. VIII. 4, 7).

§ 198. In derivative compounds with numerals, and with वित् *vi* and साय *sāya*, अह् *ah* is substituted for अहन् *ahan*, but in the Loc. Sing. both forms are admitted; e.g. द्व्यहः *dyahḥ*, produced in two days; Loc. Sing. द्व्यहे *dyahne* or द्व्यहि *dyahni* or द्व्यहनि *dyahani*. (Pān. VI. 3, 110.)

§ 199. अन् *śan*, m. dog, युवन् *yuvan*, m. young, take शुन् *śun*, पून् *yūn* as their Bha bases. For the rest, they are declined regularly, like ब्रह्मन् *brahmaṇ*, m.

SINGULAR	DUAL	PLURAL
N. अः <i>śaḥ</i>	N.A.V. अणौ <i>śaṇau</i>	N. अणः <i>śaṇaḥ</i>
A. अणं <i>śaṇam</i>		A. अणः <i>śaṇaḥ</i>
V. अन् <i>śan</i>		I. अभिः <i>śabhiḥ</i>

The feminine of अन् *śan* is शुनी *śunī*; of युवन् *yuvan*, युवतिः *yuvatiḥ*; according to some grammarians, युनी *yūnī*.

§ 200. मघवन् *maghavan*, the Mighty, a name of Indra, takes मघोन् *maghon* as its Bha base.

SINGULAR	DUAL	PLURAL
N. मघवा <i>māghavā</i>	N.A.V. मघवणौ <i>māghavāṇau</i>	N. मघवातः <i>māghavatāḥ</i>
A. मघवानं <i>māghavāṇam</i>		A. मघोन् <i>māghonāḥ</i>
V. मघवन् <i>māghavan</i>		I. मघवभिः <i>māghavabhiḥ</i> †

The same word may likewise be declined like a masculine with the suffix पन् *vat* or मन् *mat*; (see अग्निमन् *agnimat*)

SINGULAR	DUAL	PLURAL
N. मघवान् <i>māghavān</i>	N.A.V. मघवन्तौ <i>māghavāntau</i>	N. मघवन्तः <i>māghavāntāḥ</i>
A. मघवन्तं <i>māghavāntam</i>		A. मघवतः <i>māghavatāḥ</i>
V. मघवन् <i>māghavan</i>		I. मघवद्भिः <i>māghavadbhiḥ</i>

The feminine is accordingly either मघोनी *maghonī* or मघवती *māghavatī*.

* Pān. VIII. 2, 69, 1, Siddh.-Kāra I p 194, but Colebrooke, p 83, has दीर्घाहा *dirghāhā* as Nom Sing

† Colebrooke, Sanskrit Grammar, p 8;

§ 201. पूषन् *pūshan* and अर्यमन् *aryaman*, two names of Vedic deities, do not lengthen their vowel except in the Nom. Sing. and the Nom. Acc. Voc. Plur. neut.; (in this they follow the bases in इन् *in*; § 203.) For the rest, they are declined like nouns in अन् *an*; (see राजन् *rājan*.)

BASE	NOM SING	NOM PL.	ACC PL.	ISTR. PL.	NOM PL. NEUT.
पूषन्, पूष, पूषा	पूषा	पूषतः	पूषाः	पूषभिः	पूषाणि
<i>pūshan, pūsha, pūshn</i>	<i>pūshā</i>	<i>pūshantah</i>	<i>pūshnāḥ</i>	<i>pūshabhiḥ</i>	<i>pūshāni</i>
अर्यमन्, अर्यमण, अर्यमण्	अर्यमा	अर्यमणः	अर्यमणः	अर्यमभिः	अर्यमाणि
<i>aryaman, aryamana, aryamn</i>	<i>aryamā</i>	<i>aryamanah</i>	<i>aryamnāḥ</i>	<i>aryamabhiḥ</i>	<i>aryamāni</i>

Loc. Sing. पूषि *pūshi* or पूषणि *pūshani*; or, according to some, पूषि *pūshi*. (Sār. 1. 9, 31.)

§ 202. The root हन् *han*, to kill, if used as a noun, follows the same rule; only that when the vowel between ह *h* and न् *n* is dropt, ह *h* becomes घ *gh*.

BASE	NOM SING	NOM PL.	ACC PL.	ISTR. PL.	NOM PL. NEUT.
हन् <i>han</i> , ह <i>ha</i> , म् <i>ghn</i>	हा <i>hā</i>	हनः <i>hanah</i>	II: <i>ghnah</i>	हभिः <i>habhiḥ</i>	हानि <i>hāni</i>
ब्रह्महन्, ह, म्	ब्रह्महा	ब्रह्महणः	ब्रह्ममः	ब्रह्महभिः	ब्रह्महाणि
<i>brahmahan, ha, ghn</i>	<i>brahmahā</i>	<i>brahmahantah</i>	<i>brahmaghnaḥ</i>	<i>brahmahabhiḥ</i>	<i>brahmahāni</i>

Loc. Sing. ब्रह्मणि *brahmaghni* or ब्रह्महणि *brahmahani*.

*. Bases in इन् *in*.

§ 203 Words in इन् *in* are almost regular; it is to be observed that

1. They drop the न् *n* at the end of the Pada base.
2. They form the Nom. Sing. masc. in ई *ī*; the Nom. Acc. Sing. neut. in इ *i*; and the Nom. Acc. Plur. neut. in ईनि *īni*.

	SINGULAR.	MASCULINE.	FLURAL
		DUAL	
N	धनी <i>dhanī</i>	धनिनी <i>dhanīnau</i>	धनिनः <i>dhanīnaḥ</i>
A.	धनिनं <i>dhanīnam</i>	धनिनी <i>dhanīnau</i>	धनिनः <i>dhanīnaḥ</i>
I	धनिना <i>dhanīnā</i>	धनिभ्यां <i>dhanībhyām</i>	धनिभिः <i>dhanībhiḥ</i>
II	धनिने <i>dhanīnāe</i>	धनिभ्यां <i>dhanībhyām</i>	धनिभ्यः <i>dhanībhyāḥ</i>
Ab	धनिनः <i>dhanīnaḥ</i>	धनिभ्यां <i>dhanībhyām</i>	धनिभ्यः <i>dhanībhyāḥ</i>
G.	धनिनः <i>dhanīnaḥ</i>	धनिनोः <i>dhanīnoḥ</i>	धनिनां <i>dhanīnām</i>
L.	धनिनि <i>dhanīni</i>	धनिनोः <i>dhanīnoḥ</i>	धनिषु <i>dhanīṣu</i>
V	धनिन् <i>dhanīn</i>	धनिनी <i>dhanīnau</i>	धनिनः <i>dhanīnaḥ</i>

	SINGULAR.	NEUTER.	FLURAL.
		DUAL	
N A.	धनि <i>dhanī</i>	धनिनी <i>dhanīnī</i>	धनिनी <i>dhanīnī</i>
V.	धनि <i>dhanī</i> or धनिन् <i>dhanīn</i>		

	FEM.
	SINGULAR.
N.	धनिनी <i>dhanīnī</i>

Decline मेधाविन् *medhāvin*, wise, यशस्विन् *yashasvin*, glorious; वाग्मिन् *vāgmin*, loquacious; कारिन् *kārin*, doing

Note—These nouns in इन् *in*, (etymologically a shortened form of अन् *an*.) follow the analogy of nouns in अन् *an* (like राजन् *rajan*, नामन् *nāman*) in the Nom Sing. masc and neut, and in the Voc Sing and in the Nom Acc Plur neut. They might be ranged, in fact, with the nouns having unchangeable bases, for the lengthening of the vowel in the Nom and Acc Plur neut is but a compensation for the absence of the nasal which is inserted in these cases in all bases except those ending in nasals and semivowels

Participles in यस् *vas*.

§ 204. Participles of the reduplicated perfect in यस् *vas* have three bases; वाग् *vāms* as the Anga, उष् *ush* as the Bha, and यस् *vas* as the Pada base. They change the स् *s* of यस् *vas* into त् *t*, if the स् *s* is final, or if it is followed by terminations beginning with भ् *bh* and स् *s*. (See §§ 173, 131)

Anga, रुद्वान् *rudvāms*, Pada, रुद्वस् *rudvas*, Bha, रुदुष् *rudush*.

MASCULINE

SINGULAR

DUAL

PLURAL

N	रुद्वान् <i>rudvān</i>	रुद्वाम् <i>rudvām</i>	रुद्वाम् <i>rudvām</i>
A	रुद्वान् <i>rudvān</i>	रुद्वाम् <i>rudvām</i>	रुद्वाम् <i>rudvām</i>

V रुद्वन् *rudvan*

I रुदुष् *rudush*

D रुदुष् *rudush*

Ab रुदुष् *rudushah*

G रुदुष् *rudushah*

L रुदुष् *rudusha*

रुद्वान् *rudvān*

रुद्वाम् *rudvām*

रुद्वाम् *rudvām*

रुद्वाम् *rudvām*

रुदुष् *rudush*

रुदुष् *rudush*

रुद्वान् *rudvān*

रुद्वाम् *rudvām*

रुद्वाम् *rudvām*

रुद्वाम् *rudvām*

रुदुष् *rudush*

रुदुष् *rudush*

NEUTER

SINGULAR

DUAL

PLURAL

N रुद्वान् *rudvān*

रुद्वाम् *rudvām*

रुद्वाम् *rudvām*

FEM

SINGULAR

N रुदुष् *rudush*

§ 205 Participles in यस् *vas* which insert an इ *i* between the reduplicated root and the termination, drop the इ *i* whenever the termination यस् *vas* is changed into उष् *ush*. Thus

तस्थिवान् *tasthivān*, from स्था *sthā*, to stand, forms the fem. तस्थुष् *tasthush*.

पेचिवान् *pechivān*, from पच *pach*, to cook, forms the fem. पेचुष् *pechush*.

A very common word following this declension is विद्वान् *vidvān*, wise, (for विविद्वान् *vividvān*), fem. विदुषी *viduṣhī*

If the root ends in इः or ईः, this radical vowel is never dropt before उप *ush*, the contracted form of वृ *vas* * Hence from नो नः, निनीयान् *ninīdān*; Instr. निनुषा *ninyuṣhā*, fem निनुषी *ninyuṣhī*.

Decline the following participles :

PADA BASE	NOM SING	NOM PLUR	ACC PLUR.	INSTR. PLUR.
शुश्रुवस् <i>śuśrutas</i>	शुश्रुवान् <i>śuśrutān</i>	शुश्रुवासः <i>śuśrutānsaḥ</i>	शुश्रुवुषः <i>śuśrutuṣaḥ</i>	शुश्रुवद्भिः <i>śuśrutadbhiḥ</i>
पेचिवस् <i>pechiras</i>	पेचिवान् <i>pechirān</i>	पेचिवासः <i>pechirāsaḥ</i>	पेचुषः <i>pechuṣaḥ</i>	पेचिवद्भिः <i>pechiradbhiḥ</i>
जग्मिवस् <i>jagmiras</i>	जग्मिवान् <i>jagmirān</i>	जग्मिवासः <i>jagmirānsaḥ</i>	जग्मुषः <i>jagmuṣaḥ</i>	जग्मिवद्भिः <i>jagmiradbhiḥ</i>
जगन्वस्* <i>jagantvas</i>	जगन्वान् <i>jagantvān</i>	जगन्वांसः <i>jagantvānsaḥ</i>	जग्मुषः <i>jagmuṣaḥ</i>	जगन्वद्भिः <i>jagantvadbhiḥ</i>
जग्मिवस् <i>jagmiras</i>	जग्मिवान् <i>jagmirān</i>	जग्मिवासः <i>jagmirānsaḥ</i>	जग्मुषः <i>jagmuṣaḥ</i>	जग्मिवद्भिः <i>jagmiradbhiḥ</i>
जघन्यस् <i>jaghantas</i>	जघन्यान् <i>jaghantvān</i>	जघन्यांसः <i>jaghantvānsaḥ</i>	जग्मुषः <i>jagmuṣaḥ</i>	जघन्यद्भिः <i>jaghantvadbhiḥ</i>

Bases in ईयस् *īyas*

§ 206. Bases in ईयस् *īyas* (termination of the comparative) form their Anga base in ईयास् *īyās*

Pada and Bha base गरीयस् *garīyas*, heavier; Anga base गरीयास् *garīyās*

MASCULINE		
SINGULAR	DUAL	PLURAL
N गरीयान् <i>garīyān</i>	गरीयामी <i>garīyāmī</i>	गरीयासः <i>garīyāsaḥ</i>
A गरीयाम् <i>garīyām</i>	गरीयामी <i>garīyāmī</i>	गरीयान् <i>garīyān</i>
१ गरीयन् <i>garīyan</i>		
१ गरीयाम् <i>garīyam</i>	गरीयोभ्याम् <i>garīyābhyām</i>	गरीयोभिः <i>garīyābhiḥ</i> , &c
NEUTER		
SINGULAR	DUAL	PLURAL
१ गरीयम् <i>garīyam</i>	गरीयम् <i>garīyam</i>	गरीयानि <i>garīyāni</i>
FEM		
SINGULAR		
१ गरीयाम् <i>garīyam</i>		

Miscellaneous Nouns with changeable Consonantal Bases

§ 207 Words ending in यद् *pid*, फद् *fid*, retain यद् *pid* as Anga and Pada base, but shorten it to यद् *pid* as Bha base

* म म लङ्गु लङ्गु म म लङ्गु लङ्गु म म लङ्गु लङ्गु

SINGULAR.	DUAL.	PLURAL.
N.V. सुपाद् <i>supād</i>	सुपादी <i>supādi</i>	सुपादः <i>supādāḥ</i> (Āṅga)
A. सुपादं <i>supādāṃ</i>	सुपादी <i>supādi</i>	सुपादः <i>supādāḥ</i> (Bha)
		I सुपाद्भिः <i>supādbhiḥ</i> (Pada)

The feminine is either सुपाद् *supād* or सुपादी *supādi* (Pāṇ. iv. 1, 8); but a metre consisting of two feet is called द्विपदा *dvipadā*.

§ 208. Words ending in वाह् *vāḥ*, carrying, retain वाह् *vāḥ* as Āṅga and Pada base, but shorten it to ऊह् *ūḥ* as Bha base. The fem. is ऊही *ūhī*.

Final ह् *h* is interchangeable with द् *ḍ*, ड् *ḍ*, ढ् *ḍ*. (See §§ 128; 174, 8.)

The ऊ *ū* of ऊह् *ūḥ* forms Vriddhi with a preceding अ *a* (§ 46). Thus विश्ववाह् *viśvavāḥ*, upholder of the universe.

SINGULAR.	DUAL.	PLURAL.
N.V. विश्ववाह् <i>viśvavāḥ</i>	विश्ववाही <i>viśvavāḥau</i>	विश्ववाहः <i>viśvavāḥāḥ</i>
A. विश्ववाहं <i>viśvavāḥam</i>	विश्ववाही <i>viśvavāḥau</i>	विश्ववाहः <i>viśvavāḥāḥ</i>

I. विश्ववाद्भिः *viśvavādbhiḥ*

§ 209. श्वेतवाह् *śvetavāḥ* is further irregular, forming its Pada base in वस् *vas*, and retaining it in the Nom. and Voc. Sing.; e. g. Nom. Voc. श्वेतवाः *śvetavāḥ*; Acc. श्वेतवाहं *śvetavāḥam*; Instr. श्वेताही *śvetauḥī*. Instr. Plur. श्वेतनोभिः *śvetanobhiḥ*, &c.; Loc. Plur. श्वेतवाम् *śvetavāḥsu*.

Some grammarians allow श्वेतवाह् *śvetavāḥ*, instead of श्वेताही *śvetauḥī*, in all the Bha cases (Sār. i. 9, 14), and likewise श्वेतवः *śvetavāḥ* in Voc. Sing.

§ 210. A more important compound with वाह् *vāḥ* is अनडुह् *anaduḥ*, an ox, (i. e. a cart-drawer.) It has three bases:

1. The Āṅga base अनडाह् *anadvāḥ*.
2. The Pada base अनडुह् *anaduḥ*.
3. The Bha base अनडुह् *anaduḥ*.

It is irregular besides in the Nom. and Voc. Sing.

SINGULAR.	DUAL.	PLURAL.
N. अनडान् <i>anadvān</i>	N.A.V. अनडाही <i>anadvāḥau</i>	N. अनडाहः <i>anadvāḥāḥ</i>
V. अनडन् <i>anadvān</i>	I.D.Ab अनडुद्वा <i>anadvābhyaṃ</i>	A. अनडुहः <i>anadvāḥāḥ</i>
A. अनडाहं <i>anadvāḥam</i>	G.L. अनडुहोः <i>anaduḥoh</i>	I अनडुद्भिः <i>anadvādbhiḥ</i>
I. अनडुहा <i>anaduḥā</i>		L. अनडुवाम् <i>anadvāḥsu</i>

If used as a neuter, at the end of a compound, it forms

SINGULAR.	DUAL.	PLURAL.
N.A.V. अनडुह् <i>anaduḥ</i>	अनडुही <i>anaduḥī</i>	अनडाहि <i>anadvāḥīḥ</i>

The rest like the masculine.

The feminine is अनडुही *anaduḥī* or अनडाही *anadvāḥī* (Siddh.-Kaum. i. p. 228).

§ 211 *अप् ap*, water, is invariably plural, and makes its *अ* long in the Anga base, and substitutes *त* *t* for *प* *p* before an affix beginning with *भ् bh*

PLURAL

Nom	आप् <i>āpah</i>
Acc	अप् <i>apah</i>
Instr	अद्भि <i>adbhih</i>
Loc	अप्सु <i>apsu</i>

In composition *अप् ap* is said to form *स्नाप snāp*, Nom Sing masc and fem, having good water, Acc *स्नाप snāpam*, Instr *स्नाप snāpd*, &c Nom Plur *स्नाप snāpah* Acc. *स्नाप snāpah*, Instr *स्नाद्भि snadbhih*, &c The neuter forms the Nom Sing *स्नप् snap* Nom Plur *स्नप्ति snapti* or *स्नाप्ति snapti*, according to different interpretations of Panini (Colebrooke, p 101, note) The *Sārasvatī* (1 9, 62) gives *स्नाप्ति तडागानि svāpti tadagani*, tanks with good water

§ 212 *पुम् pums*, man, has three bases

- 1 The Anga base *पुमास् pumās*
- 2 The Pada base *पुम् pum*
- 3 The Bha base *पुम् pums*

SINGULAR	DUAL	PLURAL
N पुमान् <i>pumān</i>	N A V पुमासो <i>pumāsau</i>	N पुमान् <i>pumā saḥ</i>
V पुमन् <i>puman</i>	I D Ab पुभ्या <i>p mbyān</i>	A पुस <i>pun saḥ</i>
A पुमांस <i>pumānsam</i>	G L पुसो <i>pumsaḥ</i>	I पुभि <i>pumbhiḥ</i>
I पुसा <i>pumsā</i>		

The Loc Plur, is *पुंसु pumsu* not *पुम्सु pumsu* (§ 136) The *Sārasvatī* gives *पुंसु पुंशु pūnshu* (1 9, 70)

In composition it is declined in the same manner if used in the masc. or fem gender As a neuter it is, Nom Sing *सुपुम् supum*, Nom Dual *सुपुम्ति supumtsi*, Nom Plur *सुपुमांसि supumānsi*

§ 213 *दिव् div* or *द्यु द्यु*, f sky, is declined as follows

Base *दिव् div*, *द्यु द्यु*

SINGULAR	DUAL	PLURAL
N V द्यौ <i>dyau</i>	N A V दिवो <i>dīvaḥ</i>	N दिव् <i>dī vaḥ</i>
A दिव <i>dī vaḥ</i>	I D Ab द्युभ्या <i>dyubhyān</i>	A दिव् <i>dī vaḥ</i>
I दिवा <i>dī va</i>	G L दिवो <i>dī vaḥ</i>	I द्युभि <i>dyubhiḥ</i>
D दिवे <i>dī ve</i>		D Ab द्युभ्य <i>dyubhyaḥ</i>
Ab G दिव <i>dī vaḥ</i>		G दिवा <i>dī vān</i>
L दिवि <i>dī vi</i>		L द्युप् <i>dyup</i>

Another base *द्यौ dyo* is declined as a base ending in a vowel and follows the paradigm of *गो go* § 219 (See *Siddh -Kaum* 1 p 138)

Compounds like सुदिक् *sudik*, having a good sky, are declined in the masc and fem like दिक् *div*. Hence सुद्यौ *sudyauh*, सुदिव *sudivam*, &c

In the neuter they form Nom Acc Voc Sing सुद्यु *sudyu*, having a good sky, Dual सुदीप्ति *sudipti*, Plur सुदीप्ति *sudipti*

§ 214 A number of words in Sanskrit are what Greek grammarians would call *Metaplasta*, i.e. they exist under two forms each following a different declension, but one being deficient in Nom Sing Dual and Plural, and in the Acc Sing and Dual (Pāṇ vi 1, 63) Thus

1 अमन् <i>aman</i> , n blood is defective,	अमृन् <i>asmṛ</i> , n is declined throughout
2 आसनं <i>asan</i> , n face,	आस्य <i>asya</i> n
3 उदन् <i>udan</i> , n water,	उदक <i>udaka</i> , n
4 दन् <i>dat</i> , m tooth,	दन्त <i>danta</i> , m
5 दोषन् <i>doshan</i> , (m) n arm,	दोस् <i>dos</i> , m n
6 नस् <i>nas</i> , f nose,	नासिका <i>nasika</i> f
7 निज् <i>niś</i> , f night,	निशा <i>niśi</i> f
8 पद <i>pad</i> , m foot	पाद <i>pada</i> , m
9 पृत <i>prti</i> , f army*,	पृता <i>pritan</i> f
10 मास् <i>mas</i> , n meat†,	मास <i>mamsa</i> , n
11 मास् <i>mas</i> , m month‡,	मास <i>māsa</i> , m
12 यकन् <i>yakan</i> , n liver||,	यकृत् <i>yakrut</i> , n
13 यूपन् <i>yushman</i> , m pea soup	यूप <i>yūsha</i> , m
14 शकन् <i>śakan</i> n ordure,	शकृत् <i>śakrut</i> , n
15 सु <i>suu</i> , n ridge,	सानु <i>sanu</i> , n
16 हृद् <i>hrīd</i> n (m)	हृदय <i>hrīdaya</i> , n

Hence in

No 1 N V A Sing is अमृक् <i>asmṛk</i> only	} A Plur अमृजि <i>asmṛji</i> or अमृजि <i>asmṛi</i> but I Sing अमृजा <i>asmṛjā</i> or अमृजा <i>asmṛjā</i> I Du अमृज्या <i>asmṛjyā</i> or अमृज्या <i>asmṛjyā</i>
N V A Dual is अमृनी <i>asmṛnī</i> only	
N V Plur is अमृजि <i>asmṛji</i> only	
No 4 N A V Sng is दन्तं, दन्तं <i>dantaḥ am a</i> only	} A Plur दन्ता <i>danta</i> or दन्त <i>dant</i> but I Sing दन्तं <i>dantana</i> or दन्त <i>dant</i> I Dual दन्ताभ्या <i>dantābhyām</i> or दन्ता <i>dantābhyām</i>
N V A Dual is दन्ती <i>dantā</i> only	
N V Plur is दन्ता <i>dantā</i> only	
No 11 N A V Sng is मासं <i>masaḥ am a</i> only	} A Plur मासान् <i>māsān</i> or मास <i>māsa</i> but I Sing मासेन <i>māsena</i> or मासा <i>māsa</i> I Dual मासाभ्या <i>māsābhyām</i> or मासा <i>māsābhyām</i>
N V A Dual is मासौ <i>māsau</i> only	
N V Plur is मासा <i>māsā</i> only	
No 13 N A V Sng is यूपं <i>yūṣaḥ am a</i> only	} A Plur यूपान् <i>yūṣān</i> or यूप <i>yūṣa</i> but I Sing यूपेण <i>yūṣeṇa</i> or यूप <i>yūṣa</i> I Du यूपेभ्या <i>yūṣēbhyām</i> or यूप <i>yūṣa</i> I Sng यूपे <i>yūṣe</i> or यूप <i>yūṣa</i>
N A V Dual is यूपौ <i>yūṣau</i> only	
N V Plur is यूप <i>yūṣa</i> only	

* Sddh kaum 1 p 131

† Sddh kaum 1 p 141

‡ The Śārasvatī gives all cases of मास *mās* (1 6 3.)

|| Pāṇ vi 1 63

Grammarians differ on the exact meaning of Panini's rule, and forms such as दोषादी *doshādi*, Nom Dual Neut, would seem to show that in the Nom Acc Voc Dual the base दोषन् *doshan* may be used (See *Siddh-Kaum* 1 pp 107, 131, 141 144) By some the rule is restricted to the Veda.

2. Bases ending in Vowels

§ 215 Bases ending in vowels may be subdivided into two classes

- 1 Bases ending in any vowels, except अ *a* and आ *ā*
- 2 Bases ending in अ *a* and आ *ā*

1 Bases ending in any Vowels, except अ *a* and आ *ā*

§ 216 Instead of attempting to learn, either according to the system followed by native grammarians or according to the more correct views of comparative philologists, how the terminations appended to consonantal bases are changed when appended to bases ending in vowels it will be far easier to learn by heart the paradigms such as they are without entering at all into the question whether there was originally but one set of terminations for all nouns, or whether from the beginning, different terminations were used after bases ending in consonants and after bases ending in vowels

Bases in ऐ *ai* and औ *au*

§ 217 These bases are with few exceptions, declined like bases ending in consonants The principal rules to be observed are that before consonants ऐ *ai* becomes आ *ā* while औ *au* remains unchanged, and that before vowels both ऐ *ai* and औ *au* become आय *āy* and आव् *āv*

Base ऐ *rai* राय् *ray* in wealth नौ *nau*, नाव् *nā* *f* ship

SINGULAR	DUAL	PLURAL
११ रा <i>rā</i> नौ <i>nau-ā</i>	रायौ <i>rāy au</i> नायौ <i>nāy-āu</i>	राय् <i>rāy-āh</i> नाय् <i>nāy-āh</i>
A राय <i>rāy-am</i> नाय <i>nāy-am</i>		
I रायौ <i>rāy-ā</i> नायौ <i>nāy-ā</i>	रायौ <i>rāy-āyām</i> नायौ <i>nāy-āyām</i>	रायि <i>rāy-āh</i> नायि <i>nāy-āh</i>
D राय <i>rāy-ā</i> नाय <i>nāy-ā</i>		राय <i>rāy-āyāh</i> नाय <i>nāy-āyāh</i>
Ab } राय <i>rāy-āh</i> नाय <i>nāy-āh</i>		
G } राय <i>rāy-am</i> नाय <i>nāy-am</i>	रायौ <i>rāy-ā</i> नायौ <i>nāy-ā</i>	रायौ <i>rāy-am</i> नायौ <i>nāy-am</i>
L राय <i>rāy-i</i> नाय <i>nāy-i</i>		राय <i>rāy-ā</i> नाय <i>nāy-ā</i>

Decl ऐ *rai* राय *ray* in the moon

Bases in आ *ā*

§ 218 The only noun of importance is गौ *gā*, a bull or cow It is slightly irregular in Nom Acc Pl and Gen S, and in the Acc Plur

	SINGULAR.	DUAL.	PLURAL.
N.V.	गोः <i>gau-h</i>	} गोभ्यां <i>ga-bhya</i>	गावः <i>ga-vah</i>
A.	गौ <i>gā-m</i>		गाः <i>gā-h</i>
I.	गवा <i>gavā</i>	} गोभ्यां <i>ga-bhya-m</i>	गोभिः <i>ga-bhih</i>
D.	गवै <i>gavai</i>		} गोभ्यः <i>ga-bhyah</i>
Ab.	} गोः <i>gau-h</i>	} गोभ्यां <i>ga-bhya-m</i>	
G.		गवो <i>gavoh</i>	गवोः <i>gavoh</i>
L.	गवि <i>gavi</i>	} गवोः <i>gavoh</i>	गव्यु <i>gavyu</i>

If bases in *ai*, *oi*, *ai* are to be declined as neuters at the end of compounds, they shorten *ai* to *i*, and *oi* and *ai* to *u*, and *ai* then declined like neuters in *i* and *u*. The masculine forms, however, are equally allowed (if the base is masculine) in all cases except the Nom. Acc. Voc. Sing. Dual and Plural. Hence Instr. Sing. neut. *सृष्टिमा* *sṛṣṭimā* for *सृष्टिमा* *sṛṣṭimā*; but only *सुमुमा* *sumumā*.

§ 219. *द्यौ* *dyāu*, fem. heaven, is declined like *गो* *gāu*. It coincides in the Nom. and Voc. Sing. with *दि* *di*, sky, but differs from it in all other cases.

	SINGULAR.	DUAL.	PLURAL.
N.V.	द्यौः <i>dyāu-h</i>	} द्यावौ <i>dyāvoh</i>	द्यावः <i>dyāvah</i>
A.	द्यां <i>dyām</i> *		द्याः <i>dyā-h</i> *
I.	द्याव <i>dyāv</i>	} द्यावौ <i>dyāvoh</i>	द्यौभिः <i>dyāubhih</i>
D.	द्यावै <i>dyāvai</i>		} द्याव्यः <i>dyāvah</i>
Ab.	} द्यौः <i>dyāu-h</i>	} द्यावौ <i>dyāvoh</i>	
G.		द्यावो <i>dyāvoh</i>	द्यावो <i>dyāvah</i>
L.	द्यौवि <i>dyāuvi</i>	} द्यावोः <i>dyāvoh</i>	द्यावो <i>dyāvah</i>
			द्याव्यु <i>dyāvuy</i>

Being used at the end of a compound *द्यौ* *dyāu* forms its neuter base as *द्यौ* *dyāu*; e.g. *प्रद्यौ* *pradyāu*, eminently celestial, Dual *प्रद्यौ* *pradyāuh*, Plur. *प्रद्यौ* *pradyāuh* (Siddh.-Kaum. 1. pp. 144, 145); while from *दि* *di* the neuter adjective *दिव्य* *divya*, as we saw, *सुद्यौ* *sudyāu*, having a good sky, Dual *सुद्यौ* *sudyāuh*, Plur. *सुद्यौ* *sudyāuh* (Colebr. pp. 67, 73). *प्रद्यौ* *pradyāu*, as a neuter, cannot take the optional masculine cases (Siddh.-Kaum. 1. p. 145).

Note.—There are no real nouns ending in *ai*, though grammarians treat *ai* as such words as *सूर्यः* *sūryah*, the sun, *उदये* *udaye*, the rising sun; Nom. Dual *सूर्यौ* *sūryāuh*, New Plur. *सूर्याः* *sūryāh*.

RULES IN *ī* and *ū*.

1. Monosyllabic bases in *ī* and *ū*, being both Masculine and Feminine.

(A) By themselves.

§ 220. Monosyllabic bases, derived from verbs without any suffix, like *चि* *chi*, thinking, *चि* *chi*, buying, *चि* *chi*, sitting, take the same terminations

as consonantal bases They remain unchanged before terminations beginning with consonants, but change final ई *i* and ऊ *u* into इय् *iy* and उय् *uy*, before vowels (Pāṇ ११ ४, ८२, ८३) Their Vocative is the same as their Nominative

(B) At the end of compounds

§ 221 These monosyllabic bases rarely occur except at the end of compounds Here they may either change ई *i* and ऊ *u* into इय् *iy* and उय् *uy*, or into य् *y* and र् *r* They change it

1° Into इय् *iy* and उय् *uy*

a If the first member of the compound forms the predicate of the second and the second maintains its nominal character Thus परमनी *paramanī*, the best leader, Acc Sing परमनिय *paramanyam* Here नी *nī* is treated as a noun, and seems to have lost its verbal character शुद्धधी *suddhadhī*, a pure thinker, a man of pure thought, Acc Sing शुद्धधिय *suddhadhiyam* कुधी *kudhī*, a man of bad thought, Acc Sing कुधिय *kudhiyam* (Sār)

b If ई *i* and ऊ *u* are preceded by two radical initial consonants जलक्री *jalakrī*, a buyer of water, makes Acc Sing जलक्रिय *jalakriyam* सुखी *sukhī*, well faring, Acc. Sing सुखिय *sukhiyam* (Siddh-Kaum १ p 119) This is a merely phonetic change, intended to facilitate pronunciation (Pāṇ ११ ४, ८२)

2 Into य् *y* and र् *r*, under all other circumstances, i.e. wherever the monosyllabic bases retain their verbal character ग्रामनी *gramanī*, leader of a village, Acc Sing ग्रामन्य *gramanyam* here ग्राम *grāma* is not the predicate of नी *nī*, but is governed by नी *nī*, which retains so far its verbal character प्रधी *pradhī*, thinking in a high degree, Acc Sing प्रध्य *pradhiyam*, here प्र *pra* is a preposition belonging to धी *dhi*, which retains its verbal nature उनी *unhī*, leading out, Acc Sing उन्य *unniyam* here उद् *ud* is a preposition belonging to नी *nī* Though ई *i* is preceded by two consonants, one only belongs to the root शुद्धधी *suddhadhī* (if a Tatpurusha compound), thinking pure things, would form the Acc Sing शुद्धधय *suddhadhiyam*, and thus be distinguished from शुद्धधी *suddhadhī* (as a Karmadhāraya compound), a pure thinker, or as a Bahuvrīhi compound a man possessed of pure thoughts (Siddh-Kaum १ p 119), which both have शुद्धधिय *suddhadhiyam* for their accusative The general idea which suggested the distinction between bases changing their final ई *i* and ऊ *u* either into इय् *iy* and उय् *uy*, or into य् *y* and र् *r* seems to have been that the

former were treated as real monosyllabic nouns that might be used by themselves (धी *dhih*, a thinker), or in such compounds as a noun admits of (सुधी *sudhīh**, a good thinker, शुद्धधी *śuddhadhīh*, a pure thinker or pure thoughted), while the latter always retained somewhat of their verbal character, and could therefore not be used by themselves, but only at the end of compounds, preceded either by a preposition (प्रधी *pradhīh*, providens) or by a noun which was governed by them. The nouns in which ई *i* and ऊ *ū* stand after two radical consonants form an exception to this general rule, which exception admits, however, of a phonetic explanation, so that the only real exception would be in the case of certain compounds ending in भू *bhū*. This भू *bhū* becomes भुव् *bhuv* before vowels, whether it be verbal or nominal (Pan vi 4, 85) Ex स्वयम् स्वयम्भू *svayambhū*, self existing, Acc Sing स्वयम्भुव् *svayambhuvam* (Sar i 6, 61 Siddh Kaum i p 119) Not, however, in वर्षाब् वर्षाब्ध *varṣābh*, frog, Acc Sing वर्षाब्ध *varṣābhām* (Pan vi 4, 84), and in some other compounds, such as कर्म् कर्माब्ध *karābh* or कारम् काराब्ध *karābh*, nail, पुनर्म् पुनराब्ध *punarābh*, re born, दम् द्रुमाब्ध *drumābh*, thunderbolt (Pan vi 4, 84, v)

2 Polysyllabic Bases in ई *i* and ऊ *ū*.

§ 222 Polysyllabic bases in ई *i* and ऊ *ū* being both masculine and feminine, such as पपी *papīh*, protector, the sun, ययी *yayīh*, road, and नृत् *nṛtīh*, dancer, are declined like the verbal compounds प्रधी *pradhīh* and वृक्षल् *vṛkṣalīh*, except

- 1 they form the Acc. Sing in ई *īm* and ऊ *ūm*
- 2 they form the Acc. Plur in ईन् *īn* and ऊन् *ūn*.

Remember also, that those in ई *i* form the Loc. Sing in ई *i*, not in यी *yī*

यातप्रमी *ratapramīh*, antelope, may be declined like पपी *papīh* but if derived by कृप् *kṛp*, it may entirely follow the verbal प्रधी *pradhīh* (Siddh-Kaum i p 116) The same applies to nouns like सुती *sutīh*, wishing for a son, सुखी *sukhīh*, wishing for pleasure. They follow the verbal प्रधी *pradhīh* throughout, but they have their Gen and Abl Sing in उ *u* सुतु *sutyu* (Siddh-Kaum i p 120). If the final long ई *i* is preceded by two consonants, it is changed before vowels into इय् *iy* Ex. सुष्की *śuṣkīh*, सुष्कियो *śuṣkīyan*, &c

* सुधी *sudhīh* is never to be treated as a verbal compound but always forms Acc Sing सुधिय *sudhīyam* &c as if it were a Karmadhāraya compound. (Pan vi 4 85)

Monosyllabic, mas. and fem.	thinking SINGULAR.	The same, at the end of compound, used as a noun, mas. and fem.	The same, at the end of compound, mas. and fem.	water buyer. SINGULAR.	high drinking. SINGULAR.	The same, in composition with a governed noun, mas. and fem.	Polysyllabic, mas. and fem.
N. श्रीः <i>dhīś</i>	गुडपित्रीः <i>suddhadhīś</i>	गुडपित्रीः <i>suddhadhīś</i>	गुडपित्रीः <i>suddhadhīś</i>	गुडपित्रीः <i>suddhadhīś</i>	गुडपित्रीः <i>suddhadhīś</i>	ग्रामणीः <i>grāmanīś</i>	पपीः <i>papīś</i>
A. श्रीं <i>dhīyam</i>	गुडपित्रीं <i>suddhadhīyam</i>	गुडपित्रीं <i>suddhadhīyam</i>	गुडपित्रीं <i>suddhadhīyam</i>	गुडपित्रीं <i>suddhadhīyam</i>	गुडपित्रीं <i>suddhadhīyam</i>	ग्रामणीं <i>grāmanīyam</i>	पपीं <i>papīm</i>
I. श्रीय <i>dhīyā</i>	गुडपित्रीय <i>suddhadhīyā</i>	गुडपित्रीय <i>suddhadhīyā</i>	गुडपित्रीय <i>suddhadhīyā</i>	गुडपित्रीय <i>suddhadhīyā</i>	गुडपित्रीय <i>suddhadhīyā</i>	ग्रामणीय <i>grāmanīyā</i>	पपीय <i>papīyā</i>
D. श्रीये <i>dhīye</i>	गुडपित्रीये <i>suddhadhīye</i>	गुडपित्रीये <i>suddhadhīye</i>	गुडपित्रीये <i>suddhadhīye</i>	गुडपित्रीये <i>suddhadhīye</i>	गुडपित्रीये <i>suddhadhīye</i>	ग्रामणीये <i>grāmanīye</i>	पपीये <i>papīye</i>
Ab. G. श्रीयः <i>dhīyāḥ</i>	गुडपित्रीयः <i>suddhadhīyāḥ</i>	गुडपित्रीयः <i>suddhadhīyāḥ</i>	गुडपित्रीयः <i>suddhadhīyāḥ</i>	गुडपित्रीयः <i>suddhadhīyāḥ</i>	गुडपित्रीयः <i>suddhadhīyāḥ</i>	ग्रामणीयः <i>grāmanīyāḥ</i>	पपीयः <i>papīyāḥ</i>
L. श्रीयः <i>dhīyāḥ</i>	गुडपित्रीयः <i>suddhadhīyāḥ</i>	गुडपित्रीयः <i>suddhadhīyāḥ</i>	गुडपित्रीयः <i>suddhadhīyāḥ</i>	गुडपित्रीयः <i>suddhadhīyāḥ</i>	गुडपित्रीयः <i>suddhadhīyāḥ</i>	ग्रामणीयः <i>grāmanīyāḥ</i>	पपीयः <i>papīyāḥ</i>
V. श्रीः <i>dhīḥ</i>	गुडपित्रीः <i>suddhadhīḥ</i>	गुडपित्रीः <i>suddhadhīḥ</i>	गुडपित्रीः <i>suddhadhīḥ</i>	गुडपित्रीः <i>suddhadhīḥ</i>	गुडपित्रीः <i>suddhadhīḥ</i>	ग्रामणीः <i>grāmanīḥ</i>	पपीः <i>papīḥ</i>
N. A. V. श्रीयौ <i>dhīyau</i>	गुडपित्रीयौ <i>suddhadhīyau</i>	गुडपित्रीयौ <i>suddhadhīyau</i>	गुडपित्रीयौ <i>suddhadhīyau</i>	गुडपित्रीयौ <i>suddhadhīyau</i>	गुडपित्रीयौ <i>suddhadhīyau</i>	ग्रामणीयौ <i>grāmanīyau</i>	पपीयौ <i>papīyau</i>
I. D. Ab. श्रीभ्यां <i>dhībhyām</i>	गुडपित्रीभ्यां <i>suddhadhībhyām</i>	गुडपित्रीभ्यां <i>suddhadhībhyām</i>	गुडपित्रीभ्यां <i>suddhadhībhyām</i>	गुडपित्रीभ्यां <i>suddhadhībhyām</i>	गुडपित्रीभ्यां <i>suddhadhībhyām</i>	ग्रामणीभ्यां <i>grāmanībhyām</i>	पपीभ्यां <i>papībhyām</i>
G. L. श्रीयोः <i>dhīyoh</i>	गुडपित्रीयोः <i>suddhadhīyoh</i>	गुडपित्रीयोः <i>suddhadhīyoh</i>	गुडपित्रीयोः <i>suddhadhīyoh</i>	गुडपित्रीयोः <i>suddhadhīyoh</i>	गुडपित्रीयोः <i>suddhadhīyoh</i>	ग्रामणीयोः <i>grāmanīyoh</i>	पपीयोः <i>papīyoh</i>
N. श्रीयः <i>dhīyāḥ</i>	गुडपित्रीयः <i>suddhadhīyāḥ</i>	गुडपित्रीयः <i>suddhadhīyāḥ</i>	गुडपित्रीयः <i>suddhadhīyāḥ</i>	गुडपित्रीयः <i>suddhadhīyāḥ</i>	गुडपित्रीयः <i>suddhadhīyāḥ</i>	ग्रामणीयः <i>grāmanīyāḥ</i>	पपीयः <i>papīyāḥ</i>
A. श्रीयः <i>dhīyāḥ</i>	गुडपित्रीयः <i>suddhadhīyāḥ</i>	गुडपित्रीयः <i>suddhadhīyāḥ</i>	गुडपित्रीयः <i>suddhadhīyāḥ</i>	गुडपित्रीयः <i>suddhadhīyāḥ</i>	गुडपित्रीयः <i>suddhadhīyāḥ</i>	ग्रामणीयः <i>grāmanīyāḥ</i>	पपीयः <i>papīyāḥ</i>
I. श्रीभिः <i>dhībhiḥ</i>	गुडपित्रीभिः <i>suddhadhībhiḥ</i>	गुडपित्रीभिः <i>suddhadhībhiḥ</i>	गुडपित्रीभिः <i>suddhadhībhiḥ</i>	गुडपित्रीभिः <i>suddhadhībhiḥ</i>	गुडपित्रीभिः <i>suddhadhībhiḥ</i>	ग्रामणीभिः <i>grāmanībhiḥ</i>	पपीभिः <i>papībhiḥ</i>
D. Ab. श्रीभ्यः <i>dhībhyāḥ</i>	गुडपित्रीभ्यः <i>suddhadhībhyāḥ</i>	गुडपित्रीभ्यः <i>suddhadhībhyāḥ</i>	गुडपित्रीभ्यः <i>suddhadhībhyāḥ</i>	गुडपित्रीभ्यः <i>suddhadhībhyāḥ</i>	गुडपित्रीभ्यः <i>suddhadhībhyāḥ</i>	ग्रामणीभ्यः <i>grāmanībhyāḥ</i>	पपीभ्यः <i>papībhyāḥ</i>
G. श्रीवां <i>dhīyām</i>	गुडपित्रीवां <i>suddhadhīyām</i>	गुडपित्रीवां <i>suddhadhīyām</i>	गुडपित्रीवां <i>suddhadhīyām</i>	गुडपित्रीवां <i>suddhadhīyām</i>	गुडपित्रीवां <i>suddhadhīyām</i>	ग्रामणीवां <i>grāmanīyām</i>	पपीवां <i>papīyām</i>
L. श्रीभु <i>dhīśhu</i>	गुडपित्रीभु <i>suddhadhīśhu</i>	गुडपित्रीभु <i>suddhadhīśhu</i>	गुडपित्रीभु <i>suddhadhīśhu</i>	गुडपित्रीभु <i>suddhadhīśhu</i>	गुडपित्रीभु <i>suddhadhīśhu</i>	ग्रामणीभु <i>grāmanīśhu</i>	पपीभु <i>papīśhu</i>

* Words ending in श्री *ś*, reader, form their Loc. Sing. in श्री *śm*. (Sār)

† पपीः *papīḥ*, at the end of a fem. comp.; Rōpāvali, p. 9b.

‡ Or ग्रामणीनां *grāmanīnām*. Words of the Senāni class take श्री *śm* or श्री *śmām*. (Sār. 1. 6. 63) † It does not take श्री *śmām*. (Siddh.-Kaum. 1. p. 116)

Monosyllabic, masc. and fem.	cutter SINGULAR	The same, at the end of compounds, used as a noun, masc. and fem.	dice-player SINGULAR	The same, at the end of compounds, with prepositions, masc. and fem.	corn cutter SINGULAR	Poly-syllabic a, masc. and fem.
N. लः लः	परमलुः paramalūḥ	परमलुः paramalūḥ	कटमुः kaṭamuḥ	विलुः vilūḥ	यवलुः yavalūḥ	नृः nṛiḥ
A. लुं lavam	परमलुं paramalūḥ	परमलुं paramalūḥ	कटमुं kaṭamuḥ	विलुं vilūḥ	यवलुं yavalūḥ	नृं nṛiḥ
I लुः luḥ	परमलुः paramalūḥ	परमलुः paramalūḥ	कटमुः kaṭamuḥ	विलुः vilūḥ	यवलुः yavalūḥ	नृः nṛiḥ
D. लुवे lave	परमलुवे paramalūve	परमलुवे paramalūve	कटमुवे kaṭamuve	विलुवे viluve	यवलुवे yavaluve	नृवे nṛive
Ab G लुः luḥ	परमलुः paramalūḥ	परमलुः paramalūḥ	कटमुः kaṭamuḥ	विलुः vilūḥ	यवलुः yavalūḥ	नृः nṛiḥ
L लुवि luvi	परमलुवि paramalūvi	परमलुवि paramalūvi	कटमुवि kaṭamuvi	विलुवि viluvi	यवलुवि yavaluvi	नृवि nṛive
V लुः लः	परमलुः paramalūḥ	परमलुः paramalūḥ	कटमुः kaṭamuḥ	विलुः vilūḥ	यवलुः yavalūḥ	नृः nṛiḥ
Dual	Dual	Dual	Dual	Dual	Dual	Dual
N A V. लुने luṇe	परमलुने paramalūṇe	परमलुने paramalūṇe	कटमुने kaṭamuṇe	विलुने viluṇe	यवलुने yavaluṇe	नृने nṛiṇe
I D Ab लुषां lābhyām	परमलुषां paramalābhyām	परमलुषां paramalābhyām	कटमुषां kaṭapṛābhyām	विलुषां vilābhyām	यवलुषां yavalābhyām	नृषां nṛābhyām
G L लुषेः luḥ	परमलुषेः paramalūḥ	परमलुषेः paramalūḥ	कटमुषेः kaṭapṛūḥ	विलुषेः vilūḥ	यवलुषेः yavalūḥ	नृषेः nṛiḥ
Plural	Plural	Plural	Plural	Plural	Plural	Plural
N लुः luḥ	परमलुः paramalūḥ	परमलुः paramalūḥ	कटमुः kaṭamuḥ	विलुः vilūḥ	यवलुः yavalūḥ	नृः nṛiḥ
A., लुः luḥ	परमलुः paramalūḥ	परमलुः paramalūḥ	कटमुः kaṭamuḥ	विलुः vilūḥ	यवलुः yavalūḥ	नृः nṛiḥ
I. लुभिः lābhīḥ	परमलुभिः paramalābhīḥ	परमलुभिः paramalābhīḥ	कटमुभिः kaṭapṛābhīḥ	विलुभिः vilābhīḥ	यवलुभिः yavalābhīḥ	नृभिः nṛābhīḥ
D. Ab लुभः lābhīḥ	परमलुभः paramalābhīḥ	परमलुभः paramalābhīḥ	कटमुभः kaṭapṛābhīḥ	विलुभः vilābhīḥ	यवलुभः yavalābhīḥ	नृभः nṛābhīḥ
G लुः luḥ	परमलुः paramalūḥ	परमलुः paramalūḥ	कटमुः kaṭamuḥ	विलुः vilūḥ	यवलुः yavalūḥ	नृः nṛiḥ
L लुः luḥ	परमलुः paramalūḥ	परमलुः paramalūḥ	कटमुः kaṭamuḥ	विलुः vilūḥ	यवलुः yavalūḥ	नृः nṛiḥ

* The Sbr gives also परलुं paralūḥ

† नृः nṛiḥ, at the end of a few comp

§ 223 All these compounds may be used without any change, whether they refer to nouns in the masculine or in the feminine gender. If the head borough or the sweeper should be of the female sex, the Dat Sing would still be ग्रामस्त्रे स्त्रिये *grāmanye striyaḥ*, खलस्त्रे स्त्रिये *khalastre striyaḥ* (Kāśikā 1 4, 3). Sometimes, however, if the meaning of a compound is such that it may by itself be applied to a woman as well as to a man, e.g. प्रीति *pradhīti*, thinking, some grammarians allow such compounds to be declined in the feminine, like लक्ष्मी *lakṣmī*, except in the Acc Sing and Plur, where they take च *am* and च *ah* प्रिय *pradhīyam*, प्रिया *pradhīyah*, not प्रीति *pradhīti* or प्रीति *pradhīti* (Siddh-Kaum. 1 p 136). A similar argument is applied to पुनर्भू *punarbhū*, if it means a woman married a second time. It may then form its Vocative हे पुनर्भू *he punarbhū* (Siddh-Kaum. 1 p 138), and take the five fuller feminine terminations (§ 224).

MASC AND FEM SINGULAR.		FEM ONLY SINGULAR.	
N	प्रीति <i>pradhīti</i>	प्रीति <i>pradhīti</i>	
A	प्रिय <i>pradhīyam</i>	प्रिया <i>pradhīyah</i>	
I	प्रिया <i>pradhīya</i>	प्रिया <i>pradhīya</i>	
D	प्रिये <i>pradhīye</i>	or प्रिये <i>pradhīyaḥ</i>	
Ab	प्रिया <i>pradhīyah</i>	or प्रिया <i>pradhīyah</i>	
G	प्रिया <i>pradhīyah</i>	or प्रिया <i>pradhīyah</i>	
L	प्रिया <i>pradhīyah</i>	or प्रिया <i>pradhīyah</i>	
V	प्रीति <i>pradhīti</i>	or प्रिया <i>pradhī</i>	
DUAL		DUAL	
N A V	प्रिया <i>pradhīyau</i>	प्रिया <i>pradhīyau</i>	
I D Ab	प्रिया <i>pradhībhyam</i>	प्रिया <i>pradhībhyam</i>	
G L	प्रिया <i>pradhīyoh</i>	प्रिया <i>pradhīyoh</i>	
PLURAL		PLURAL	
N	प्रिया <i>pradhīyah</i>	प्रिया <i>pradhīyah</i>	
A	प्रिया <i>pradhīyah</i>	प्रिया <i>pradhīyah</i>	
I	प्रिया <i>pradhībhyah</i>	प्रिया <i>pradhībhyah</i>	
D Ab	प्रिया <i>pradhībhyah</i>	प्रिया <i>pradhībhyah</i>	
G	प्रिया <i>pradhīdām</i>	or प्रिया <i>pradhīdām</i>	
L	प्रिया <i>pradhīshu</i>	प्रिया <i>pradhīshu</i>	

1 Monosyllabic Bases in ई and ऊ, being Feminine only

§ 224 Bases like चि *dhi*, intellect, श्री *śrī*, happiness, ह्री *hrī*, shame, भू *bhū*, fear, and भ्रू *bhrū*, brow, may be declined throughout exactly like the monosyllabic bases in ई and ऊ, such as लू *lū*, a cutter. Their only peculiarity consists in their admitting a number of optional forms in the Dat Abl Gen and Loc Sing and Gen Plur. These may be called the five fuller feminine terminations in ऐ *ai*, आ *ah*, आ *āh*, आ *ām*, and ता *nam*.

Monosyllabic forms only	Optional fuller forms	Monosyllabic forms only	Optional fuller forms
thought SINGULAR		earth SINGULAR	
N धी <i>dhit</i>		भू <i>bhū</i>	
A धिय <i>dhiya</i>		भुव <i>bhuva</i>	
I धिया <i>dhiya</i>		भुवा <i>bhuvā</i>	
D धिये <i>dhiye</i>	धिये <i>dhiyaḥ</i>	भुवे <i>bhuvā</i>	भुवे <i>bhuvāḥ</i>
Ab धिया <i>dhiyaḥ</i>	धिया <i>dhiyāḥ</i>	भुव <i>bhuvāḥ</i>	भुवा <i>bhuvāḥ</i>
G धिय <i>dhiyaḥ</i>	धिया <i>dhiyāḥ</i>	भुव <i>bhuvāḥ</i>	भुवा <i>bhuvāḥ</i>
L धियि <i>dhiya</i>	धिया <i>dhiyam</i>	भुवि <i>bhuvā</i>	भुवा <i>bhuvāḥ</i>
V धी <i>dhit</i>		भू <i>bhū</i>	
DUAL		DUAL	
N A V धियो <i>dhiyaḥ</i>		भुवी <i>bhuvāḥ</i>	
I D Ab धीमा <i>dhitibhāḥ</i>		भूमा <i>bhūma</i>	
G L धियो <i>dhiyoh</i>		भुवो <i>bhuvoh</i>	
PLURAL		PLURAL	
N धिय <i>dhiyaḥ</i>		भुव <i>bhuvāḥ</i>	
A धिय <i>dhiyaḥ</i>		भुव <i>bhuvāḥ</i>	
I धीमि <i>dhitibhāḥ</i>		भूमि <i>bhūmih</i>	
D Ab धीमा <i>dhitibhāḥ</i>		भूमा <i>bhūmāḥ</i>	
G धिया <i>dhiyam</i>	धीमा <i>dhitim</i>	भुवा <i>bhuvāḥ</i>	भूमा <i>bhūmāḥ</i>
L धीषु <i>dhitishu</i>		भूषु <i>bhūshu</i>	

2 Polysyllabic Bases in ई and ऊ being Feminine only

§ 225 (1) These bases always take the full feminine terminations

(2) They change their final ई and ऊ into ए and ओ before terminations beginning with vowels

(3) They take ए and ओ as the terminations of the Acc Sing and Plural

(4) They shorten their final ई and ऊ in the Vocative Singular

(5) Remember that most nouns in ई and ऊ have no ए and ओ in the Nom Sing while those in ऊ have it

Note—Some nouns in ई take ए in the Nom Sing : लक्ष्मी *lakṣmī* goddess of prosperity तटी *tarī* boat तन्त्री *tantrī* lute

Verbs memorals लक्ष्मीतरीतन्त्रीधीहीधीहीमुदाहृतं समानामय शब्दानां मिलोपो न कदाचन ॥ (Śā. 18a)

Base नदी *nadī* and नद्य *nady*

SINGULAR
FEM

N नदी *nadī*
A नदी *nadī*
I नद्या *nadyā*

Base वपु *vapuh* and वप्य *vapy*

SINGULAR
FEM

N वपु *vapuh*
A वपु *vapuh*
I वप्या *vapyā*

D. नद्यी *nady-ai*
 Ab. नद्याः *nady-āḥ*
 G. नद्याः *nady-āḥ*
 L. नद्यां *nady-ām*
 V. नदि *nadi*

DUAL.

N. A. V. नद्यौ *nady-au*
 I. D. Ab. नदीभ्यां *nadī-bhyām*
 G. L. नद्योः *nady-oh*

PLURAL.

N. V. नद्यः *nady-ah*
 A. नदीः *nadī-h*
 I. नदीभिः *nadī-bhiḥ*
 D. नदीभ्यः *nadī-bhyaḥ*
 Ab. नदीभ्यः *nadī-bhyaḥ*
 G. नदीनां *nadī-nām*
 L. नदीषु *nadī-shu*

D. वध्वी *vadhv-ai*
 Ab. वध्वाः *vadhv-āḥ*
 G. वध्वाः *vadhv-āḥ*
 L. वध्वां *vadhv-ām*
 V. वधु *vadhu*

DUAL.

N. A. V. वध्वौ *vadhv-au*
 I. D. Ab. वधूभ्यां *vadhū-bhyām*
 G. L. वध्वोः *vadhv-oh*

PLURAL.

N. V. वध्वः *vadhv-ah*
 A. वधूः *vadhū-h*
 I. वधूभिः *vadhū-bhiḥ*
 D. वधूभ्यः *vadhū-bhyaḥ*
 Ab. वधूभ्यः *vadhū-bhyaḥ*
 G. वधूनां *vadhū-nām*
 L. वधूषु *vadhū-shu*

Compounds ending in Monosyllabic Feminine Bases in ई and ऊ.

§ 226. Compounds the last member of which is a monosyllabic feminine base in ई *i* or ऊ *ū*, are declined alike in the masculine and feminine. * Thus सुधीः *sudhīḥ*, masc. and fem. * if it means a good mind, or having a good mind, is declined exactly like धीः *dhīḥ*. सुधूः *subhūrāḥ*, masc. and fem. having a good brow, is declined exactly like धूः *dhūrāḥ*†, without excluding the fuller

* The following rule is taken from the Siddh. Kaum 1 p. 136 If धीः *dhīḥ*, intellect, stands at the end of the Karmaḍhāraya compound like मधीः *madhīḥ*, eminent intellect, or if it is used as a Bahuvrīhi compound in the feminine, such as मधीः *madhīḥ*, possessed of eminent intellect, it is in both cases declined like लक्ष्मीः *lakṣmīḥ*. It would thus become identical with मधीः *madhīḥ*, thinking eminently, when it takes exceptionally the feminine terminations (§ 223) The Acc Sing. and Plur., however, take *am* and *ah*. The difference, therefore, would be the substitution of *y* for *ī* before vowels, the obligation of using the fuller fem terminations only, and the Vocative in ई, for these are the only points of difference between the declension of लक्ष्मीः *lakṣmīḥ* and धीः *dhīḥ*, fem. The Siddhānta-Kaumudī, while giving these rules for मधीः *madhīḥ*, agrees with the rules given above with regard to सुधीः *sudhīḥ*, &c.

† The Voc Sing. सुधु *subhū* is used by Bhaṭṭi, in a passage where Rāma in great grief exclaims, हा पिताः छासि हे सुधु *hā pitāḥ kṛōsi he subhū*, Oh father, where art thou, Oh thou fine-browed (wife)! Some grammarians admit this Vocative as correct; others call it a mistake of Bhaṭṭi; others, again, while admitting that it is a mistake, consider that Bhaṭṭi made Rāma intentionally commit it as a token of his distracted mind. (Siddh. Kaum 1 p. 137)

terminations (रि *ai*, चाः *āh*, चां *ām*, नां *nām*)* for the masculine, or the simple terminations (रि *e*, चाः *ah*, चाः *ah*, इः *i*, चां *ām*) for the feminine. The same applies to the compound मुषीः *sudhīh*, when used as a substantive, good intellect.

If the same compounds are used as neuters, they shorten the final इ *i* or ए *e* of their base, and are declined like वरि *vāri* and मृदु *mṛidu*, with this difference, however, that in the Inst. Dat. Abl Gen. Loc. Sing. Dual and Plural they may optionally take the masculine forms.

Masc and Fem.	Optional fuller forms.	Optional forms for neuters, except Nom. Acc. Voc.
good thoughted SINGULAR	SINGULAR	SINGULAR
N. मुषीः <i>sudhīh</i>		मुषि <i>sudhi</i>
A. मुषियं <i>sudhiyam</i>		मुषि <i>sudhi</i>
I. मुषिया <i>sudhiyā</i>		or मुषिना <i>sudhinā</i>
D. मुषिये <i>sudhiye</i>	मुषिये <i>sudhiya</i>	or मुषिने <i>sudhine</i>
Ab. मुषियः <i>sudhiyah</i>	मुषियाः <i>sudhiyāh</i>	or मुषिनः <i>sudhinah</i>
G. मुषियः <i>sudhiyah</i>	मुषियाः <i>sudhiyāh</i>	or मुषिनः <i>sudhinah</i>
L. मुषियि <i>sudhiya</i>	मुषिया <i>sudhiyām</i>	or मुषिनि <i>sudhinā</i>
V. मुषीः <i>sudhīh</i>		मुषि <i>sudhi</i> or मुषे <i>sudhe</i>
DUAL	DUAL	DUAL
N. A. V. मुषियौ <i>sudhiyau</i>		मुषिनी <i>sudhinī</i>
I. D. Ab. मुषीभ्यां <i>sudhibhyām</i>		or मुषिभ्यां <i>sudhibhyām</i>
G. L. मुषियोः <i>sudhiyoḥ</i>		or मुषिनीः <i>sudhinoh</i>
PLURAL	PLURAL	PLURAL
N. V. मुषियः <i>sudhiyah</i>		मुषीनि <i>sudhinī</i>
A. मुषियः <i>sudhiyah</i>		मुषीनि <i>sudhinī</i>
I. मुषीभिः <i>sudhibhīḥ</i>		or मुषिभिः <i>sudhibhīḥ</i>
D. मुषीभ्यः <i>sudhibhyaḥ</i>		or मुषिभ्यः <i>sudhibhyaḥ</i>
Ab. मुषीभ्यः <i>sudhibhyaḥ</i>		or मुषिभ्यः <i>sudhibhyaḥ</i>
G. मुषिना <i>sudhiyam</i>	मुषीनां <i>sudhinām</i>	or मुषीनां <i>sudhinām</i>
L. मुषीषु <i>sudhiṣṭu</i>		or मुषिषु <i>sudhiṣṭu</i>

* I can find no authority by which these fuller terminations are excluded. In बहुदेयसी *bahudeyasī*, the feminine देयसी *deyasī* retains its feminine character (*uaditra*) throughout (Siddh Kaum. 1 p. 116), and the same is distinctly maintained for the compound प्रथीः *pradhīḥ*, possessed of distinguished intellect, if used as a masculine (Siddh. -kaum. 1 p. 119).

Mass and Fem.	Optional fuller forms	Optional forms for neuter, except Nom. Acc. Voc.
with beautiful brows. SINGULAR	SINGULAR	SINGULAR
N. सुभ्रुः <i>subhrūḥ</i>		सुभ्रु <i>subhru</i>
A. सुभ्रुवं <i>subhruvam</i>		सुभ्रु <i>subhru</i>
I. सुभ्रुया <i>subhruvā</i>		or सुभ्रुणा <i>subhruṇā</i>
D. सुभ्रुवे <i>subhruve</i>	सुभ्रुवे <i>subhruvai</i>	or सुभ्रुणे <i>subhruṇe</i>
Ab. सुभ्रुवः <i>subhruvāḥ</i>	सुभ्रुवाः <i>subhruvāḥ</i>	or सुभ्रुयः <i>subhruṇaḥ</i>
G. सुभ्रुवः <i>subhruvāḥ</i>	सुभ्रुवाः <i>subhruvāḥ</i>	or सुभ्रुणः <i>subhruṇaḥ</i>
L. सुभ्रुवि <i>subhruvi</i>	सुभ्रुवां <i>subhruvām</i>	or सुभ्रुणि <i>subhruṇi</i>
V. सुभ्रुः <i>subhrūḥ</i>		सुभ्रु <i>subhru</i> or ^२ भ्रो-भ्रो <i>bhro-bhro</i>
DUAL	DUAL	DUAL
N. A. V. सुभ्रुवौ <i>subhruvau</i>		सुभ्रुणौ <i>subhruṇi</i>
I. D. Ab. सुभ्रूय्यां <i>subhrūbhyām</i>		or सुभ्रूय्यां <i>subhruḥbhyām</i>
G. L. सुभ्रुवोः <i>subhruvoḥ</i>		or सुभ्रुणोः <i>subhruṇoḥ</i>
PLURAL	PLURAL	PLURAL
N. V. सुभ्रुवः <i>subhruvāḥ</i>		सुभ्रूणि <i>subhruṇi</i>
A. सुभ्रुवः <i>subhruvāḥ</i>		सुभ्रूणि <i>subhruṇi</i>
I. सुभ्रूभिः <i>subhrūbhiḥ</i>		or सुभ्रूभिः <i>subhrūbhiḥ</i>
D. सुभ्रूय्यः <i>subhrūbhyāḥ</i>		or सुभ्रूय्यः <i>subhruḥbhyāḥ</i>
Ab. सुभ्रूय्यः <i>subhrūbhyāḥ</i>		or सुभ्रूय्यः <i>subhruḥbhyāḥ</i>
G. सुभ्रूवां <i>subhruvām</i>	सुभ्रूणां <i>subhruṇām</i>	or सुभ्रूणां <i>subhruṇām</i>
L. सुभ्रूषु <i>subhrūṣu</i>		or सुभ्रूषु <i>subhruṣu</i>

Compounds ending in Polysyllabic Feminine Nouns in ई and ऊ.

§ 227. Feminine nouns like नदी *nadī* and चमू *chamū* may form the last portion of compounds which are used in the masculine gender. Thus बहुश्रेयसी *bahusreyasī*, a man who has many auspicious qualities (Siddh.-Kaum. I. pp. 116, 117), and अतिचमू *atichamū*, one who is better than an army (Siddh.-Kaum. I. p. 123), are declined in the masculine and feminine:

SINGULAR	DUAL	PLURAL
N. बहुश्रेयसी <i>bahusreyasī</i> *	बहुश्रेयसी <i>bahusreyasyau</i>	बहुश्रेयस्यः <i>bahusreyasyaḥ</i>
A. बहुश्रेयसी <i>bahusreyasīn</i>	बहुश्रेयसी <i>bahusreyasyau</i>	बहुश्रेयसीन् <i>bahusreyasīn</i>
I. बहुश्रेयस्या <i>bahusreyasyā</i>	बहुश्रेयसीभ्यां <i>bahusreyasībhyām</i>	बहुश्रेयसीभिः <i>bahusreyasībhiḥ</i>
D. बहुश्रेयस्यै <i>bahusreyasyai</i>	बहुश्रेयसीभ्यां <i>bahusreyasībhyām</i>	बहुश्रेयसीभ्यः <i>bahusreyasībhyāḥ</i>
Ab. बहुश्रेयस्याः <i>bahusreyasyāḥ</i>	बहुश्रेयसीभ्यां <i>bahusreyasībhyām</i>	बहुश्रेयसीभ्यः <i>bahusreyasībhyāḥ</i>
G. बहुश्रेयस्याः <i>bahusreyasyāḥ</i>	बहुश्रेयस्योः <i>bahusreyasyoḥ</i>	बहुश्रेयसीनां <i>bahusreyasīnām</i>
L. बहुश्रेयस्यां <i>bahusreyasyām</i>	बहुश्रेयस्योः <i>bahusreyasyoḥ</i>	बहुश्रेयसीषु <i>bahusreyasīṣu</i>
V. बहुश्रेयसि <i>bahusreyasi</i>	बहुश्रेयसी <i>bahusreyasyau</i>	बहुश्रेयस्यः <i>bahusreyasyaḥ</i>

* From लक्ष्मी: *lakṣmī*, the Nom. Sing. would be अतिलक्ष्मीः *atilakṣmīḥ*.

SINGULAR	DUAL	PLURAL
N अतिचमू <i>atichamūh</i>	अतिचम्यौ <i>atichamva</i>	अतिचम्य <i>atichamvaḥ</i>
A अतिचमू <i>atichamūm</i>	अतिचम्यौ <i>at cl amva</i>	अतिचमून् <i>atichamun</i>
I अतिचम्या <i>atichamvā</i>	अतिचमूभ्या <i>atichamūbhyām</i>	अतिचमूभि <i>atichamūbhiḥ</i>
D अतिचम्ये <i>atichamvay</i>	अतिचमूभ्या <i>at chamūbhyām</i>	अतिचमूभ्य <i>atichamūbhyāḥ</i>
Ab अतिचम्या <i>atichamvā</i>	अतिचमूभ्या <i>atichamūbhyām</i>	अतिचमूभ्य <i>atichamūbhyāḥ</i>
G अतिचम्या <i>atichamvā</i>	अतिचम्यो <i>atichamvoḥ</i>	अतिचमूना <i>atichamūnām</i>
L अतिचम्या <i>atichamvam</i>	अतिचम्यो <i>atichamvoḥ</i>	अतिचमूषु <i>atichamūṣu</i>
V अतिचमु <i>atichamu</i>	अतिचम्यौ <i>atichamvau</i>	अतिचम्य <i>atichamtaḥ*</i>

Nouns like कुमारी *kumari*, a man who behaves like a girl, are declined like बहुश्रेयसी *bahusreyasī*, except in the Acc Sing and Plur, where they form कुमार्यै *kumaryai* and कुमार्यः *kumaryāḥ* (Siddh -Kaum 1 pp 118, 119)

§ 228 स्त्री *strī*, woman, is declined like नदी *nadī*, only that the accumulation of three consonants is avoided by the regular insertion of an इ: e g स्त्रिया *stryā*, and not स्या *stryā* Remember also two optional forms in the Acc Sing and Plur

Base स्त्री *strī* and स्त्रिय *stryi*

SINGULAR	DUAL	PLURAL
N स्त्री <i>strī</i>	N A V स्त्रियौ <i>stryau</i>	N स्त्रिय <i>stryāḥ</i>
A स्त्री <i>strī</i> or स्त्रिय <i>stryai</i>	I D Ab स्त्रीभ्या <i>strībhyām</i>	A स्त्री <i>strī</i> or स्त्रिय <i>stryāḥ</i>
I स्त्रिया <i>stryā</i>	G L स्त्रियो <i>stryo</i>	I स्त्रीभि <i>strībhiḥ</i>
D स्त्रियै <i>stryai</i>	*	D Ab स्त्रीभ्य <i>strībhyāḥ</i>
Ab G स्त्रिया <i>stryā</i>		G स्त्रीणा <i>strīnām</i> (Pan 1 4 5)
L स्त्रिया <i>stryām</i>		L स्त्रीषु <i>strīṣu</i>
V स्त्रि <i>stri</i> (Pan 1 4 4)		

§ 229 When स्त्री *strī* forms the last portion of a compound and has to be treated as a masculine, feminine, and neuter, the following forms occur

	SINGULAR	
	MASC	NEUT
N	अतिस्त्रि <i>at strih</i>	अतिस्त्रि <i>atistri</i>
A	{ अतिस्त्रि <i>atistr m</i> or अतिस्त्रिय <i>atistriyam</i>	{ अतिस्त्रि <i>atistri</i>
I	अतिस्त्रिया <i>atistrind</i>	अतिस्त्रिया <i>atistrina</i>
D	अतिस्त्रिये <i>atistraye</i>	{ अतिस्त्रिये <i>atistris</i> or अतिस्त्रिय <i>atistray</i>
Ab G	अतिस्त्रे <i>at streh</i>	{ अतिस्त्रिया <i>atistrayāḥ</i> or अतिस्त्रे <i>atistreḥ</i>
L	अतिस्त्री <i>at strau</i>	{ अतिस्त्रिया <i>atistrayāḥ</i> or अतिस्त्री <i>atistrai</i>
V	अतिस्त्रे <i>atistre</i>	अतिस्त्रे <i>atistre</i>

* The neuter is said to be V A V Sng बहुश्रेयसी *bahusreyasī*, V A V Dn बहुश्रेयसी *bahusreyasī* V A V Plur बहुश्रेयसीनि *bahusreyasīni* Dat Sing बहुश्रेयसी, *bahusreyasī*, *bahusreyasī* sye or *sine* &c

DUAL.		
MASC.	FEM	NEUT
N.A.V. अतिस्त्रियौ <i>atistriyau</i>	अतिस्त्रियौ <i>atistriyau</i>	अतिस्त्रियो <i>atistriya</i>
I.D Ab. अतिस्त्रिभ्यां <i>atistribhyām</i>	अतिस्त्रिभ्यां <i>atistribhyām</i>	अतिस्त्रिभ्यां <i>atistribhyām</i>
G.L. अतिस्त्रियोः <i>atistriyoh</i>	अतिस्त्रियोः <i>atistriyoh</i>	अतिस्त्रियोः <i>atistriyoh</i>
PLURAL.		
MASC.	FEM	NEUT
N.V. अतिस्त्रयः <i>atistrayah</i>	अतिस्त्रयः <i>atistrayah</i>	अतिस्त्रोणि <i>atistrina</i>
A. { अतिस्त्रोन् <i>atistrin</i> or अतिस्त्रियः <i>atistriyāh</i>	{ अतिस्त्रीः <i>atistrīh</i> or अतिस्त्रियः <i>atistriyāh</i>	अतिस्त्रीणि <i>atistrīna</i>
I. अतिस्त्रिभिः <i>atistribhiḥ</i>	अतिस्त्रिभिः <i>atistribhiḥ</i>	अतिस्त्रिभिः <i>atistribhiḥ</i>
D.Ab. अतिस्त्रिभ्यः <i>atistribhyaḥ</i>	अतिस्त्रिभ्यः <i>atistribhyaḥ</i>	अतिस्त्रिभ्यः <i>atistribhyaḥ</i>
G. अतिस्त्रीणां <i>atistrīṇām</i>	अतिस्त्रीणां <i>atistrīṇām</i>	अतिस्त्रीणां <i>atistrīṇām</i>
L. अतिस्त्रिषु <i>atistrishu</i>	अतिस्त्रिषु <i>atistrishu</i>	अतिस्त्रिषु <i>atistrishu</i>

In the masculine final इ *i* is shortened to इ *i*, and the compound declined like कविः *kaviḥ*, except in the Nom. Acc. Voc. and Gen. Loc. Dual. In the Acc. Sing. and Plur. optional forms are admitted. (Siddh.-Kaum. 1. p. 134.)

The feminine may be the same as the masculine, except in the Instr. Sing. and Acc. Plur., but it may likewise be declined like स्त्री *strī* in the Dat. Abl. Gen. Loc. Sing.

The neuter has the usual optional forms.

*Bases in इ *i* and उ *u*, Masculine, Feminine, Neuter.*

§ 230. There are masculine, feminine, and neuter bases in इ *i* and उ *u*. They are of frequent occurrence and should be carefully committed to memory.

Adjectives in इ *i* are declined like substantives, only that the masculine may optionally be substituted for the neuter in all cases except the Nom. and Acc. Sing.; Nom. Acc. and Voc. Dual and Plur. इषः *śuciḥ*, masc. bright; इषः *śuciḥ*, fem.; इषि *śuchi*, neut.

The same applies to adjectives in उ *u*, except that they may form their feminine either without any change, or by adding इ *i*. Thus लघुः *laghuḥ*, light, is in the fem. either लघुः *laghuḥ*, to be declined as a feminine, or लघु *laghi*, to be declined like नदी *nadī*.

If the final उ *u* is preceded by more than one consonant, the fem. does not take इ *i*. Thus पङ्गु *pāṅgu*, pale; fem. पङ्गुः *pāṅguḥ*.

Some adjectives in उ *u* lengthen their vowel in the fem., and are then declined like वयः *radhūḥ*. Thus पङ्गुः *pāṅguḥ*, lame; fem. पङ्गुः *paṅgūḥ*. लक्ष्मिः *lakṣmīḥ*, a Kuru; fem. लक्ष्मिः *lakṣmīḥ*. some compounds ending in उरुः *ūruḥ*, thigh, such as वामोरुः *vāmōruḥ*, with handsome thighs, fem. वामोरुः *vāmōrūḥ*.

Bases in इ :

Bases in उ u.

SINGULAR

	MASC	FEM	NEUT	MASC	FEM	NEUT
Base	{ कवि kavi, poet	{ मति mati, thought	{ वारि vāri, water	{ मृदु mṛdu, soft	{ मृदु mṛdu soft	{ मृदु mṛdu, soft
N	{ कविः kaviḥ	{ मतिः matiḥ	{ वारिः vāriḥ	{ मृदुः mṛduḥ	{ मृदुः mṛduḥ	{ मृदुः mṛduḥ
A	{ कविम् kavi-m	{ मतिम् mati-m	{ वारिम् vāri-m	{ मृदुम् mṛdu-m	{ मृदुम् mṛdu-m	{ मृदुम् mṛdu-m
I	{ कविना kavi-nā	{ मत्या maty-ā	{ वारिणा vāri-nā	{ मृदुना mṛdu-nā	{ मृदा mṛdā	{ मृदुना mṛdu-nā
D	{ कवये kavay e	{ मतये matay e or मति maty-ai	{ वारिणे vāri-ne	{ मृदवे mṛdave e	{ मृदवे mṛdave or मृदे mṛdā e	{ मृदवे mṛdave or मृदे mṛdā e
Ab G	{ कवेः kave-ḥ	{ मतेः mateḥ or मत्याः maty-āḥ	{ वारिणः vāri-ṇaḥ	{ मृदोः mṛdo-ḥ	{ मृदोः mṛdo-ḥ or मृदाः mṛdā-ḥ	{ मृदोः mṛdo-ḥ or मृदाः mṛdā-ḥ
L	{ कवौ kavau	{ मतौ matau or मत्या maty-ām	{ वारिणि vāri-ṇi	{ मृदौ mṛdau	{ मृदौ mṛdau or मृदा mṛdā	{ मृदौ mṛdau or मृदा mṛdā
V	{ कवे kave	{ मते mate	{ वारि वारि or वारि वारि*	{ मृदो mṛdo	{ मृदो mṛdo	{ मृदु mṛdu or मृदौ mṛdo*

DUAL

N A V	{ कवौ kavī	{ मतौ matī	{ वारिणी vāri-ṇī	{ मृदू mṛdū	{ मृदू mṛdū	{ मृदुनी mṛdunī
I D Ab	{ कविभ्यां kavi-bhāyām	{ मतिभ्यां mati-bhāyām	{ वारिभ्यां vāri-bhāyām	{ मृदुभ्यां mṛdu-bhāyām	{ मृदुभ्यां mṛdu-bhāyām	{ मृदुभ्यां mṛdu-bhāyām
G L	{ कव्योः kavyo-ḥ	{ मत्योः maty-ḥ	{ वारिणोः vāri-ṇoḥ	{ मृदोः mṛdo-ḥ	{ मृदोः mṛdo-ḥ	{ मृदुनो mṛdu-ṇoḥ or मृदोः mṛdo-ḥ

PLURAL

N V.	{ कवयः kavay aḥ	{ मतयः matay aḥ	{ वारिणि vāri-ṇi	{ मृदवः mṛdava-ḥ	{ मृदवः mṛdava-ḥ	{ मृदूनि mṛdūni
A	{ कवीन् kavi-n	{ मतीन् matī-n	{ वारिणि vāri-ṇi	{ मृदून् mṛdū-n	{ मृदून् mṛdū-n	{ मृदूनि mṛdūni
I	{ कविभिः kavi-bhiḥ	{ मतिभिः mati-bhiḥ	{ वारिभिः vāri-bhiḥ	{ मृदुभिः mṛdu-bhiḥ	{ मृदुभिः mṛdu-bhiḥ	{ मृदुभिः mṛdu-bhiḥ
D Ab	{ कविभ्याः kavi-bhāyāḥ	{ मतिभ्याः mati-bhāyāḥ	{ वारिभ्याः vāri-bhāyāḥ	{ मृदुभ्याः mṛdu-bhāyāḥ	{ मृदुभ्याः mṛdu-bhāyāḥ	{ मृदुभ्याः mṛdu-bhāyāḥ
G	{ कवीना kavi-nām	{ मतीना matī-nām	{ वारिणा vāri-ṇām	{ मृदूना mṛdū-nām	{ मृदूना mṛdū-nām	{ मृदूना mṛdū-nām
L	{ कविषु kavi-ṣhu	{ मतिषु mati-ṣhu	{ वारिषु vāri-ṣhu	{ मृदुषु mṛdu-ṣhu	{ मृदुषु mṛdu-ṣhu	{ मृदुषु mṛdu-ṣhu

* The Guna in the Voc Sing of neuters in इः उः वृत्ति, is approved by Mādhyaṇḍī and Vyākṛhpaḍ, as may be seen from the following verse मवोपने वृत्तनसस्तिरूपं सातं तप्यं नाहमपायदत्तं । वाचदिविर्विदि गुरु त्विगते नपुसके व्याप्यपदा वरिः ॥

† The lines of separation placed in the transcribed paradigms are not intended to divide the real terminations from the real base, but only to facilitate the learning by heart of these

§ 231. कति *kati*, how many, यति *yati*, as many (relat.), and तति *tati*, so many, are used in the Plural only, and take no terminations in the Nom. and Acc. Plural. For the rest, they are declined like कवि *kavi*, and without distinction of gender.

Nom. Voc.	कति <i>kati</i>
Acc.	कति <i>kati</i>
Instr.	कतिभिः <i>katibhih</i>
Dat.	कतिभ्यः <i>katibhyah</i>
Abl.	कतिभ्यः <i>katibhyah</i>
Gen.	कतिनां <i>katinām</i>
Loc.	कतिषु <i>katishu</i>

§ 232. सखि *sakhi*, friend, has two bases:

सखाय *sakhāy* for the Anga, i.e. the strong base.

सखि *sakhi* for the Pada and Bha base.

It is irregular in some of its cases:

	SINGULAR	DUAL	PLURAL
N.	सखा <i>sakhā</i>	सखायी <i>sakhāyau</i>	सखायः <i>sakhāyah</i>
A	सखायं <i>sakhāyam</i>	सखायो <i>sakhāyau</i>	सखीन् <i>sakhīn</i>
I	सख्या <i>sakhya</i>	सखिभ्यां <i>sakhibhyām</i>	सखिभिः <i>sakhibhih</i>
D	सख्ये <i>sakhye</i>	सखिभ्यां <i>sakhibhyām</i>	सखिभ्यः <i>sakhibhyah</i>
Ab	सख्युः <i>sakhyaū</i>	सखिभ्यां <i>sakhibhyām</i>	सखिभ्यः <i>sakhibhyah</i>
G.	सख्युः <i>sakhyaū</i>	सख्योः <i>sakhyaōh</i>	सखीनां <i>sakhīnām</i>
L.	सख्यौ <i>sakhyaū</i>	सख्योः <i>sakhyaōh</i>	सखिषु <i>sakhishu</i>
V.	सखे <i>sakhe</i>	like Nom	like Nom

The feminine सखी *sakhī* is regular, like नदी *nadī*.

At the end of compounds, we find सखि *sakhi*, masc. declined as follows:

Base सुसखि *susakhi*, a good friend, masc.

	SINGULAR	DUAL	PLURAL
N.	सुसखा <i>susakhā</i>	सुसखायी <i>susakhāyau</i>	सुसखायः <i>susakhāyah</i>
A	सुसखायं <i>susakhāyam</i>	सुसखायो <i>susakhāyau</i>	सुसखीन् <i>susakhīn</i>
I	सुसख्या <i>susakhya</i>	सुसखिभ्यां <i>susakhibhyām</i>	सुसखिभिः <i>susakhibhih</i>
D	सुसख्ये <i>susakhye</i>	सुसखिभ्यां <i>susakhibhyām</i>	सुसखिभ्यः <i>susakhibhyah</i>
Ab	सुसख्युः <i>susakhyaū</i>	सुसखिभ्यां <i>susakhibhyām</i>	सुसखिभ्यः <i>susakhibhyah</i>
G.	सुसख्युः <i>susakhyaū</i>	सुसख्योः <i>susakhyaōh</i>	सुसखीनां <i>susakhīnām</i>
L.	सुसख्यौ <i>susakhyaū</i>	सुसख्योः <i>susakhyaōh</i>	सुसखिषु <i>susakhishu</i>
V.	सुसखे <i>susakhe</i>	सुसखायी <i>susakhāyau</i>	सुसखायः <i>susakhāyah</i>

At the end of a neuter compound सखि *sakhi* is declined like चरि *chari* (§ 230).

nouns * Masculine nouns in short *उ* are भानु *bhānu*, sun, वायु *vāyu*, wind, पिप्पु *pippu*, fish, nom. prop. पीतु *pītu*, as masc. is the name of a tree; as neuter, the name of its fruit (bār 18.17)

Feminine nouns in short *उ* are चन्दु *chandu*, cow, रज्जु *rajju*, rope, तनु *tanu*, body

§ 233. पति *pati*, lord, is irregular:

SINGULAR.	DUAL.	PLURAL.
N. पतिः <i>patih</i>	N. A. V. पती <i>pattī</i>	N. पतयः <i>patayah</i>
A. पतिं <i>patim</i>	I D Ab. पतिभ्यां <i>patibhyām</i>	A. पतीन् <i>pattān</i>
I. पत्यो <i>patyā</i>	G L. पत्योः <i>patyoh</i>	I. पतिभिः <i>patibhiḥ</i>
D. पत्ये <i>patye</i>		D Ab. पतिभ्यः <i>patibhyah</i>
Ab. G. पत्युः <i>patyuh</i>		G. पतीनां <i>pattānaṃ</i>
L. पत्यौ <i>patyau</i>		L. पतिभ्युः <i>patibhyuḥ</i>
V. पते <i>pate</i>		V. पतयः <i>patayah</i>

पति *pati* at the end of compounds, e. g. भूपति *bhūpati*, lord of the earth, प्रजापति *prajāpati*, lord of creatures, is regular, like कवि *kavi*. The feminine of पति *pati* is पत्नी *patnī*, wife, i. e. legitimate wife, she who takes part in the sacrifices of her husband. (Pān. iv. 1, 33.)

§ 234. The neuter bases अक्षि *akṣi*, eye, अस्थि *aśthi*, bone, दधि *dadhi*, curds, सक्थि *sakṭhi*, thigh, are declined regularly like वरि *vāri*, but in the Bha cases they substitute the bases अक्षन् *akṣh*, अस्त् *aśth*, दध् *dadh*, सक्थ् *sakṭh*. In these cases they are declined, in fact, like neuters in अन् *an*, such as नामन् *nāman*. (See note to § 203.)

Atiga and Pada base अक्षि *akṣi*, Bha base अक्षन् *akṣh*.

SINGULAR.	DUAL.	PLURAL.
N. A. अक्षि <i>akṣi</i>	N. A. V. अक्षिणी <i>akṣhinī</i>	N. A. V. अक्षिणि <i>akṣhinī</i>
I. अक्ष्णो <i>akṣhṇo</i>	I D Ab. अक्षिभ्यां <i>akṣhibhyām</i>	I. अक्षिभिः <i>akṣhibhiḥ</i>
D. अक्ष्णे <i>akṣhṇe</i>	G L. अक्ष्णोः <i>akṣhṇoh</i>	D Ab. अक्षिभ्यः <i>akṣhibhyah</i>
Ab. G. अक्ष्णुः <i>akṣhṇuḥ</i>		G. अक्ष्णोः <i>akṣhṇāṃ</i>
L. अक्षि <i>akṣi</i> and अक्षिणि <i>akṣhinī</i>		L. अक्षिभ्युः <i>akṣhibhyuḥ</i>
V. अक्षे <i>akṣhe</i> (or अक्षि <i>akṣhi</i>)		

Bases in अर्, Masculine, Feminine, Neuter.

§ 235. These bases are declined after two models:

	SINGULAR.	PLURAL.
I. MASC.		NEUT.
Base नप्तृ <i>naptrī</i> , grandson	स्वप्तृ <i>svaptrī</i> , sister	धातृ <i>dhatrī</i> , providence
N. नप्ता <i>naptrā</i>	स्वप्ता <i>svaptrā</i>	धातृ <i>dhatrī</i>
A. नप्तरं <i>naptrām</i>	स्वप्तरं <i>svaptrām</i>	धातृ <i>dhatrī</i>
I. नप्ता <i>naptrā</i>	स्वप्ता <i>svaptrā</i>	धातृ <i>dhatrī</i>
D. नप्ते <i>naptrē</i>	स्वप्ते <i>svaptrē</i>	धातृ <i>dhatrī</i>
Ab. G. नप्तृ <i>naptrū</i>	स्वप्तृ <i>svaptrū</i>	धातृ <i>dhatrū</i>
L. नप्तरि <i>naptrāḥ</i>	स्वप्तरि <i>svaptrāḥ</i>	धातृ <i>dhatrī</i>
V. नप्तृ <i>naptrāḥ</i>	स्वप्तृ <i>svaptrāḥ</i>	धातृ <i>dhatrī</i> or धातृ <i>dhatrāḥ</i>

PLURAL.

N. नमराः <i>naptār-ah</i>	स्वसराः <i>svasār-ah</i>	धातृणि <i>dhātṛi-ni</i>
A. नमन् <i>naptān</i>	स्वसन् <i>svasān</i>	धातृणि <i>dhātṛi-ni</i>
I. नमूभिः <i>naptṛi-bhūh</i>	स्वसूभिः <i>svasṛi-bhūh</i>	धातृभिः <i>dhātṛi-bhūh</i>
D. नमूभ्यः <i>naptṛi-bhyaḥ</i>	स्वसूभ्यः <i>svasṛi-bhyaḥ</i>	धातृभ्यः <i>dhātṛi-bhyaḥ</i>
Ab. नमूभ्यः <i>naptṛi-bhyaḥ</i>	स्वसूभ्यः <i>svasṛi-bhyaḥ</i>	धातृभ्यः <i>dhātṛi-bhyaḥ</i>
G. नमूणां <i>naptṛi-ṇām</i>	स्वसूणां <i>svasṛi-ṇām</i>	धातृणां <i>dhātṛi-ṇām</i>
L. नमृषु <i>naptṛi-ṣhu</i>	स्वसृषु <i>svasṛi-ṣhu</i>	धातृषु <i>dhātṛi-ṣhu</i>

DUAL.

N.A.V. नमारी <i>naptār-au</i>	स्वसारी <i>svasār-au</i>	धातृणी <i>dhātṛi-ni</i>
I.D.Ab. नमूभ्यां <i>naptṛi-bhyaṁ</i>	स्वसूभ्यां <i>svasṛi-bhyaṁ</i>	धातृभ्यां <i>dhātṛi-bhyaṁ</i>
G.L. नमोः <i>naptṛ-oh</i>	स्वसोः <i>svasṛ-oh</i>	धातृभ्योः <i>dhātṛi-ṇoh</i>

2. The second model differs from the first in the Acc. Sing., Nom. Acc. Voc. Dual, and Nom. Plur., by not lengthening the *av* before the *r*.

Base पितृ *pitṛi*, मातृ *mātṛi*.

SINGULAR.

DUAL.

PLURAL.

MASC.	FEM.	MASC.	FEM.	MASC.	FEM.
N. पिता <i>pitā</i>	माता <i>mātā</i>	पितरौ <i>pitār-āu</i>	मातरौ <i>mātār-āu</i>	पितरः <i>pitār-ah</i>	मातरः <i>mātār-ah</i>
A. पितरं <i>pitār-am</i>	मातरं <i>mātār-am</i>	पितर- <i>au</i>	मातर- <i>au</i>	पितृन् <i>pitṛi-n</i>	मातृन् <i>mātṛi-n</i>
I. पित्रा <i>pitṛ-a</i>	मात्रा <i>mātr-a</i>	पितृभ्यां <i>pitṛi-bhyaṁ</i>	मातृभ्यां <i>mātṛi-bhyaṁ</i>	पितृभिः <i>pitṛi-bhūh</i>	मातृभिः <i>mātṛi-bhūh</i>
D. पित्रे <i>pitṛ-e</i>	मात्रे <i>mātr-e</i>	पितृभ्यां <i>pitṛi-bhyaṁ</i>	मातृभ्यां <i>mātṛi-bhyaṁ</i>	पितृभ्यः <i>pitṛi-bhyaḥ</i>	मातृभ्यः <i>mātṛi-bhyaḥ</i>
Ab. पितुः <i>pituh</i>	मातुः <i>mātuh</i>	पित्रोः <i>pitṛ-oh</i>	मात्रोः <i>mātr-oh</i>	पितृणां <i>pitṛi-ṇām</i>	मातृणां <i>mātṛi-ṇām</i>
G. पितुः <i>pituh</i>	मातुः <i>mātuh</i>	पितृषु <i>pitṛi-ṣhu</i>	मातृषु <i>mātṛi-ṣhu</i>	पितृषु <i>pitṛi-ṣhu</i>	मातृषु <i>mātṛi-ṣhu</i>
L. पितरि <i>pitār-i</i>	मातरि <i>mātār-i</i>	पितोः <i>pitṛ-oh</i>	मात्रोः <i>mātr-oh</i>	पितृषु <i>pitṛi-ṣhu</i>	मातृषु <i>mātṛi-ṣhu</i>
V. पितः <i>pitah(r)</i>	मातः <i>mātah(r)</i>	like Nom.	like Nom.	like Nom.	like Nom.

After the first model are declined most *nōmina actoris* derived from verbs¹ by the suffix *ṛi*: दातृ *dātṛi*, giver; कर्तृ *kartṛi*, doer; तृप्तृ *tvastṛi*, carpenter; होतृ *hotṛi*, sacrificer; भर्तृ *bhartṛi*, husband.

After the second model are declined masculines, such as भ्रातृ *bhrātṛi*, brother; जामातृ *jāmātṛi*, son-in-law; देवृ *devṛi*, husband's brother; सव्येश्वरृ *savyeśhvārṛi*, a charioteer; and feminines, such as दुहितृ *duhitṛi*, daughter; ननन्दतृ *nanandṛi*, husband's sister; यतृ *yātṛi*, husband's brother's wife. Most terms of relationship in *ṣṛi* (except स्वसृ *svasṛi*, sister, and नप्तृ *naptṛi*, grandson) do not lengthen their *ṣṛ*.

Note.—If words in *ṣṛi* are used as adjectives, the masculine forms may be used for the neuter also, except in the Nom. and Acc. Sing. and Nom. Acc. Voc. Dual and Plural. The feminine is formed by *ḍi*. कर्तृ *kartṛi*, fem. कर्तृ *kartṛi*, like नदी *nadī*.

§ 236. क्रोष्टृ *kroṣṭṛi*, a jackal, is irregular; but most of its irregularities may be explained by admitting two bases, क्रोष्टृ *kroṣṭṛi* (like मृष्टृ *mṛṣṭṛi*) and क्रोष्टृ *kroṣṭṛi* (like नप्तृ *naptṛi*).

SINGULAR			DUAL		PLURAL	
N	क्रोश <i>krōśh</i>	d	N A	क्रोशरी <i>krōśhārī</i>	N	क्रोशः <i>krōśhaḥ</i>
A	क्रोशरं <i>krōśhaṛam</i>				A	क्रोशन् <i>krōśhaṇ</i>
I	{ क्रोशुना <i>krōśhunā</i> क्रोशः <i>krōśhaḥ</i>		I D	क्रोशुभ्या <i>krōśhubhyā</i>	I	क्रोशुभिः <i>krōśhubhiḥ</i>
D	{ क्रोशये <i>krōśhaye</i> क्रोशे <i>krōśhe</i>				D	क्रोशुभ्यः <i>krōśhubhyaḥ</i>
Ab	G { क्रोशे <i>krōśhaḥ</i> क्रोशु <i>krōśhuḥ</i>		G L	{ क्रोशौ <i>krōśhau</i> क्रोशौ <i>krōśhau</i>	G	क्रोशुनां <i>krōśhunām</i>
I	{ क्रोशे <i>krōśhaḥ</i> क्रोशरि <i>krōśharī</i>				I	क्रोशुः <i>krōśhuḥ</i>
N	क्रोशे <i>krōśhaḥ</i>					

The base क्रोश *krōśh* is the only one admissible as Aṅga 1 c in the strong cases, excepting the Vocative (हे क्रोश *he krōśhaḥ* is, I believe, wrongly admitted by Wilson)

The base क्रोशु *krōśhu* is the only one admissible as Pāda, 1 c before terminations beginning with consonants

The other cases may be formed from both bases, but the Acc Plur is क्रोशन् *krōśhaṇ* only (P in VII 1, 95-97)

Those who admit क्रोशन् *krōśhaṇ* as Acc Plur likewise admit क्रोशु *krōśhu* as Acc Sing (Śār I 6, 70)

The feminine is क्रोशरी *krōśharī* declined like नदी *nadī*

§ 237 नृ *nṛ* man, a word of frequent occurrence, though, for convenience sake, often replaced by नर *nara* is declined regularly like विश्व *viśva*, except in the Gen Plural, where it may be either नृणां *nṛṇām* or नृणां *nṛṇām* (P in VI 4 6)

SINGULAR		DUAL		PLURAL	
N	न <i>na</i>	N	नरी <i>narī</i>	N	नरः <i>naraḥ</i>
A	नरं <i>naram</i>	A	नरी <i>narī</i>	A	नृन् <i>nṛṇ</i>
I	न <i>na</i>	I	नृभ्या <i>nṛbhyā</i>	I	नृभिः <i>nṛbhiḥ</i>
D	नरे <i>nare</i>	D	नृभ्या <i>nṛbhyā</i>	D	नृभ्यः <i>nṛbhyaḥ</i>
Ab	नृन् <i>nṛṇ</i>	Ab	नृभ्या <i>nṛbhyā</i>	Ab	नृभ्यः <i>nṛbhyaḥ</i>
G	नृणां <i>nṛṇām</i>	G	नरी <i>narī</i>	G	नृणां <i>nṛṇām</i> or नृणां <i>nṛṇām</i>
L	नरि <i>nari</i>	L	नरी <i>narī</i>	L	नृणु <i>nṛṇu</i>
N	न <i>na</i>	N	नरी <i>narī</i>	N	नरः <i>naraḥ</i>

The feminine is नरी *narī*

2 Cases ending in नृ *nṛ* and नृ *nṛ*

§ 238 This class is the most numerous and most important in Sanskrit, like the corresponding classes of nouns and adjectives in *ar, a, am*, in Latin,

and *os, ŋ, or* in Greek. The case-terminations are peculiar, and it is best to learn कान्तः *kāntah*, कान्ता *kāntā*, कान्तं *kāntam* by heart in the same manner as we learn *bonus, bona, bonum*, without asking any questions as to the origin of the case-terminations, or their relation to the terminations appended to bases ending in consonants.

	SINGULAR		
	MASC	FEM	NEUT
Base	कान्त <i>kānta</i>	कान्ता <i>kāntā</i>	कान्तं <i>kāntam</i>
N.	कान्तः <i>kāntah</i>	कान्ता <i>kāntā</i>	कान्तं <i>kāntam</i>
A.	कान्तं <i>kāntam</i>	कान्तां <i>kāntām</i>	कान्तं <i>kāntam</i>
I	कान्तेन <i>kāntena</i>	कान्तया <i>kāntayā</i>	कान्तेन <i>kāntena</i>
D.	कान्ताय <i>kāntāya</i>	कान्तायै <i>kāntāyāi</i>	कान्ताय <i>kāntāya</i>
Ab.	कान्तात् <i>kāntāt</i>	कान्तायाः <i>kāntāyāḥ</i>	कान्तात् <i>kāntāt</i>
G.	कान्तस्य <i>kāntasya</i>	कान्तायाः <i>kāntāyāḥ</i>	कान्तस्य <i>kāntasya</i>
L.	कान्ते <i>kānte</i>	कान्तायां <i>kāntāyām</i>	कान्ते <i>kānte</i>
V.	कान्ते <i>kānte</i>	कान्ते <i>kānte</i> *	कान्ते <i>kānte</i>
DUAL.			
N ¹ A V.	कान्ते <i>kāntau</i>	कान्ते <i>kānte</i>	कान्ते <i>kānte</i>
I D. Ab	कान्ताभ्यां <i>kāntābhyām</i>	कान्ताभ्यां <i>kāntābhyām</i>	कान्ताभ्यां <i>kāntābhyām</i>
G. L.	कान्तयोः <i>kāntayoh</i>	कान्तयोः <i>kāntayoh</i>	कान्तयोः <i>kāntayoh</i>
PLURAL.			
N. V.	कान्ताः <i>kāntāḥ</i>	कान्ताः <i>kāntāḥ</i>	कान्तानि <i>kāntāni</i>
A.	कान्तान् <i>kāntān</i>	कान्ताः <i>kāntāḥ</i>	कान्तानि <i>kāntāni</i>
I	कान्तेः <i>kāntāḥ</i>	कान्ताभिः <i>kāntābhiḥ</i>	कान्तेः <i>kāntāḥ</i>
D Ab	कान्तेभ्यः <i>kāntebhyaḥ</i>	कान्ताभ्यः <i>kāntābhyāḥ</i>	कान्तेभ्यः <i>kāntebhyaḥ</i>
G	कान्तानां <i>kāntānām</i>	कान्तानां <i>kāntānām</i>	कान्तानां <i>kāntānām</i>
L.	कान्तेषु <i>kānteshu</i>	कान्तासु <i>kāntāsu</i>	कान्तेषु <i>kānteshu</i>

¹ Note—Certain adjectives in *अः* *ah*, *आ* *ā*, *अं* *am*, which follow the ancient pronominal declension, will be explained in the chapter on Pronouns (§ 278)

Bases in *आ* *ā*, Masculine and Feminine

‘§ 239’ These bases are derived immediately from verbs ending in *आ* *ā*, such as *पा* *pā*, *ध्या* *dhyā*. They are declined in the same way in the masculine and feminine gender. In the neuter the final *आ* *ā* is shortened, and the word declined like कान्तं *kāntam*.

Anga and Paula base विष्णु *viṣṇu*, Bha base विष्णु *viṣṇu*, all-preserving.

* Bases in *आ* *ā*, meaning mother, form their Vocative in *अ* *a*, e.g. *आ* *akka*, संव *ambā*, *अ* *alla*. But *अंबादा* *ambādā*, *अंबाला* *ambālā*, and *अंबिका* *ambikā* form the regular Vocatives *अंबादे* *ambāde*, *अंबाले* *ambāle*, *अंबिके* *ambike*.

	SINGULAR	DUAL	PLURAL
N V.	विश्वपाः <i>viśvapāḥ</i>	विश्वपौ <i>viśvapau</i>	विश्वपाः <i>viśvapāḥ</i>
A	विश्वपां <i>viśvapāṃ</i>	विश्वपौ <i>viśvapau</i>	विश्वपः <i>viśvapāḥ</i>
I	विश्वपा <i>viśvapā</i>	विश्वपाभ्यां <i>viśvapābhyām</i>	विश्वपाभिः <i>viśvapābhiḥ</i>
D	विश्वपे <i>viśvape</i>	विश्वपाभ्यां <i>viśvapābhyām</i>	विश्वपाभ्यः <i>viśvapābhyah</i>
Ab	विश्वपः <i>viśvapāḥ</i>	विश्वपाभ्यां <i>viśvapābhyām</i>	विश्वपाभ्यः <i>viśvapābhyah</i>
G	विश्वपः <i>viśvapāḥ</i>	विश्वपोः <i>viśvapāḥ</i>	विश्वपां <i>viśvapāṃ</i>
L	विश्वपि <i>viśvap</i>	विश्वपोः <i>viśvapāḥ</i>	विश्वपामु <i>viśvapāṃsu</i>
NEUTER			
N	विश्वपं <i>viśvapam</i>	विश्वपे <i>viśvape</i>	विश्वपानि <i>viśvapāni</i> , &c.

Decline सोमपाः *somapāḥ*, Soma drinker; शङ्खधाम् *śaṅkha dhāmāḥ*, shell-blower; धनदाः *dhanadāḥ*, wealth giver.

§ 240 Masculines in चा *ā*, not being derived by a Kṛt suffix from verbal roots, are declined as follows:

Base हाहा *hāhā*

	SINGULAR	DUAL	PLURAL
N V	हाहाः <i>hāhāḥ</i>	हाहौ <i>hāhau</i>	हाहाः <i>hāhāḥ</i>
A	हाहा <i>hāhā</i>	हाहौ <i>hāhau</i>	हाहान् <i>hāhān</i> *
I	हाहा <i>hāhā</i>	हाहाभ्यां <i>hāhābhyām</i>	हाहाभिः <i>hāhābhiḥ</i>
D	हाहे <i>hāhai</i>	हाहाभ्यां <i>hāhābhyām</i>	हाहाभ्यः <i>hāhābhyah</i>
Ab	हाहाः <i>hāhāḥ</i>	हाहाभ्यां <i>hāhābhyām</i>	हाहाभ्यः <i>hāhābhyah</i>
G	हाहाः <i>hāhāḥ</i>	हाहीः <i>hāhāḥ</i>	हाहां <i>hāhām</i>
L	हाहे <i>hāhe</i>	हाही. <i>hāhāḥ</i>	हाहामु <i>hāhāmu</i>

CHAPTER IV

DECLENSION OF ADJECTIVES

§ 241 As every noun in Sanskrit may, at the end of a compound, form the final portion of an adjective, all the essential rules for the declension of such compound adjectives had to be given in the preceding chapter. Thus in the declension of neuter nouns in चस् *as*, like मनस् *manas*, mind, the declension of मुनस् *munas*, as an adjective masc. fem. and neut., was exhibited at the same

Acc Voc Sing Dual and Plur had to be exhibited. See § 158. जलमुक् *jalamuk*, जलमुची *jalamuchī*, जलमुचि *jalamuči*. In the declension of nouns with

* The Sā 1 6, 3⁸ gives the optional form हाहान् *hāhān* in the masculine. At the end of a feminine compound the same form is sanctioned in the Rāparab, p 96

changeable bases, the more important feminine and neuter forms were separately mentioned; and in the declension of nouns ending in vowels, all necessary rules with regard to the same subject were fully stated.

§ 242. The chief difficulty which remains with regard to the declension of adjectives is the exact formation of the feminine base, and the rules on this subject are often so complicated that they have to be learnt by practice rather than by rule. The feminine bases, however, once given, there can be no doubt as to their declension, as they follow exactly the declension of the corresponding feminine nouns. A few observations on this point must suffice.

§ 243. Adjectives * in च a form their feminines in चा á. Ex. प्रिय *prīya*, dear, masc. प्रियः *prīyah*, fem. प्रिया *prīyá*, neut. प्रियं *prīyam*, to be declined like कान्त *kānta* (§ 238).

§ 244. Certain adjectives derived by चक *aka* form their feminines in इका *iká*. Ex. पाचक *pāchaka*, cooking, masc. पाचकः *pāchakah*, fem. पाचिका *pāchiká*, neut. पाचकं *pāchakam*. Likewise masc. सर्वक *sarvakah*, fem. सर्विका *sarviká*, every; कारक *kārah*, doing, कारिका *kāriká*; इत्यक *ihatyakah*, present here, इत्यिका *ihatyiká*. But क्षिपक *kshipaká*, fem. one who sends; कन्यका *kanyaká*, fem. maiden; चटका *chataká*, fem. sparrow; तारका *taraká*, fem. star. Sometimes both forms occur; अजका *ajaká* and अजिका *ajiká*, a she-goat.

§ 245. Bases in च्च *ra* and in न् *na* take ई *ī* as the sign of the feminine: कर्तृ *kartrī*, doer, कर्त्री *kartrī* (§ 235); दंडिन् *dandin*, a mendicant, दंडिनी *dandini* (§ 203). Likewise most bases ending in consonants, if they admit of a separate feminine base: प्राच *prāch*, प्राची *prāchī* (§ 181); खन *khana*, dog, खनी *khni* (§ 199); भवत् *bharat*, भवती *bhavatī* (§ 188). Some adjectives in वन् *van* form their feminine base in वरी *varī*: पीवन् *phān*, fat, पीवरी *pīvarī* (§ 193).

§ 246. Many adjectives in च a form their feminine base in ई *ī* (§ 225), instead of चा á. तृणमय *trinamayah*, made of grass, तृणमयी *trinamayī*; देव *devah*, god, divine, देवी *devī*; तरुण *tarunah* or तलुन *talunah*, a youth, तरुणी *tarunī*; कुमार *kumārāh*, a boy, कुमारी *kumārī*; गोप *gopah*, cowherd, गोपी *gopī*, his wife, but गोपा *gopá*, a female shepherd; नर्तक *nartakah*, actor, नर्तकी *nartakī*; मृग *mrighah*, a deer, मृगी *mrigī*, a doe; सूकर *sūkarah*, boar, सूकरी *sūkārī*; कुम्भकार *kumbhakārah*, a potter, कुम्भकारी *kumbhakārī*. It will be observed, however, that many of these words are substantives rather than adjectives. Thus मत्स्य *matsyah*, fish, forms मत्सी *matsī* (प *ya* being expunged before ई *ī*); मनुष्य *manushyah*, man, मनुषी *manushī*.

§ 247. Certain adjectives in तः *tah*, expressive of colour, form their feminine either in ता *tā* or in नी *nī*: श्वेत *shyeta*, white, श्वेता *shyeta*, श्वेती *shyēnī*; रतः *etah*, variegated, रता *etā* or रती *enī*; रोहित *rohita*, red, रोहिता *rohita* or रोहिणी *rohini*, but श्वेत *shyeta*, white, श्वेता *shyeta*, अश्विता *asita*, white; पलिता *palita*, grey-haired.

* गुणवचन *gunavachana*, the name for adjective, occurs in Pān v. 3, 58.

§ 248. The formation of feminine substantives must be learnt from the dictionary. Thus

चनः *ajah*, goat, forms चना *aji*. अश्वः *ashv*, horse, forms अश्वी *ashvī*.

बालः *bālah*, boy, forms बाली *bālī*.

शूद्रः *śūdrah*, a Śūdra, forms { शूद्रा *śūdrā*, a woman of the Śūdra caste.
शूद्री *śūdrī*, the wife of a Śūdra.

मातुलः *mātulah*, maternal uncle, forms मातुली *mātulī* or मातुलानी *mātulānī*, an uncle's wife.

आचार्यः *āchāryah*, teacher, forms आचार्यानी *āchāryānī**, wife of the teacher; but आचार्या *āchāryā*, a female teacher.

पतिः *patih*, lord, forms पत्नी *patnī*, wife, &c.

Degrees of Comparison.

§ 249. The Comparative is formed by तर *tara*, or ईयम् *īyas* (§ 206); the Superlative by तम *tama*, or इष्ट *ishtha*. These terminations तर *tara* and तम *tama* are not restricted in Sanskrit to adjectives. Substantives such as नृ *nṛ*, man, form नृतमः *nṛtamaḥ*, a thorough man; स्त्री *strī*, woman, स्त्रीतरा *strītarā*, more of a woman. Even after case-terminations or personal terminations, तर *tara* and तम *tama* may be used. Thus from पूर्वाह्ने *pūrvāhne*, in the forenoon, पूर्वाह्नेतरा *pūrvāhnetara*, earlier in the forenoon (Pāṇ. vi. 3. 17). From पचति *pachati*, he cooks, पचतितरा *pachatitarā*, he cooks better (Pāṇ. v. 3. 57), पचतितमः *pachatitamam*, he cooks best (Pāṇ. v. 3. 56).

§ 250. तर *tara* and तम *tama*, if added to changeable bases, require the Pada base. Thus from प्राच् *prāch* (§ 180), प्राक्तरा *prāktara*; from धनिन् *dhanin* (§ 203), धनितर *dhanitara*; from धनवत् *dhanavat* (§ 187), धनवत्तरा *dhanavattara*, from विद्मस् *vidmas* (§ 204), विद्वत्तम *vidvattama*; from प्रत्यच् *pratyach* (§ 181), प्रत्यक्तरा *pratyaktara*. There are, however, a few exceptions, such as दस्युहन्तमः *dasyuhantamaḥ*, from दस्युहन् *dasyuhan*, demon-killer; सुपथितर *supathitaraḥ*, from सुपथिन् *supathin*, with good roads.

§ 251. ईयम् *īyas* and इष्ट *ishtha* are never added to the secondary suffixes नृ *nṛ*, मत् *mat*, वत् *vat*, तल् *tal*, चिन् *cin*, इन् *in*. If adjectives ending in these suffixes require ईयः *īyah* and इष्ट *ishtha*, the suffixes are dropt, and the ईयः *īyah* and इष्ट *ishtha* added to the last consonant of the original base. बलवान् *balavān*, strong, बलीयम् *bal-īyas*, बलिष्ठ *bal-ishtha*. दोग्ध्रि *dogdhrī*, milking, दुहीयम् *duh-īyas*, दुहिष्ठ *duh-ishtha*. स्रग्विन् *sragvin*, garlanded, स्रगीयम् *sraj-īyas*, more profusely garlanded. मतिमान् *matimān*, wise, मतीयम् *mat-īyas*, मतिष्ठ *mat-ishtha*.

* On the dental नृ, see Gapa Kābubhaddi in the *kāi*-*l'itti*.

† Femines in ई, derived from masculines, must shorten the ई before तर *tara* and तम *tama*; ब्राह्मणी *brāhmaṇī* forms ब्राह्मणीतरा *brāhmaṇītarā*. Other femines in ई or अ may or may not shorten their vowels; स्त्री *strī* forms स्त्रीतरा *strītarā* or स्त्रीतम *strītama*. Also त्रेयसीतरा *treyasītarā* or त्रेयसीतम *treyasītama*. त्रिदशतरा *tridashatarā* or त्रिदशतम *tridashatama* (Pāṇ. vi. 3. 43-45).

§ 252 Other adjectives, too, lose their derivative elements before ईयस् *īyas* and इश् *ishīha*, or are otherwise irregular by substituting new bases for the Comparative and Superlative. पापः *pāpah*, bad; पापीयस् *pāp-īyas*, worse; पापिष्ठ *pāp-ishīha*, worst.

	SECOND BASE	COMPARATIVE	SUPERLATIVE
1 अंतिका <i>antika</i> , near	नेद् <i>ned</i>	नेदीयस् <i>nedīyas</i>	नेदिष्ठ <i>nedishīha</i>
2 अल्प <i>alpa</i> , small	कन् <i>kan</i>	कनीयस् <i>kanīyas</i> or अल्पीयस् <i>alpiyas</i>	कनिष्ठ <i>kanishīha</i> अल्पिष्ठ <i>alpiishīha</i>
3 उरु <i>uru</i> , wide	यर् <i>tar</i>	यरीयस् <i>tarīyas</i>	यरिष्ठ <i>tarishīha</i>
4 युग् <i>yug</i> , straight	युन् <i>yū</i>	युनीयस् <i>yūīyas</i> Vedic रजीयस् <i>rajīyas</i>	युनिष्ठ <i>yūishīha</i> रजिष्ठ <i>rajishīha</i> *
5 कृश <i>kṛśa</i> , lean	क्रग् <i>kraś</i>	क्रशीयस् <i>kraśīyas</i>	क्रशिष्ठ <i>kraśishīha</i>
6 क्षिप्र <i>kshipra</i> , quick	क्षेप् <i>kshēp</i>	क्षेपीयस् <i>kshēpīyas</i>	क्षेपिष्ठ <i>kshēpishīha</i>
7 क्षुद्र <i>kshudra</i> , mean	क्षोद् <i>kshod</i>	क्षोदीयस् <i>kshodīyas</i>	क्षोदिष्ठ <i>kshodishīha</i>
8 गुरु <i>guru</i> , heavy	गर् <i>gar</i>	गरीयस् <i>garīyas</i>	गरिष्ठ <i>garishīha</i>
9 तृप्त <i>tripta</i> , satisfied	त्रप् <i>trap</i>	त्रपीयस् <i>trapīyas</i>	त्रपिष्ठ <i>trapishīha</i>
10 दीर्घ <i>dīrgha</i> , long	द्राप् <i>drāgh</i>	द्रापीयस् <i>drāghīyas</i>	द्रापिष्ठ <i>drāghishīha</i>
11 दूर <i>dūra</i> , far	दप् <i>dav</i>	दरीयस् <i>darīyas</i>	दरिष्ठ <i>dacushīha</i>
12 दृढ <i>dr̥ḍha</i> , firm	द्रुद् <i>dradh</i>	द्रुदीयस् <i>dradhīyas</i>	द्रुदिष्ठ <i>dradhishīha</i>
13 परिपृष्ट <i>paripṛṣṭha</i> , exalted	परिप्रद् <i>paricramh</i>	परिप्रदीयस् <i>paricradhīyas</i>	परिप्रदिष्ठ <i>paricradhishīha</i>
14 प्रुथ <i>pritha</i> , broad	प्रप् <i>prath</i>	प्रपीयस् <i>prathīyas</i>	प्रपिष्ठ <i>prathishīha</i>
15 प्रशस्त्य <i>prashasya</i> praiseworthy	प्रेरा <i>preśa</i> or ज्य <i>jya</i>	प्रेयस् <i>preyas</i> ज्यायस् <i>jyāyas</i>	प्रेष्ठ <i>preśhīha</i> ज्येष्ठ <i>jyeshīha</i>
16 प्रिय <i>prīya</i> , dear	प्रे <i>pra</i>	प्रेयस् <i>preyas</i>	प्रेष्ठ <i>preśhīha</i>
17 बहु <i>bahu</i> , many	भू <i>bhū</i>	भूयस् <i>bhūyas</i>	भूयिष्ठ <i>bhūyishīha</i>
18 बहुल <i>bahula</i> , frequent	बह् <i>banh</i>	बह्नीयस् <i>banhīyas</i>	बहिष्ठ <i>banhishīha</i>
19 भृश <i>bhṛsha</i> , excessive	भ्रग् <i>bhṛas</i>	भ्रशीयस् <i>bhṛasīyas</i>	भ्रशिष्ठ <i>bhṛasishīha</i>
20 मृदु <i>mṛdu</i> , soft	मृद् <i>mrad</i>	मृदीयस् <i>mradīyas</i>	मृदिष्ठ <i>mradishīha</i>
21 युवन् <i>yuvan</i> , young	यप् <i>yav</i> or कन् <i>kan</i>	यपीयस् <i>yapīyas</i> कनीयस् <i>kanīyas</i>	यपिष्ठ <i>yavishīha</i> कनिष्ठ <i>kanishīha</i>
22 चढ <i>radha</i> , firm	साध् <i>sādh</i>	सापीयस् <i>sādhīyas</i>	सापिष्ठ <i>sādhishīha</i> †
23 वृद्ध <i>vṛddha</i> , old	वर्ष् <i>varsh</i> or ज्य <i>jya</i>	वर्षीयस् <i>varshīyas</i> ज्यायस् <i>jyāyas</i>	वर्षिष्ठ <i>varshishīha</i> ज्येष्ठ <i>jyeshīha</i>
24 वृदारक <i>vṛndaraka</i> , beautiful	वृद् <i>vṛnd</i>	वृदीयस् <i>vṛndīyas</i>	वृदिष्ठ <i>vṛndishīha</i>
25 स्थिर <i>sthirā</i> firm	स्थ <i>stha</i>	स्थेयस् <i>stheyas</i>	स्थेष्ठ <i>sthesīha</i>
26 स्थूल <i>sthūla</i> , strong	स्थप् <i>sthat</i>	स्थपीयस् <i>sthatīyas</i>	स्थपिष्ठ <i>sthatishīha</i>
27 स्थिर <i>spṛṣṭa</i> thick	स्फ <i>spha</i>	स्फेयस् <i>sphēyas</i>	स्फेष्ठ <i>spheshīha</i>
28 ह्रस्व <i>hrasva</i> , short	ह्रस् <i>hras</i>	ह्रसीयस् <i>hrasīyas</i>	ह्रसिष्ठ <i>hrasishīha</i>

CHAPTER V.

NUMERALS

Cardinals

- 1 १ एक, एका, एक, *ekah, ekā, ekam*, one (Base एक *eka*)
 2 २ द्वौ, द्वे, द्वे, *dvau, dve, dve*, two (Base द्व *dia*, in comp द्वि *dvi*)
 3 ३ त्रय, त्रिंश, त्रीणि, *trayah, tīrah, trīni*, three (Base त्रि *tri*)
 4 ४ चत्वार, चतस्र, चत्वारि, *chatvārah, chatasrah, chatvāri*, four (Base चतुर *chatur*)
 5 ५ पञ्च *pañcha*, m f n five (Base पञ्चन् *pañchan*)
 6 ६ षट् *ṣaṭ*, m f n six (Base षप् *ṣaṣh*)
 7 ७ सप्त *sapta*, m f n seven (Base सप्तन् *saptan*)
 8 ८ अष्टौ *aṣṭau*, m f n eight (Base अष्टन् *aṣṭan*)
 9 ९ नव *nava*, m f n nine (Base नयन् *navan*)
 10 १० दश *daśa*, m f n ten (Base दशन् *daśan*)
 11 ११ एकादश *ekadaśa*, eleven (Base as in दशन् *daśan*)
 12 १२ द्वादश *diādaśa*.
 13 १३ त्रयोदश *trayodaśa*
 14 १४ चतुर्दश *chaturdaśa*
 15 १५ पञ्चदश *pañchadaśa*
 16 १६ षोडश *ṣodaśa*
 17 १७ सप्तदश *saptadaśa*
 18 १८ अष्टादश *aṣṭadaśa*
 19 १९ नवदश *navadaśa* or
 ऊनविंशति *ūnaviṁśatiḥ*
 20 २० विंशति *viṁśatiḥ*, fem
 21 २१ एकविंशति *ekaviṁśatiḥ*
 22 २२ द्वविंशति *dvaviṁśatiḥ*
 23 २३ त्रयोविंशति *trayaviṁśatiḥ*
 24 २४ चतुर्विंशति *chaturviṁśatiḥ*
 25 २५ पञ्चविंशति *pañchaviṁśatiḥ*
 26 २६ षड्विंशति *ṣadvīṁśatiḥ*
 27 २७ सप्तविंशति *saptaviṁśatiḥ*
 28 २८ अष्टविंशति *aṣṭaviṁśatiḥ*
 29 २९ नवविंशति *navaviṁśatiḥ*
 30 ३० त्रिंशत् *triṁśat*, fem.
 31 ३१ एकत्रिंशत् *ekatriṁśat*
 32 ३२ द्वित्रिंशत् *dvatriṁśat*
 33 ३३ त्रयस्त्रिंशत् *trayastrīṁśat*
 34 ३४ चतुस्त्रिंशत् *chatuṣtrīṁśat*.
 35 ३५ पञ्चत्रिंशत् *pañchatrīṁśat*.
 36 ३६ षट्त्रिंशत् *ṣaṣṭrīṁśat*
 37 ३७ सप्तत्रिंशत् *saptatrīṁśat*.
 38 ३८ अष्टत्रिंशत् *aṣṭatrīṁśat*
 39 ३९ नवत्रिंशत् *navatrīṁśat*
 40 ४० चत्वारिंशत् *chatvāriṁśat*, fem
 41 ४१ एकचत्वारिंशत् *ekachātvarīṁśat*.
 42 ४२ द्वचत्वारिंशत् *dvichātvarīṁśat* or
 द्विचत्वारिंशत् *dvichātvarīṁśat*
 43 ४३ त्रयचत्वारिंशत् *trayaśchātvarīṁśat*
 or त्रिचत्वारिंशत् *trichātvarīṁśat* if.
 44 ४४ चतुश्चत्वारिंशत् *chatuśchātvarīṁśat*
 45 ४५ पञ्चचत्वारिंशत् *pañchachātvarīṁśat*.
 46 ४६ षट्चत्वारिंशत् *ṣaṣṭchātvarīṁśat*
 47 ४७ सप्तचत्वारिंशत् *saptachātvarīṁśat*.
 48 ४८ अष्टचत्वारिंशत् *aṣṭichātvarīṁśat* or
 अष्टचत्वारिंशत् *aṣṭachātvarīṁśat*.
 49 ४९ नवचत्वारिंशत् *navachātvarīṁśat*
 50 ५० पञ्चाशत् *pañchaśat*, fem
 51 ५१ एकपञ्चाशत् *ekapañcāśat*
 52 ५२ द्वापञ्चाशत् *dvapañcāśat* or
 द्विपञ्चाशत् *dvipañcāśat*

53 ५३ त्रयःपंचाशत् *trayaḥpañchāśat* or
त्रिपंचाशत् *tripañchāśat*.

54 ५४ चतुःपंचाशत् *chaturpañchāśat*

55 ५५ पंचपंचाशत् *pañchapañchāśat*

56 ५६ षट्पंचाशत् *ṣaṭpañchāśat*.

57 ५७ सप्तपंचाशत् *saptapañchāśat*.

58 ५८ अष्टापंचाशत् *aṣṭapañchāśat* or
अष्टपंचाशत् *aṣṭapañchāśat*

59 ५९ नवपंचाशत् *navapañchāśat*

60 ६० षष्टिः *ṣaṣṭiḥ*, fem

61 ६१ एकषष्टिः *ekashashṭiḥ*

62 ६२ द्विषष्टिः *dviśaṣṭiḥ* or

द्विषष्टिः *dviśaṣṭiḥ*

63 ६३ त्रयःषष्टिः *trayaḥshaṣṭiḥ* or
त्रिषष्टिः *triśaṣṭiḥ*.

64 ६४ चतुष्षष्टिः *chaturshaṣṭiḥ*.

65 ६५ पंचषष्टिः *pañchaśaṣṭiḥ*

66 ६६ षट्षष्टिः *ṣaṣṭiśaṣṭiḥ*.

67 ६७ सप्तषष्टिः *saptaśaṣṭiḥ*.

68 ६८ अष्टषष्टिः *aṣṭaśaṣṭiḥ* or
अष्टषष्टिः *aṣṭaśaṣṭiḥ*

69 ६९ नवषष्टिः *navashashṭiḥ*.

70 ७० सप्ततिः *saptatiḥ*, fem

71 ७१ एकसप्ततिः *ekasaptatiḥ*

72 ७२ द्विसप्ततिः *dviśasaptatiḥ* or
द्विसप्ततिः *dviśasaptatiḥ*

73 ७३ त्रयःसप्ततिः *trayaḥsaptatiḥ* or
त्रिसप्ततिः *triśasaptatiḥ*.

74 ७४ चतुःसप्ततिः *chaturśasaptatiḥ*.

75 ७५ पंचसप्ततिः *pañchasaptatiḥ*.

100 १०० शतं *śatam*, neut and masc. (Siddh.-Kaum ii. p 635)

101 १०१ एकधिकं शतं *ekādhiśam śatam*, hundred exceeded by one; or as a com-
pound, एकधिकशतं *ekādhiśaśatam*, or एकशतं *ekāśatam*, as before

102 १०२ द्व्यधिकं शतं *dvyadhikam śatam* or द्विशतं *dviśatam* (Pān. ५. 1. 3, 49)

103 १०३ त्र्यधिकं शतं *tryadhikam śatam* or त्रिशतं *triśatam*

104 १०४ चतुरधिकं शतं *chaturadhikam śatam* or चतुःशतं *chaturśatam*

105 १०५ पंचाधिकं शतं *pañchādhiśam śatam* or पंचशतं *pañchāśatam*

106 १०६ षडधिकं शतं *ṣaḍadhikam śatam* or षट्शतं *ṣaṭśatam*

107 १०७ सप्ताधिकं शतं *saptādhiśam śatam* or सप्तशतं *saptāśatam*

108 १०८ अष्टाधिकं शतं *aṣṭādhiśam śatam* or अष्टशतं *aṣṭaśatam* (Pān ५. 1. 3, 49)

76 ७६ षट्सप्ततिः *ṣaṭsapṭatiḥ*

77 ७७ सप्तसप्ततिः *saptasaptatiḥ*.

78 ७८ अष्टासप्ततिः *aṣṭāsapṭatiḥ* or
अष्टसप्ततिः *aṣṭasaptatiḥ*

79 ७९ नवसप्ततिः *navasaptatiḥ*.

80 ८० अशीतिः *aśītiḥ*.

81 ८१ एकाशीतिः *ekāśītiḥ*.

82 ८२ द्वाशीतिः *dvyāśītiḥ*.

83 ८३ त्र्यशीतिः *tryāśītiḥ*

84 ८४ चतुःशीतिः *chaturāśītiḥ*.

85 ८५ पंचाशीतिः *pañchāśītiḥ*

86 ८६ षडशीतिः *ṣaḍāśītiḥ*

87 ८७ सप्ताशीतिः *saptāśītiḥ*.

88 ८८ अष्टाशीतिः *aṣṭāśītiḥ*.

89 ८९ नवाशीतिः *navāśītiḥ*

90 ९० नवतिः *navatiḥ*.

91 ९१ एकनवतिः *ekanaṇatiḥ*

92 ९२ द्वानवतिः *dviānavatiḥ* or

द्विनवतिः *dvinavatiḥ*

93 ९३ त्रयोनवतिः *trayonaṇatiḥ* or
त्रिनवतिः *trinavatiḥ* (not ९३).

94 ९४ चतुर्नवतिः *chaturnavatiḥ*

95 ९५ पंचनवतिः *pañchanavatiḥ*

96 ९६ षण्णवतिः *ṣannavatiḥ*.

97 ९७ सप्तनवतिः *saptanavatiḥ*.

98 ९८ अष्टानवतिः *aṣṭānavatiḥ* or

अष्टनवतिः *aṣṭanavatiḥ*

99 ९९ नवनवतिः *navanavatiḥ* or

ऊनशतं *ūnaśatam*

- 109 १०९ नव्याधिक शत *nav idhikam śatam* or नवशत *navasatam*
 110 ११० दशाधिक शत *daśadhikam śatam* or दशशत *daśasatam*
 111 १११ एकादशाधिक शत *ekadasadhikam śatam* or एकादशशत *ekadasasatam* &c
 or एकादश शत *ekadaśam śatam*, i e a hundred having eleven (in excess) P in v 2, 45
 112 ११२ द्वादशाधिक शत *dvadasadhikam śatam* or द्वादश शत *dvadasam śatam*
 113 ११३ त्रयोदशाधिक शत *trayodasadhikam śatam* or त्रयोदश शत *trayodasam śatam*
 114 ११४ चतुर्दशाधिक शत *chaturdasadhikam śatam* or चतुर्दश शत *chaturdasam śatam*
 115 ११५ पचदशाधिक शत *panchadasadhikam śatam* or पचदशशत *panchadasam śatam*
 116 ११६ षोडशाधिक शत *shodasadhikam śatam* or षोडश शत *śodasam śatam*
 117 ११७ सप्तदशाधिक शत *saptadasadhikam śatam* or सप्तदश शत *saptadasam śatam*
 118 ११८ अष्टादशाधिक शत *aṣṭadasadhikam śatam* or अष्टादश शत *aṣṭadasam śatam*
 119 ११९ नवदशाधिक शत *navadasadhikam śatam* or नवदश शत *navadasam śatam*
 120 १२० विंशत्यधिक शत *viṁśatyadhikam śatam* or विंश शत *viṁśam śatam**
 121 १२१ एकविंशत्यधिक शत *ekaviṁśatyadhikam śatam* or एकविंश शत *ekaviṁśam śatam**, &c)
 130 १३० त्रिंशदधिक शत *triṁśadadhikam śatam* or त्रिंश शत *triṁśam śatam**,
 140 १४० चत्वारिंशदधिक शत *catvāriṁśadadhikam śatam* or चत्वारिंश शत *catvāriṁśam śatam**
 150 १५० पचाशदधिक शत *pañcāśadadhikam śatam* or पचाश शत *pañcāśam śatam**
 or सार्धशत *sārdhaśatam*, 100 + $\frac{1}{2}$ (hundred)
 160 १६० षष्ट्यधिक शत *ṣaṣṭhyadhikam śatam* or षष्टिशत *ṣaṣṭiśatam*
 170 १७० सप्तत्यधिक शत *saptatyadhikam śatam* or सप्ततिशत *saptatisatam*
 180 १८० अष्टीत्यधिक शत *aṣṭītyadhikam śatam* or अष्टीतिशत *aṣṭīśatam*
 190 १९० नवत्यधिक शत *navatyadhikam śatam* or नवतिशत *navatisatam*
 200 २०० द्वे शते *dvē śate* or द्विशत *divisatam* or द्विशती *divisati*
 300 ३०० त्रीणि शतानि *trīṇi śatāni* or त्रिशत *trīśatam*
 400 ४०० चत्वारि शतानि *catvāri śatāni* or चतु शत *chatuśśatam*
 500 ५०० पच शतानि *pañcā śatāni* or पचशत *pañcāśatam*
 ७०० ७०० सप्त शतानि *saptā śatāni* or सप्तशत *saptasatam*
 800 ८०० अष्ट शतानि *aṣṭa śatāni* or अष्टशत *aṣṭasatam*
 900 ९०० नव शतानि *navā śatāni* or नवशत *navasatam*
 1000 १००० दश शतानि *daśa śatāni* or दशशती *daśasatī* fem or सहस्र *sahasram*,
 neut. and masc. †
 2000 २००० द्वे सहस्र *dvē sahasre*

* P in v 2 46 The same rules apply to सहस्र *sahasram* 1000 so that 1011 might be rendered by एकादश सहस्र *ekadasam sahasram* 1011 by एकचत्वारिंश सहस्र *ekachātvarīṁśam sahasram* &c

† Sūtr. Kaum. ii p (3.)

3000 ३००० त्रीणि सहस्राणि *trīṇi sahasraṇi*

10 000 १०,००० अयुत *ayutam*, neut and masc *

100,000 १००,००० लक्ष *lakṣham*, neut or fem *, or नियुत *nyutam*, neut and masc †

One million, प्रयुत *prayutam*, neut or masc *

Ten millions, कोटि *koti*, fem

A hundred millions, अर्बुद *arbuda*, masc and neut

A thousand millions, महाबुद *maharbuda*, masc and neut., or पद्म *padma*, neut, 1 e lotus

Ten thousand millions, खर्व *kharta*, neut, 1 e minute

A hundred thousand millions, निखर्व *nkharta*, neut

A billion महापद्म *mahapadma*, neut

Ten billions, शङ्कु *saṅku*, masc., 1 e an ant hill

A hundred billions, शङ्ख *saṅkha*, masc neut, 1 e a conch shell, or समुद्र *samudra*, masc, 1 e sea

A thousand billions, महाशङ्ख *mahasāṅkha*, or अन्त *antya*, ultimate

Ten thousand billions, हाहा *haha*, masc., or मध्य *madhya*, middle

A hundred thousand billions, महाहाहा *mahahaha*, or परार्ध *parardha*, 1 e half more

One million billions, धुन *dhuna*, neut

Ten million billions, महाधुन *mahadhuna*

A hundred million billions, अक्षौहिणी *akshauhini*, fem., 1 e. a host.

A thousand million billions, महाक्षौहिणी *mahākṣauhini*

In the same manner as अधिक *adhika*, exceeding ऊन *ūna*, diminished, may be used to form numerical compounds. पचोन शत *pañchonam śatam* or पचोनशत *pañchonāśatam*, 100 — 5, 1 e 95 If one is to be deducted ऊन *ūna*, without एक *eka*, suffices ऊनविंशति *ūnaviṁśati* or एकोनविंशति *ekonaviṁśati*, 20 — 1 1 e 19 Another way of expressing nineteen and similar numbers is by prefixing एकाव *ekanna*, 1 e by one not, एकावविंशति *ekānaviṁśati*, by one not twenty, 1 e 19 (Pan vi 3, 76)

§ 253

Declension of Cardinals

	एक <i>eka</i> , one			PLURAL		
	MASC	FEM	NEUT	MASC	FEM	NEUT
N	एक <i>eka</i>	एका <i>ekā</i>	एक <i>ekam</i>	एक <i>eke</i>	एका <i>ekāḥ</i>	एकानि <i>ekāni</i>
A	एक <i>ekam</i>	एका <i>ekām</i>	एक <i>ekam</i>	एकान् <i>ekān</i>	एका <i>ekāḥ</i>	एकानि <i>ekāni</i>
I	एकेन <i>ekena</i>	एकेया <i>ekayā</i>	एकेन <i>ekena</i>	एके <i>ekau</i>	एकभि <i>ekābhīḥ</i>	एके <i>ekau</i>
D	एकस्मै <i>ekasmai</i>	एकस्मै <i>ekasmyai</i>	एकस्मै <i>ekasmai</i>	एकेभ्य <i>ekēbhyaḥ</i>	एकाभ्य <i>ekābhyaḥ</i>	एकेभ्य <i>ekēbhyaḥ</i>
Ab	एकस्मात् <i>ekasmāt</i>	एकस्या <i>ekasyāḥ</i>	एकस्मात् <i>ekasmāt</i>	एकेभ्य <i>ekēbhyaḥ</i>	एकाभ्य <i>ekābhyaḥ</i>	एकेभ्य <i>ekēbhyaḥ</i>
G	एकस्य <i>ekasya</i>	एकस्या <i>ekasyāḥ</i>	एकस्य <i>ekasya</i>	एकेषा <i>ekēṣān</i>	एकासा <i>ekāśān</i>	एकेषा <i>ekēṣān</i>
L	एकस्मिन् <i>ekasmin</i>	एकस्या <i>ekasyām</i>	एकस्मिन् <i>ekasmin</i>	एकेषु <i>ekēṣu</i>	एकासु <i>ekāsu</i>	एकेषु <i>ekēṣu</i>
V	एक <i>eka</i>	एक <i>eke</i>	एक <i>eka</i>	एके <i>eke</i>	एका <i>ekāḥ</i>	एकानि <i>ekāni</i>

* Sddh haum 11 p 63.

† Amara Koṣha 111 6 3 24

§ 254. द्वि *dvi*, two, base द्व *dva*, like कान्त *kānta* (§ 238).

	MASC	DUAL	FEM	NEUT
N A V	द्वौ <i>dau</i>		द्वे <i>dve</i>	द्वे <i>dve</i>
I D Ab	द्वभ्यां <i>dvābhyām</i>		द्वभ्यां <i>dvābhyām</i>	द्वभ्यां <i>dvābhyām</i>
G L	द्वयोः <i>dvayoh</i>		द्वयोः <i>dvayoh</i>	द्वयोः <i>dvayoh</i>

§ 255. त्रि *tri*, three, fem त्रिम् *trisrī*

N V	त्रयः <i>trayah</i>	त्रिस्रः <i>trisrah</i>	त्रीणि <i>trisrīṇi</i>
A	त्रौ <i>trāu</i>	त्रिस्रः <i>trisrah</i> *	त्रीणि <i>trisrīṇi</i>
I	त्रिभिः <i>tribhīḥ</i>	त्रिमृभिः <i>trisrībhīḥ</i>	त्रिभिः <i>tribhīḥ</i>
D Ab	त्रिभ्यः <i>tribhyah</i>	त्रिमृभ्यः <i>trisrībhyah</i>	त्रिभ्यः <i>tribhyah</i> *
G	त्रयाणां <i>trayānām</i>	त्रिमृणां <i>trisrīnām</i> †	त्रयाणां <i>trayānām</i>
L	त्रिषु <i>trishu</i>	त्रिमृषु <i>trisrīshu</i>	त्रिषु <i>trishu</i> *

§ 256. चतुर् *chatur*, four, fem चतस्रि *chatsarī*

N V	चत्वारः <i>chatsārāḥ</i>	चतस्रः <i>chatsrah</i>	चत्वारि <i>chatsārī</i>
A	चतुर् <i>chaturāḥ</i>	चतस्रः <i>chatsrah</i> *	चत्वारि <i>chatsārī</i>
I	चतुर्भिः <i>chaturbīḥ</i>	चतस्रृभिः <i>chatsarībīḥ</i>	चतुर्भिः <i>chaturbīḥ</i>
D Ab	चतुर्भ्यः <i>chaturbīhyah</i>	चतस्रृभ्यः <i>chatsarībīhyah</i>	चतुर्भ्यः <i>chaturbīhyah</i>
G	चतुर्विंशति <i>chaturvīṇśati</i>	चतस्रृणां <i>chatsarīnām</i> †	चतुर्विंशति <i>chaturvīṇśati</i>
L	चतुर्षु <i>chaturṣhu</i>	चतस्रृषु <i>chatsarīṣhu</i>	चतुर्षु <i>chaturṣhu</i>

§ 257. पञ्च *pañchan*, five. षष्टि *ṣaṣṭi*, six अष्ट *aṣṭan*, eight.

N A V	पञ्च <i>pañcha</i>	षट् <i>ṣat</i>	अष्टौ <i>aṣṭāu</i> or अष्ट <i>aṣṭa</i>
I	पञ्चभिः <i>pañchabīḥ</i>	षट्भिः <i>ṣaṣṭbīḥ</i>	अष्टाभिः <i>aṣṭābīḥ</i> or अष्टभिः <i>aṣṭābīḥ</i>
D Ab	पञ्चभ्यः <i>pañchabīhyah</i>	षट्भ्यः <i>ṣaṣṭbīhyah</i>	अष्टाभ्यः <i>aṣṭābīhyah</i> or अष्टभ्यः <i>aṣṭābīhyah</i>
G	पञ्चानां <i>pañchānām</i> ‡	षट्णां <i>ṣaṣṭnām</i> ‡	अष्टानां <i>aṣṭānām</i> ‡
L	पञ्चसु <i>pañchasu</i>	षट्सु <i>ṣaṣṭsu</i>	अष्टासु <i>aṣṭāsu</i> or अष्टसु <i>aṣṭasu</i>

Cardinals with bases ending in न् *n*, such as सप्तन् *sapṭan*, नवन् *navan*, दशन् *daśan*, एकादशन् *ekādaśan*, &c, follow the declension of पञ्चन् *pañchan* विशतिः *vimsatīḥ* is declined like a feminine in इ *i*, those in त् *t* like feminines in न् *n*, शतं *śatam* like a neut or masc. in अ *a*

§ 258. The construction of the cardinals from 1 to 19 requires a few remarks. एक *eka* is naturally used in the singular only, except when it means some, एकै *ekai* *adanti*, some people say द्वि *dvi* is always used as a dual, all the rest from 3 to 19 as plurals. Ex त्रिभिः पुरुषैः *tribhīḥ puruṣaiḥ*, with three men, एकादश पुरुषान् *ekādaśa puruṣān*, eleven men, acc. The

* Not त्रिम् *trisrī*, not चतस्रि *chatsarī*

† Not त्रिमृणां *trisrīnām*, not चतस्रृणां *chatsarīnām* (Pān vi 3, 4), though these forms occur in Epic poetry

‡ Pan vi 1, 55

cardinals after four do not distinguish the gender; एकादश नारीः *ekādaśa nārīḥ*, eleven women, acc.

While the numerals from 1 to 19 are treated as adjectives, agreeing with their substantives in gender, if possible, and in number and case, विंशतिः *viṃśatiḥ* and the rest may be treated both as adjectives and as substantives. Hence विंशतिः शत्रूणां *viṃśatiḥ śatrūṇāṃ*, 'twenty enemies, or विंशतिः शतवः *viṃśatiḥ śatavah*; षष्टिः शिशवः *ṣaṣṭiḥ śiśavah*, sixty boys; शतं फलानि *śataṃ phalāni*, a hundred fruits; त्रिंशत् वृद्धैः *triṃśatā vṛiddhāiḥ*, by thirty elders; शतं दामीनो *śataṃ dāmīnāṃ* or शतं दाम्यः *śataṃ dāmyah*, a hundred slaves; सहस्रं पितरः *sahasraṃ pitarah*, a thousand ancestors.

Exceptionally these cardinals may take the plural number: पञ्चाशद्भिर्हयैः *pañcāśadbhir hayaiḥ*, with fifty horses.

§ 259.

Ordinals.

प्रथमः, °मा, °मं, <i>prathamah, ā, am,</i>	} the first.
अग्रिमः, °मा, °मं, <i>agrimah, ā, am,</i>	
आदिमः, °मा, °मं, <i>ādimah, ā, am,</i>	
द्वितीयः, °या, °यं, <i>dvitīyah, ā, am,</i>	} the second.
तृतीयः, °या, °यं, <i>tritīyah, ā, am,</i>	
चतुर्थः, °थी, °थं, <i>chaturthah, ī, am,</i>	
तुरीयः, °या, °यं, <i>turīyāḥ, ā, am,</i>	} the fourth.
तुष्टः, °थी, °थं, <i>tūṣṭah, ī, am,</i>	
पंचमः, °मी, °मं, <i>pañchamah, ī, am,</i>	
षष्ठः, °थी, °थं, <i>ṣaṣṭhah, ī, am,</i>	} the sixth.
सप्तमः, °मी, °मं, <i>saptamah, ī, am,</i>	
अष्टमः, °मी, °मं, <i>aṣṭamah, ī, am,</i>	
नवमः, °मी, °मं, <i>navamah, ī, am,</i>	} the ninth.
दशमः, °मी, °मं, <i>daśamah, ī, am,</i>	
एकादशः, °शी, °शं, <i>ekādaśah, ī, am,</i>	
त्रयोदशः, °शी, °शं, <i>trayodaśah, ī, am,</i>	} the thirteenth.
चतुर्दशः, °शी, °शं, <i>chaturdaśah, ī, am,</i>	
पञ्चदशः, °शी, °शं, <i>pañcadaśah, ī, am,</i>	
षोडशः, °शी, °शं, <i>ṣoḍaśah, ī, am,</i>	} the sixteenth.
सप्तदशः, °शी, °शं, <i>saptadaśah, ī, am,</i>	
अष्टादशः, °शी, °शं, <i>aṣṭadaśah, ī, am,</i>	
एकोनविंशतिः, °शी, °शं, <i>ekonaśatiḥ, ī, am,</i>	} the nineteenth.
विंशतिः, °शी, °शं, <i>viṃśatiḥ, ī, am</i> (Pān. v. 2, 56),	
विंशतितमः, °मी, °मं, <i>viṃśatitamah, ī, am,</i>	
त्रिंशतिः, °शी, °शं, <i>triṃśatiḥ, ī, am,</i>	} the twentieth.
त्रिंशतितमः, °मी, °मं, <i>triṃśatitamah, ī, am,</i>	
चत्वारिंशतिः, °शी, °शं, <i>chaturviṃśatiḥ, ī, am,</i>	
चत्वारिंशतितमः, °मी, °मं, <i>chaturviṃśatitamah, ī, am,</i>	} the thirtieth.
पञ्चाशतिः, °शी, °शं, <i>pañcāśatiḥ, ī, am,</i>	
पञ्चाशतितमः, °मी, °मं, <i>pañcāśatitamah, ī, am,</i>	
षोडशतिः, °शी, °शं, <i>ṣoḍaśatiḥ, ī, am,</i>	} the fortieth.
षोडशतितमः, °मी, °मं, <i>ṣoḍaśatitamah, ī, am,</i>	
सप्तदशतिः, °शी, °शं, <i>saptadaśatiḥ, ī, am,</i>	
सप्तदशतितमः, °मी, °मं, <i>saptadaśatitamah, ī, am,</i>	} the fiftieth.
अष्टादशतिः, °शी, °शं, <i>aṣṭadaśatiḥ, ī, am,</i>	
अष्टादशतितमः, °मी, °मं, <i>aṣṭadaśatitamah, ī, am,</i>	

षष्टितमः *ṣaṣṭiṭamah*, the sixtieth*.

एकषष्टितमः *ekashashṭitamah*,
एकषष्टः *ekashashṭah*, } the sixty-first.

सप्ततितमः *saptatitamah*, the seventieth.

एकसप्ततितमः *ekasaptatitamah*,
एकसप्ततः *ekasaptatah*, } the seventy-first.

अष्टीतितमः *aṣṭiṭitamah*, the eightieth.

एकाष्टीतितमः *ekāṣṭiṭitamah*,
एकाष्टीतः *ekāṣṭitah*, } the eighty-first.

नवतितमः, °मी, °में, *navatitamah*, *i, am*, the ninetieth

एकनवतितमः *ekānavatitamah*,
एकनवतः *ekānavatah*, } the ninety-first.

शततमः, °मी, °में, *śatataamah*, *i, am*, the hundredth. (Pān. v. 2, 57)

एकशततमः *ekāśatataamah*, the hundred and first.

सहस्रतमः *sahasrataamah*, the thousandth.

* § 260.

Numerical Adverbs and other Derivatives.

सकृत् *sakrit*, once.

द्विः *dvīh*, twice.

त्रिः *trīh*, thrice.

चतुः *chatur*, four times.

पंचकृतः *pañchakṛitah*, five times.

षट्कृतः *ṣaṭkṛitah*, six times, &c.

एकधा *ekadhā*, in one way.

द्विधा *dvīdhā* or द्वेषा *dvēṣadhā*, in two ways.

त्रिधा *trīdhā* or त्रेषा *trēṣadhā*, in three ways.

चतुर्धा *chaturdhā*, in four ways.

पंचधा *pañchadhā*, in five ways.

षोढा *ṣoḍhā*, in six ways, &c.

एकाः *ekāḥ*, one-fold.

द्विः *dvīḥ*, two-fold.

त्रिः *trīḥ*, three-fold, &c. (Pān. v. 4, 43)

द्वयं *dvayam* or द्वितयं *dvītayam*, a pair. (Pān. v. 2, 41)

त्रयं *trayam* or त्रितयं *trītayam* or त्रयी *trayī*, a triad.

चतुष्टयं *chatusṭayam*, a tetrad.

पंचतयं *pañchatayam*, a pentad, &c.

These are also used as adjectives, in the sense of five-fold &c., and may then form their plural as पंचतयाः *pañchatayāḥ* or पंचतये *pañchataye* (§ 283).

पंचत् *pañchat*, a pentad, दशत् *daśat*, a decad (Pān. v. 1, 60), are generally used as feminine; but both words occur likewise as masculine in the commentary to Pān. v. 1, 59, and in the Kāśikā-Vṛtti.

* The originals from sixty admit of one form only, that is तमः *tamaḥ*; but if preceded by another numeral, both forms are allowed (Pān. v. 2, 56). शतं *śataḥ* forms its ordinal as शततमः *śatataamah* only (Pān. v. 2, 57)

CHAPTER VI.

PRONOUNS AND PRONOMINAL ADJECTIVES.

§ 261.

Personal Pronouns.

Base (in composition) मद् *mad* and
अस्मद् *asmad*.

Base* (in composition) त्वद् *tvad* and
युष्मद् *yushmad* 1

SINGULAR

N. अहं <i>aham</i> , I	त्वं <i>tvam</i> , thou
A. मां <i>mām</i> , मा <i>mā</i> , me	त्वां <i>tvām</i> , त्वा <i>tvā</i> , thee
I. मया <i>mayā</i> , by me	त्वया <i>tvayā</i> , by thee
D. मयं <i>mahyam</i> , मे <i>me</i> , to me	तुभ्यं <i>tubhyam</i> , ते <i>te</i> , to thee
Ab. मत् <i>mat</i> , from me	त्वत् <i>tvat</i> , from thee
G. मम <i>mama</i> , मे <i>me</i> , of me	ह्य <i>tava</i> , ते <i>te</i> , of thee
L. मयि <i>mayi</i> , in me	त्रयि <i>trayi</i> , in thee

DUAL.

N. आवां <i>āvām</i> , we two	युवां <i>yuvām</i> , you two
A. आयां <i>āvām</i> , नौ <i>nau</i> , us two	युवां <i>yuvām</i> , वी <i>vau</i> , you two
I. आवाभ्यां <i>āvābhyām</i> , by us two	युवाभ्यां <i>yuvābhyām</i> , by you two
D. आवाभ्यां <i>āvābhyām</i> , नौ <i>nau</i> , to us two	युवाभ्यां <i>yuvābhyām</i> , वो <i>vām</i> , to you two
Ab. आवाभ्यां <i>āvābhyām</i> , from us two	युवाभ्यां <i>yuvābhyām</i> , from you two
G. आवयोः <i>āvayoh</i> , नौ <i>nau</i> , of us two	युवयोः <i>yuvayoh</i> , वो <i>vām</i> , of you two
L. आवयोः <i>āvayoh</i> , नौ <i>nau</i> , in us two	युवयोः <i>yuvayoh</i> , in you two

PLURAL.

N. वयं <i>vayam</i> , we	यूयं <i>yūyam</i> , you
A. अस्मान् <i>asmān</i> , नः <i>nah</i> , us	युष्मान् <i>yushmān</i> , वः <i>tah</i> , you
I. अस्माभिः <i>asmābhiḥ</i> , by us	युष्माभिः <i>yushmābhiḥ</i> , by you
D. अस्मभ्यं <i>asmabhyam</i> , नः <i>nah</i> , to us	युष्मभ्यं <i>yushmabhyam</i> , वः <i>tah</i> , to you
Ab. अस्मत् <i>asmāt</i> , from us	युष्मत् <i>yushmat</i> , from you
G. अस्माकं <i>asmākam</i> , नः <i>nah</i> , of us	युष्माकं <i>yushmākam</i> , वः <i>tah</i> , of you
L. अस्मासु <i>asmāsu</i> , in us	युष्मासु <i>yushmāsu</i> , in you

The substitutes in the even cases, मा *mā*, मे *me*, नौ *nau*, नः *nah*, त्वा *tvā*, ते *te*, वां *vām*, वः *tah*, are never used at the beginning of a sentence, nor can they be followed by such particles as च *cha*, and, वा *vā*, or, एव *eva*, indeed, ह *ha*, एह *aha*.

§ 262 Base (in composition) तद् tad, he, she, it

SINGULAR			PLURAL		
MASC	FEM	NEUT	MASC	FEM	NEUT
N स saḥ	सा śā	तत् tat	ते te	ता tāḥ	तानि tāni
A त tam	ता tām	तत् tat	तान् tān	ता tāḥ	तानि tāni
I तेन tena	तया tayā	तेन tena	ते. taiḥ	ताभिः tabhiḥ	ते taiḥ
D तस्मै tasmai	तस्यै tasyai	तस्मै tasmai	तेभ्यः tebhyah	ताभ्यः tabhyah	तेभ्यः tebhyah
Ab तस्मात् tasmāt	तस्या tasyāḥ	तस्मात् tasmāt	तेभ्यः tebhyah	ताभ्यः tabhyah	तेभ्यः tebhyah
G तस्य tasya	तस्या tasyāḥ	तस्य tasya	तेषां teshān	तासां tāsān	तेषां teshān
L तस्मिन् tasmīn	तस्या tasyām	तस्मिन् tasmīn	तेषु teshu	तासु tāsū	तेषु teshu
DUAL					
MASC	FEM	NEUT			
N A तौ tau		ते te	ते te		
I D Ab ताम्बा tābhyaṁ		ताम्बा tābhyaṁ	ताम्बा tābhyaṁ		
G L तयो tayoh		तयो tayoh	तयो tayoh		

§ 263 Base (in composition) तद् tyad

SINGULAR			PLURAL		
MASC	FEM	NEUT	MASC	FEM	NEUT
N स्य syaḥ	स्या syā	सत् tyat	स्ये tye	स्या tyāḥ	सानि tyān
A त् tyam	त्या tyām	सत् tyat	सान् tyān	त्या tyāḥ	सानि tyān
I तेन tyena	तया tyajā	तेन tyena	स्ये tyaiḥ	साभिः tyābhiḥ	स्ये tyaiḥ
D तस्मै tyasmai	तस्यै tyasyai	तस्मै tyasmai	स्येभ्यः tyeḥbhyah	स्याभ्यः tyābhyah	स्येभ्यः tyeḥbhyah
Ab तस्मात् tyasmāt	तस्या tyasyāḥ	तस्मात् tyasmāt	स्येभ्यः tyeḥbhyah	स्याभ्यः tyābhyah	स्येभ्यः tyeḥbhyah
G तस्य tyasya	तस्या tyasyāḥ	तस्य tyasya	स्येयां tyesān	सानां tyāsān	स्येयां tyesān
L तस्मिन् tyasmin	तस्या tyasyām	तस्मिन् tyasmin	स्येषु tyesu	सासु tyāsu	स्येषु tyesu
DUAL					
MASC	FEM	NEUT			
N A त्री tyas		स्ये tye	स्ये tye		
I D Ab ताम्बा tyābhyaṁ		ताम्बा tyābhyaṁ	ताम्बा tyābhyaṁ		
G L तयो tyayoh		तयो tyayoh	तयो tyayoh		

Possessive Pronouns

§ 264 From the bases of the three personal pronouns, possessive adjectives are formed by means of ईय tya

मदीय, °या, °य madīyāḥ, yā, yam, mine

त्वदीय °या, °य tvadīyāḥ, yā, yam, thine

तदीय, °या, °य tadīyāḥ, yā, yam, his her, its

अस्मदीय, °या, °य asmadīyāḥ, ya, yam, our

युष्मदीय, °या, °य yuṣmadīyāḥ, ya, yam, your

तदीय, °या, °य tadīyāḥ, ya, yam, their

Other derivative possessive pronouns are मामक *mamakāḥ, mine, त्वयक. tuakāḥ, thine, आस्माक dsmakāḥ, our, यूष्माक yaushmākāḥ, your Lakevige

मामकीनः *māmākinah*, mine; तायकीनः *tātakīnah*, thine; आस्माकीनः *āsmākinah*, our; यास्माकीनः *yaushmākinah*, your.

Reflexive Pronouns.

§ 265 स्वयं *svayam*, self, is indeclinable. स्वयं वृत्तवान् *svayam vṛtavarān*, I chose it myself; thou chocest it thyself, he chose it himself, स्वयं वृत्तवती *svayam vṛtatatī*, she chose it herself; स्वयं वृत्तवन्तः *svayam vṛtavanlah*, we, you, they chose it by our, your, themselves

§ 266. आत्मन् *ātman*, self, is declined like ब्रह्मन् *brahman* (§ 192) एष आत्मानमात्मना पश्य *ātmanam ātmanā paśya*, see thyself by thyself, *gnosce te ipsum*, आत्मनो दोषं ज्ञात्वा *ātmano doṣham jñātvā*, having known his own fault. It is used in the singular even when referring to two or three persons: आत्मनो देशमागम्य मृताः *ātmano deśamāgamyā mṛtāḥ*, having returned to their country, they died

§ 267. स्वः, स्वा, सं, *svaḥ, śva, svam*, is a reflexive adjective, corresponding to Latin *suus, sua, suum* स्व पुत्रं दृष्ट्वा *svam putram drishtvā*, having seen his own son On the declension of स्व *śva*, see § 278

Demonstrative Pronouns

§ 268. Base (in composition) एतद् *etad*, this (very near)

SINGULAR			PLURAL		
MASC	FEM	NEUT	MASC	FEM	NEUT
N एतः <i>etah</i>	एता <i>ēśā</i>	एतत् <i>etāt</i>	एते <i>ete</i>	एताः <i>etāḥ</i>	एतानि <i>etāni</i>
A एतं <i>etam</i>	एतां <i>etān</i>	एतत् <i>etāt</i>	एतान् <i>etān</i>	एताः <i>etāḥ</i>	एतानि <i>etāni</i>
I. एतेन <i>etena</i>	एतया <i>etayā</i>	एतेन <i>etena</i>	एतैः <i>etaiḥ</i>	एताभिः <i>etābhiḥ</i>	एतैः <i>etaiḥ</i>
D एतस्मै <i>etasmai</i>	एतस्यै <i>etasyai</i>	एतस्मै <i>etasmai</i>	एतेभ्यः <i>etebhyāḥ</i>	एताभ्यः <i>etābhyāḥ</i>	एतेभ्यः <i>etebhyāḥ</i>
Ab एतस्मात् <i>etasmāt</i>	एतस्याः <i>etasyāḥ</i>	एतस्मात् <i>etasmāt</i>	एतेभ्यः <i>etebhyāḥ</i>	एताभ्यः <i>etābhyāḥ</i>	एतेभ्यः <i>etebhyāḥ</i>
G एतस्य <i>etasya</i>	एतस्याः <i>etasyāḥ</i>	एतस्य <i>etasya</i>	एतेषां <i>eteshān</i>	एतासां <i>etāsān</i>	एतेषां <i>eteshān</i>
L एतस्मिन् <i>etasmaṁ</i>	एतस्यां <i>etasyām</i>	एतस्मिन् <i>etasmaṁ</i>	एतेषु <i>eteshu</i>	एतासु <i>etāsu</i>	एतेषु <i>eteshu</i>

DUAL.

MASC	FEM	NEUT
N A एतौ <i>etau</i>		एते <i>ete</i>
I D Ab एताभ्याम् <i>etābhyām</i>		एताभ्याम् <i>etābhyām</i>
G L एतयोः <i>etayoh</i>		एतयोः <i>etayoh</i>

§ 269. Base (in composition) इदं *idam*, this (indefinitely).

SINGULAR.			PLURAL		
MASC	FEM	NEUT	MASC	FEM	NEUT
N इयं <i>iyam</i>	इयं <i>iyam</i>	इदं <i>idam</i>	इमे <i>ime</i>	इमाः <i>imāḥ</i>	इमानि <i>imāni</i>
A इमं <i>imam</i>	इमां <i>imān</i>	इदं <i>idam</i>	इमान् <i>imān</i>	इमाः <i>imāḥ</i>	इमानि <i>imāni</i>
I. इमेन <i>enena</i>	इमया <i>anayā</i>	इमेन <i>enena</i>	इभिः <i>ebhiḥ</i>	इभिः <i>ebhiḥ</i>	इभिः <i>ebhiḥ</i>
D इम्यै <i>asmai</i>	इम्यै <i>asyai</i>	इम्यै <i>asmai</i>	इभ्यः <i>ebhyāḥ</i>	इभ्यः <i>ebhyāḥ</i>	इभ्यः <i>ebhyāḥ</i>
Ab इमस्मात् <i>asmat</i>	इमस्याः <i>asyāḥ</i>	इमस्मात् <i>asmat</i>	इभ्यः <i>ebhyāḥ</i>	इभ्यः <i>ebhyāḥ</i>	इभ्यः <i>ebhyāḥ</i>
G इम्य <i>asya</i>	इम्याः <i>asyāḥ</i>	इम्य <i>asya</i>	इषां <i>eshān</i>	इषां <i>eshān</i>	इषां <i>eshān</i>
L इस्मिन् <i>asmaṁ</i>	इम्यां <i>asyām</i>	इस्मिन् <i>asmaṁ</i>	इषु <i>eshu</i>	इषु <i>eshu</i>	इषु <i>eshu</i>

	MASC	DUAL FEM	NEUT.
N A.V	इमी <i>imāu</i>	इमे <i>ime</i>	इमे <i>ime</i>
I D.Ab	आभ्यां <i>ābhyām</i>	आभ्यां <i>ābhyām</i>	आभ्यां <i>ābhyām</i>
G L	अनयोः <i>anayoḥ</i>	अनयोः <i>anayoḥ</i>	अनयोः <i>anayoḥ</i>

§ 270. एतद् *etad* and इदं *idam*, when repeated in a second sentence with reference to a preceding एतद् *etad* and इदं *idam*, vary in the following cases, by substituting एन *ena*.

	SINGULAR MASC.	FEM	NEUT		PLURAL MASC	FEM	NEUT
A	एन <i>enam</i>	एना <i>enān</i>	एनत् <i>enat</i>	A	एनान् <i>enān</i>	एनाः <i>enāḥ</i>	एनानि <i>enāni</i>
I.	एनेन <i>enena</i>	एनया <i>enayā</i>	एनेन <i>enena</i>				

	DUAL MASC	FEM	NEUT
A	एनी <i>enau</i>	एने <i>ene</i>	एने <i>ene</i>
G L	एनयोः <i>enayoḥ</i>	एनयोः <i>enayoḥ</i>	एनयोः <i>enayoḥ</i>

Ex. एनेन व्याकरणधीतं एनं छंदोऽध्यापय *anena vyākaranam adhītam, enam chhando 'dhyāpaya*, the grammar has been studied by this person, teach him prosody.

अनयोः पटितं कुलं एनयोः प्रभूतं स्वं *anayoḥ pavitram kulam, enayoḥ prabhūtam, svam*, the family of these two persons is decent, and their wealth vast

§ 271. Base (in composition) अदस् *adas*, that (mediate).

	SINGULAR MASC	FEM	NEUT
N.	असी <i>asau</i>	असी <i>asau</i>	अद् <i>adāḥ</i>
A.	अस्मि <i>asmuḥ</i>	अस्मि <i>asmuḥ</i>	अद् <i>adāḥ</i>
I.	अमुना <i>amunā</i>	अमुया <i>amuya</i>	अमुना <i>amunā</i>
D	अमुषे <i>amushṣe</i>	अमुषे <i>amushṣe</i>	अमुषे <i>amushṣe</i>
Ab.	अमुष्मात् <i>amushṣmāt</i>	अमुष्याः <i>amushṣyāḥ</i>	अमुष्मात् <i>amushṣmāt</i>
G	अमुष्य <i>amushṣya</i>	अमुष्याः <i>amushṣyāḥ</i>	अमुष्य <i>amushṣya</i>
L	अमुष्मिन् <i>amushṣmin</i>	अमुष्या <i>amushṣyam</i>	अमुष्मिन् <i>amushṣmin</i>
	PLURAL MASC	FEM	NEUT
N.	अमी <i>amī</i>	अमी <i>amī</i>	अमीनि <i>amīni</i>
A	अमून् <i>amūn</i>	अमून् <i>amūn</i>	अमीनि <i>amīni</i>
I	अमीभिः <i>amībhiḥ</i>	अमीभिः <i>amībhiḥ</i>	अमीभिः <i>amībhiḥ</i>
D Ab	अमीभ्यः <i>amībhyāḥ</i>	अमीभ्यः <i>amībhyāḥ</i>	अमीभ्यः <i>amībhyāḥ</i>
G	अमीषां <i>amīṣān</i>	अमीषा <i>amīṣān</i>	अमीषा <i>amīṣān</i>
L	अमीषु <i>amīṣu</i>	अमीषु <i>amīṣu</i>	अमीषु <i>amīṣu</i>
	DUAL MASC	FEM	NEUT
N A V	अम् <i>am</i>	अम् <i>am</i>	अम् <i>am</i>
I D Ab	अम्भ्यां <i>am̐bhyām</i>		
G L	अम्भयोः <i>am̐bhyoḥ</i>		

Relative Pronoun.

§ 272. Base (in composition) यद् *yad*, who or which.

SINGULAR			PLURAL		
MASC.	FEM.	NEUT.	MASC.	FEM.	NEUT.
N. यः <i>yah</i>	या <i>yā</i>	यत् <i>yat</i>	ये <i>ye</i>	याः <i>yāḥ</i>	यानि <i>yāni</i>
A. यं <i>yan</i>	याम् <i>yām</i>	यत् <i>yat</i>	यान् <i>yān</i>	याः <i>yāḥ</i>	यानि <i>yāni</i>
I. येन <i>yena</i>	यया <i>yayā</i>	येन <i>yena</i>	येः <i>yaiḥ</i>	यानिः <i>yābhiḥ</i>	येः <i>yaiḥ</i>
D. यस्मै <i>yasmai</i>	यस्यै <i>yasyai</i>	यस्मै <i>yasmai</i>	येभ्यः <i>yebhyaḥ</i>	याभ्यः <i>yābhyaḥ</i>	येभ्यः <i>yebhyaḥ</i>
Ab. यस्मात् <i>yasmāt</i>	यस्याः <i>yasyāḥ</i>	यस्मात् <i>yasmāt</i>	येभ्यः <i>yebhyaḥ</i>	याभ्यः <i>yābhyaḥ</i>	येभ्यः <i>yebhyaḥ</i>
G. यस्य <i>yasya</i>	यस्याः <i>yasyāḥ</i>	यस्य <i>yasya</i>	येषां <i>yeshān</i>	यासां <i>yāsān</i>	येषां <i>yeshān</i>
L. यस्मिन् <i>yasmin</i>	यस्यम् <i>yasyām</i>	यस्मिन् <i>yasmin</i>	येषु <i>yeshu</i>	यासु <i>yāsu</i>	येषु <i>yeshu</i>

DUAL		
MASC.	FEM.	NEUT.
N. A. V. यौ <i>yau</i>	ये <i>ye</i>	ये <i>ye</i>
I. D. Ab. यभ्यां <i>yābhyām</i>	यभ्यां <i>yābhyām</i>	यभ्यां <i>yābhyām</i>
G. L. ययोः <i>yayoh</i>	ययोः <i>yayoh</i>	ययोः <i>yayoh</i>

Interrogative Pronouns.

§ 273. Base (in composition) किं *kin*, Who or which?

SINGULAR			PLURAL		
MASC.	FEM.	NEUT.	MASC.	FEM.	NEUT.
N. कः <i>kah</i>	का <i>kā</i>	किं <i>kim</i>	के <i>ke</i>	काः <i>kāḥ</i>	कानि <i>kāni</i>
A. कं <i>kam</i>	काम् <i>kām</i>	किं <i>kim</i>	कान् <i>kān</i>	काः <i>kāḥ</i>	कानि <i>kāni</i>
I. केन <i>kena</i>	कया <i>kayā</i>	केन <i>kena</i>	केः <i>kaiḥ</i>	कानिः <i>kābhiḥ</i>	केः <i>kaiḥ</i>
D. कस्मै <i>kasmai</i>	कस्यै <i>kasyai</i>	कस्मै <i>kasmai</i>	केभ्यः <i>kebhyaḥ</i>	काभ्यः <i>kābhyaḥ</i>	केभ्यः <i>kebhyaḥ</i>
Ab. कस्मात् <i>kasmāt</i>	कस्याः <i>kasyāḥ</i>	कस्मात् <i>kasmāt</i>	केभ्यः <i>kebhyaḥ</i>	काभ्यः <i>kābhyaḥ</i>	केभ्यः <i>kebhyaḥ</i>
G. कस्य <i>kasya</i>	कस्याः <i>kasyāḥ</i>	कस्य <i>kasya</i>	केषां <i>keshān</i>	कासां <i>kāsān</i>	केषां <i>keshān</i>
L. कस्मिन् <i>kasmin</i>	कस्याम् <i>kasyām</i>	कस्मिन् <i>kasmin</i>	केषु <i>keshu</i>	कासु <i>kāsu</i>	केषु <i>keshu</i>

DUAL		
MASC.	FEM.	NEUT.
N. A. कौ <i>kau</i>	के <i>ke</i>	के <i>ke</i>
I. D. Ab. काभ्यां <i>kābhyām</i>	काभ्यां <i>kābhyām</i>	काभ्यां <i>kābhyām</i>
G. L. कयोः <i>kayoh</i>	कयोः <i>kayoh</i>	कयोः <i>kayoh</i>

§ 274. Pronouns admit the interposition of अक् *ak* before their last vowel or syllable, to denote contempt or dubious relation (Pān v. 3, 71). त्वया *tvayā*, By thee! instead of त्वया *tvayā*. युगयोः *yugayoh*, Of you two! अस्माकनिः *asmakābhiḥ*, With us! अयकं *ayakam*. अस्मकी *asakau*, &c. (See Siddh.-Kaum. i. p. 706.)

Compound Pronouns

§ 275 By adding दृश् *dris*, दृश *drisha*, or दृक्ष *driksha*, to certain pronominal bases, the following compound pronouns have been formed.

तादृश् *tādrish*, तादृश *tādrisha*, तादृक्ष *tādriksha*, such like

एतादृश् *etādrish*, एतादृश *etādrisha*, एतादृक्ष *etādriksha*, this like

यादृश् *yādrish*, यादृश *yādrisha*, यादृक्ष *yādriksha*, what like.

इदृश् *idrish*, इदृश *idrishā*, इदृक्ष *idriksha*, this like

कोदृश् *kīdrish*, कोदृश *kīdrisha*, कोदृक्ष *kīdriksha*, What like?

These are declined in three genders, forming the feminine in ई *i* तादृक् *tādrīk*, म *m*, तादृगी *tādrīgī*, ई *i*, or तादृगः, ०शी, ०श, *tādrīgah, ī, am* Similarly formed are मादृश *mādrisha*, त्वामृश *tvāmdrisha*, like me, like thee, &c

§ 276 By adding वत् *vat* and यत् *yat* to certain pronominal bases, the following compound pronouns, implying quantity, have been formed.

तावत् *tāvat*, so much,

एतावत् *etāvat*, so much, } declined like nouns in वत् *vat* (§ 187)

यावत् *yāvat*, as much,

इयत् *iyat*, so much,

कियत् *kīyat*, How much? } इयान् *īyan*, इयती *iyatī*, इयत् *iyat*

Note—On the declension of कति *kati* How many? तति *tati* so many and यति *yati* as many see § 231

§ 277. By adding चित् *chit*, चन *chana*, or अपि *api*, to the interrogative pronoun किं *kim*, it is changed into an indefinite pronoun

कश्चित् *kaśchit*, काचित् *kachit*, किञ्चित् *kimchit*,*some one, also कच्चित् *kachchit*, anything

कश्चन *kaśchana*, काचन *kachana*, किञ्चन *kimchana*, some one.

कोऽपि *ko 'pi*, कापि *kapi*, किमपि *kimapi*,*some one

In the same manner indefinite adverbs are formed— कदा *kadd*, When? कदाचित् *kaduchit*, कदाचन *kadachana*, once, क्व *ki*, Where? न क्वापि *na kiapi*, not anywhere.

Sometimes the relative pronoun is prefixed to the interrogative, to render it indefinite यः कः *yah lak*, whosoever, यस्य कस्य *yasya kasya*, whosoever Likewise यः कश्चित् *yah kaśchit*, whosoever, or यः कश्च *yah kaścha*, or यः कश्चन *yah kaśchana*

The relative pronoun, if doubled, assumes an indefinite or rather distributive meaning यो यः, या या, यद् यद्, *yo yah ya yā, yad yad*, whosoever. Occasionally the relative and demonstrative pronouns are combined for the same purpose— यत्तद् *yattad*, whatsoever.

Pronominal Adjectives

§ 278 Under the name of *Sarīanāman*, which has been freely translated by Pronoun, but which really means a class of words beginning with *sarīa*, native grammarians have included, besides the real pronouns mentioned before, the following words which share in common with the real pronouns certain peculiarities of declension. They may be called Pronominal Adjectives and it is to be remembered that they are affected by these peculiarities of declension only if they are used in certain senses.

1 सर्व *sarīa*, all, 2 विश्व *viśva*, all, 3 उभ *ubha*, two, 4 उभय *ubhaya*, both, 5 अन्य *anya*, other, 6 अन्यतर *anyatara*, either, 7 इतर *itara*, other, 8 त्व *tvā*, other (some add त्वद् *tvad*, other), 9 words formed by the suffixes इतर *tara* and इतम *tama*, such as 9 कतर *katara*, Which of two? 10 कतम *katama*, Which of many? 10 सम *sama*, all, 11 मिम *suma*, whole, 12 नेम *nema*, half, 13 एक *eka*, one, 14 पूर्व *pūrva*, east or prior, 15 पर *para* subsequent, 16 अपर *apara*, west or posterior, 17 दक्षिण *dakshina*, south or right, 18 उत्तर *uttara*, north or subsequent, 19 अधर *adhara* other or inferior, 20 अधर *adhara*, west or inferior, 21 स्व *sva*, own, 22 अतर *antara*, outer, (except अतरा पृ *antara pūh*, suburb) or lower (scil garment)

If सम *sama* means equal or even, it is not a pronominal adjective, nor दक्षिण *dakshina*, if it means clever, nor स्व *sva*, if it means kinsman or wealth, nor अतर *antara*, if it means interval, &c, nor any of the seven from पूर्व *pūrva* to अपर *apara*, unless they imply a relation in time or space. Hence दक्षिण गायका *dakshina gāthakāh*, clever minstrels, उत्तरा कुरव *uttara kuraiah*, the northern Kurus, (a proper name), प्रभूता खा *prabhūta śa ih*, great treasures (Kas 1 1, 35), ग्रामयोरन्तरे वसति *gramayor antare vasati*, he lives between the two villages

MALECLINE		
SINGULAR	DUAL	PLURAL
N सर्व <i>sarīaḥ</i>	सर्वौ <i>sarīau</i>	सर्व <i>sarīe</i>
A सर्व <i>sarīam</i>	सर्वौ <i>sarīau</i>	सर्वान <i>sarīān</i>
I सर्वेण <i>sarīeṇa</i>	सर्वभ्या <i>sarīābhyām</i>	सर्वे <i>sarīāḥ</i>
D सर्वेभ्यः <i>sarīeḥ</i>	सर्वभ्या <i>sarīābhyām</i>	सर्वभ्यः <i>sarīebhyaḥ</i>
Ab सर्वस्मात् <i>sarīasmāt</i>	सर्वभ्या <i>sarīābhyām</i>	सर्वभ्यः <i>sarīebhyaḥ</i>
G सर्वस्य <i>sarīasya</i>	सर्वयोः <i>sarīayoh</i>	सर्वेषा <i>sarīeṣāḥ</i>
L सर्वस्मिन् <i>sarīasmin</i>	सर्वयोः <i>sarīayoh</i>	सर्वेषु <i>sarīeṣhu</i>
V सर्व <i>sarīa</i>	सर्वौ <i>sarīau</i>	सर्व <i>sarīe</i>
FEMININE		
SINGULAR	DUAL	PLURAL
N सर्वी <i>sarīā</i>	सर्व <i>sarīe</i>	सर्वी <i>sarīāḥ</i>
A सर्वी <i>sarīām</i>	सर्व <i>sarīe</i>	सर्वी <i>sarīāḥ</i>
I सर्वया <i>sarīyā</i>	सर्वभ्या <i>sarīābhyām</i>	सर्वाभिः <i>sarīābhiḥ</i>
D सर्वभ्यः <i>sarīabhyah</i>	सर्वभ्या <i>sarīābhyām</i>	सर्वभ्यः <i>sarīābhyah</i>

Ab सर्वस्या <i>sarvasya</i>	सर्वेभ्यः <i>sarvābhyām</i>	सर्वेभ्यः <i>sarvābhyāḥ</i>
G सर्वस्या <i>sarvasya</i>	सर्वयो <i>sarvayoh</i>	सर्वेभ्यः <i>sarvābhyāḥ</i>
I सर्वस्या <i>sarvasya</i>	सर्वयो <i>sarvayoh</i>	सर्वेभ्यः <i>sarvābhyāḥ</i>

SINGULAR

NEUTER

DUAL

PLURAL

N A V सर्व *sarva*सर्व *sarva*सर्वेभ्यः *sarvābhyāḥ*

The rest like the masculine

§ 279 अन्य *anya*, अन्यतर *anyatara*, इतर *itara*, कतर *katara*, कतम *katama*, take *n* *t* in the Nom Acc Voc Sing of the neuter

Nom Sing अन्य *anyaḥ*, masc, अन्त्या *anyā*, fem, अन्त्यम् *anyat*, neut

§ 280 उभ *ubha* is used in the Dual only

Masc N A V उभौ *ubhau*, I D Ab उभयो *ubhābhyām*, G I. उभयो *ubhāyoh*
उभे *ubhe*, N A V fem and neut

§ 281 उभय *ubhayaḥ*, *यय* *-ya*, *यय* *-yama*, is never used in the Dual, but only in the Sing and Plur Haradatta admits the Dual

SINGULAR	MASCULINE	PLURAL
N उभय <i>ubhayaḥ</i>	—	उभये <i>ubhaye</i>
A उभय <i>ubhayaḥ</i>	—	उभयान् <i>ubhayan</i>
I उभयेन <i>ubhayaena</i>	—	उभये <i>ubhayaḥ</i>
D उभयस्मै <i>ubhayaḥ</i>	—	उभयेभ्यः <i>ubhābhyāḥ</i> &c

§ 282 The nine words from पूर्व *p rva* to अतर *antara* (14 to 22), though used in their pronominal senses may take in the Nom Plur *ए* or *ए* *अ* in the Abl Sing स्मिन् *smi* or अस्मिन् *asmi* in the Loc Sing स्मिन् *smi* or इति *iti*

SINGULAR	DUAL	PLURAL
N पूर्व <i>purvah</i>	पूर्वौ <i>purvau</i>	पूर्व <i>purvā</i> or पूर्वः <i>purvāḥ</i>
A पूर्व <i>purvah</i>	पूर्वौ <i>purvau</i>	पूर्वान् <i>purvān</i>
I पूर्वेन <i>purvēna</i>	पूर्वेभ्यः <i>purvābhyām</i>	पूर्वे <i>purvāḥ</i>
D पूर्वस्मै <i>purvāsmāi</i>	पूर्वेभ्यः <i>purvābhyām</i>	पूर्वेभ्यः <i>purvābhyāḥ</i>
Ab पूर्वस्मात् <i>purvāsmāt</i> or पूर्वत् <i>purvāt</i>	पूर्वेभ्यः <i>purvābhyām</i>	पूर्वेभ्यः <i>purvābhyāḥ</i>
G पूर्वेभ्यः <i>purvābhyāḥ</i>	पूर्वयो <i>purvayoh</i>	पूर्वेभ्यः <i>purvābhyāḥ</i>
L पूर्वस्मिन् <i>purvāsmiṇ</i> or पूर्वस्मिन् <i>purvāsmiṇ</i>	पूर्वयो <i>purvayoh</i>	पूर्वेभ्यः <i>purvābhyāḥ</i>

§ 283 The following words may likewise take *ए* or *ए* *अ* in the Nom Plur masc. (Page I, 33)

प्रथम *prathamah*, first प्रथमौ *prathamau*, प्रथमे *prathamē* or प्रथमा *prathamā*,
fem प्रथमा *prathamā*

चरम *charamah*, last, चरमौ *charamau*, चरमे *charamē* or चरमा *charamā*

द्वितय *dvitayah*, two-fold fem. द्वितयो *dvitayā*, and similar words in द्वय *dvay*

तृतीय *tritayah*, three-fold, तृतीयो *tritaya* or तृतीयः *tritayaḥ*

द्वय *dvayah*, two-fold, fem द्वयो *dvayā*, and similar words in द्वय *dvay*

अल्पः *alpah*, few, अल्पे *alpe* or अल्पाः *alpāh*.

अर्धः *ardhah*, half, अर्धे *ardhe* or अर्धाः *ardhāh*.

कतिपयः *katipayah*, some, कतिपये *katipaye* or कतिपयाः *katipayāh*.

नेमः *nemah*, half, नेमे *neme* or नेमाः *nemāh*.

In all other cases these words are regular, like कान्तः *kāntah*.

§ 284. द्वितीयः *dvitīyah* and other words in तीय *tīya* are declined like कान्त *kānta*, but in the Dat. Abl. and Loc. Sing. they may follow सर्व *sarva*.

SINGULAR.	MASCULINE.	
	DUAL.	PLURAL.
N. द्वितीयः <i>dvitīyah</i>	द्वितीयौ <i>dvitīyau</i>	द्वितीयाः <i>dvitīyāh</i>
A. द्वितीयं <i>dvitīyam</i>	द्वितीयौ <i>dvitīyau</i>	द्वितीयान् <i>dvitīyān</i>
I. द्वितीयेन <i>dvitīyena</i>	द्वितीयाभ्यां <i>dvitīyābhyām</i>	द्वितीयेः <i>dvitīyāḥ</i>
D. द्वितीयाय <i>dvitīyāya</i> or द्वितीयस्मै <i>dvitīyasmai</i>	द्वितीयाभ्यां <i>dvitīyābhyām</i>	द्वितीयेभ्यः <i>dvitīyēbhyah</i>
Ab द्वितीयान् <i>dvitīyān</i> or द्वितीयस्मान् <i>dvitīyasman</i>	द्वितीयाभ्यां <i>dvitīyābhyām</i>	द्वितीयेभ्यः <i>dvitīyēbhyah</i>
G. द्वितीयस्य <i>dvitīyasya</i>	द्वितीययोः <i>dvitīyayoh</i>	द्वितीयानां <i>dvitīyānām</i>
L. द्वितीये <i>dvitīye</i> or द्वितीयस्मिन् <i>dvitīyasmin</i>	द्वितीययोः <i>dvitīyayoh</i>	द्वितीयेषु <i>dvitīyēṣu</i>

At the end of Bahuvrīhi compounds the Sarvanāman's are treated like ordinary words: Dat Sing. प्रियोभयाय *priyobhayāya*, to him to whom both are dear (Pāṇ. 1. 1, 29). The same at the end of compounds such as मासपूर्वः *māsapūrvah*, a month earlier; Dat. मासपूर्वाय *māsapūrvāya* (Pāṇ. 1. 1, 30). Likewise in Dvandvas; पूर्वोपर्यायं *pūrvōparāṇām*, of former and later persons (Pāṇ. 1. 1, 31), though in the Nom. Plur. these Dvandvas may take ए; पूर्वोपरे *pūrvōpare* or पूर्वोपराः *pūrvōparāh*. Only in compounds expressive of points of the compass, such as उत्तरपूर्व *uttara-pūrva*, north-east, the last element may throughout take the pronominal terminations (Pāṇ. 1. 1, 28).

Adverbial Declension.

§ 285. In addition to the regular case-terminations by which the declension of nouns is effected, the Sanskrit language possesses other suffixes which differ from the ordinary terminations chiefly by being restricted in their use to certain words, and particularly to pronominal bases. The ordinary case-terminations, too, are frequently used in an adverbial sense. Thus

Acc. चिरं *chiram*, a long time.

Instr. चिरेण *chireṇa*, in a long time

Dat. चिराय *chirāya*, for a long time.

Abl. चिरात् *chirāt*, long ago.

Gen. चिरस्य *chirasya*, a long time.

Loc. चिरे *chire*, long.

Other adverbial terminations are,

1. तः *tah*, with an ablative meaning, becoming generally local.

2. त्रा *tra*, with a locative meaning.

3. दा *dā*, with a temporal meaning; also raised to दानो *dānām*.

4. तत् *it*, with a locative meaning
5. या *thi*, with a meaning of modality, likewise च *tham* and च *tha*
6. मात् *si*, expressive of effect.
7. या *a* and चाहि *ahi*, local
8. हि *rhi*, temporal and causal
9. तत् *tar*, local
10. ह *ha*, local

See also the terminations for forming numeral adverbs (§ 260)

1. त *iah*, with an ablative meaning
 तत् *tatah* thence यत् *yatah*, whence इत् *itah*, hence, (cf. इति *iti* thus, इव *iva*, as) चत् *atah*, hence कुत् *kutah* Whence? अमुत् *amutah* thence मत् *matlah*, from me अमत् *asmatlah*, from us भवत् *bhavatlah* from your Honour पूर्वत् *purvatah* before (in a general local or temporal sense) सरत् *saratah*, always अग्रत् *agratlah*, before like अग्रे *agre* अभित् *abhitah* around, near उभयत् *ubhayatah* on both sides परित् *paratah* all round ग्रामत् *gramatah*, from the village अज्ञानत् *aj natah* from ignorance
 2. त्र *ira* locative, originally त्र *ir i*, as in पुरुषत्र *purushatrá*, amongst men तत्र *tatra* there यत्र *yatra*, where कुत्र *kutra*, Where? अत्र *atra*, here अमुत्र *amutra* there, in the next world एकत्र *ekatra* at one place together सत्र *satru*, with and सत्र *satvam* with (see स *saha*)
 3. दा *di* temporal
 तदा *tadd* then, and तदां *tadunim* यदा *yadi*, when कदा *kadi* When? अन्यदा *anyadi*, another time. सर्वदा *sarvadi*, always, at all times एकदा *ekadi*, at one time सदा *sadi*, always इदा *idi*, in the Veda, later इदां *idam* now
 4. तात् *it*, local.
 प्राक्तात् *praktat*, in front
- Frequently after a base in स् *s*
 पुस्तात् *purastat*, before अधस्तात् *adharastat*, below परस्तात् *parastat*, afterwards अधस्तात् *adhasat*, below उपरिस्तात् *uparistat*, above
5. या *thi* modal
 तथा *tathai*, thus यथा *yathai* as मयथा *sarvathai*, in every way उभयथा *ubhayathai*, in both ways अन्यथा *anyathai*, in another way अन्यतरथा *anyatarathai* in one of two ways इतरथा *itarathai*, in the other way वृथा *vriithai*, vainly (?) Or च *tham* in कथ *katham*, How? इच *itham* thus Or च *tha* in अथ *atha*, thus
 6. मात् *si*, effective.
 राजमात् *rajasat*, (राजोऽधीन *raja o 'dhi nam*, dependent on the king) भस्मात् *bhasmasat*, reduced to ashes. अग्निमात् *agnisat* reduced to fire

7. चा *d* and चाहि *dhi*, local.

दक्षिणाहि *dakshinâhi*, in the South, or दक्षिण *dakshinâ*. उत्तराहि *uttarâhi*, in the North, or उत्तर *uttarâ*. अंतरा *antarâ* (or रे *-ram*, or रे *-re*, or देश *-rena*), between. पुरा *purâ*, in the East, in front, formerly, (or पुरः *purah* and पुरस्तात् *purastât*, before.) पश्चा *pañchâ*, behind, (or पश्चात् *pañchât*.)

Adverbs such as मुषा *mudhâ*, in vain, मृषा *mṛishâ*, falsely, are instrumental cases of obsolete nouns ending in consonants.

8. हि *rhi*, temporal and causal.

एतर्हि *etarhi*, at this time, (Wilson.) कर्हि *karhi*, At what time? यर्हि *yarhi*, wherefore. तर्हि *tarhi*, therefore, at that time, (Wilson.)

9. तर् *tar*, local.

प्रातर *prâtar*, early, in the morning. सनुतर् *sanutar*, in concealment.

10. ह *ha*, locative.

कुह *kuha*, Where? इह *iha*, here. सह *saha*, with.

CHAPTER VII.

CONJUGATION.

§ 286. (Sanskrit verbs are conjugated in the Active and the Passive.)
Ex. बोधति *bodhati*, he knows; बुध्यते *budhyate*, he is known.

§ 287. The Active has two forms:

1. The *Parasmai-pada*, i. e. transitive, (from परस्मै *parasmai*, Dat. Sing. of पर *para*, another, i. e. a verb the action of which refers to another.)

Ex. ददाति *dadâti*, he gives.

2. The *Âtmane-pada*, i. e. intransitive, (from आत्मने *âtmane*, Dat. Sing. of आत्मन् *âtman*, self, i. e. a verb the action of which refers to the agent.)

Ex. खादते *âdatte*, he takes.

Note—The distinction between the *Parasmaipada* and *Âtmanepada* is fixed by usage rather than by rule. Certain verbs in Sanskrit are used in the *Parasmaipada* only, others in the *Âtmanepada* only; others in both voices. Those which are used in the *Parasmaipada* only, are verbs the action of which was originally conceived as transitive, e. g. भूमिं मंथति *bhûmim manthati*, he shakes the earth; मांसं खादति *mânsam kâdati*, he eats meat; ग्राममगच्छति *grâmam agacchati*, he goes to or approaches the village. Those which are used in the *Âtmanepada* only, were originally verbs expressive of states rather than of actions; e. g. एष्यते *edhate*, he grows; स्पन्दते *spandate*, he trembles, मोदते *modate*, he rejoices; शेते *shete*, he lies down.

In the language of the best authors, however, many verbs which we should consider intransitive, are conjugated in the *Parasmaipada*, while others which govern an accusative.

are always conjugated in the *Ātmanepada* हसति *hasati* he laughs is always *Parasmaipada*, whether used as transitive or neuter (Colebr p 297) it is so even when reciprocity of action is indicated, in which case verbs in Sanskrit mostly take the *Ātmanepada*, *e g व्यतिहसति *vyatīhasanti*, they laugh at each other (Pān 1 3 15, 1) But स्मयते *smayate* he smiles is restricted by grammarians to the *Ātmanepada*; and verbs like दायते *trāyate* he protects are *Ātmanepadin* (i e used in the *Ātmanepada*) though they govern an accusative, e g दायस्व मा *trāyasva mām*, Protect me! These correspond to the Latin deponents

Verbs which are used both in the *Parasmaipada* and *Ātmanepada*, take the one or the other form according as the action of the verb is conceived to be either transitive or reflexive, e g पचति *pachati* he cooks, पचते *pachate*, he cooks for himself, यजति *yajati* he sacrifices यजते *yajate*, he sacrifices for himself The same applies to Causals (Pān 1 3 74)

These distinctions however, rest in many cases, in Sanskrit as well as in Greek, on peculiar conceptions which it is difficult to analyse or to realize; and in Sanskrit as well as in Greek the right use of the active and middle voices is best learnt by practice Thus नीत *nīta* to lead, is used as *Parasmaipada* in such expressions as गड विनयति *gadam vinayati**, he carries off a swelling, but as *Ātmanepada* in क्रोधं विनयते *krodham vinayate*, he turns away or dismisses wrath, a subtle distinction which it is possible to appreciate when stated, but difficult to bring under any general rules

Again in Sanskrit as well as in Greek some verbs are middle in certain tenses only, but active or middle in others, e g Ātm वर्धते *vardhate* he grows, never वर्धति *vardhati* but Aor अवृधत् *avardhat*, Par, or अवर्धिष्ट *avardhishtha*, Ātm he grew (Pān 1 3 91)

Others take the *Parasmaipada* or *Ātmanepada* according as they are compounded with certain prepositions e g विशति *visati* he enters, but निविशति *ni-visate* he enters in (Pān 1 3 17)

§ 288 Causal verbs are conjugated both in the *Parasmaipada* and *Ātmanepada* Desideratives generally follow the *Pada* of the simple root (Pān 1 3, 62) Denominatives ending in चय *aya* have both forms (Pān 1 3, 90) The intensives have two forms one in यय, which is always *Ātmanepada*, the other without यय, which is always *Parasmaipada*

§ 289 The passive takes the terminations of the *Ātmanepada*, and prefixes यय to them in the four special or modified tenses In the other tenses the forms of the passive are, with a few exceptions the same as those of the *Ātmanepada*

§ 290 There are in Sanskrit thirteen different forms, corresponding to the tenses and moods of Greek and Latin

I Formed from the Special or Modified Base

	PARASMAIPADA	ĀTMANEPADA
1 The Present (Lat)	भवानि <i>bhavanī</i>	भवे <i>bhāve</i>
2 The Imperfect (Lat)	अभव <i>abhātām</i>	अभवे <i>abhāve</i>
3 The Optative (Lat)	भवेय <i>bhāreya</i>	भवेय <i>bhāreya</i>
4 The Imperative (Lat)	भवानि <i>bhāvanī</i>	भवे <i>bhāva</i>

* Cf Siddhānta-kāumudī ed Tārānātha vol II p 250 Colebrooke Grammar, p 337

II Formed from the General or Unmodified Base

s

PARASMAIPADA

ĪTMAṆEPADA

- | | | |
|--|-------------------------------------|-----------------------------------|
| 5 The Reduplicated Perfect (Lit) | बभूव <i>babhūva</i> | बभूवे <i>babhūve</i> |
| 6 The Periphrastic Perfect (Lit) | चोरया बभूव <i>choraya imbabhūva</i> | चोरया चक्रे <i>chorayumchakre</i> |
| 7 The First Aorist (Lun) | अभविष <i>abodhisham</i> | अभविषि <i>abharishu</i> |
| 8 The Second Aorist (Lun) | अभूव <i>abhuam</i> | असिषे <i>asiche</i> |
| 9 The Future (Lpt) | भविष्यामि <i>bhavishyāmi</i> | भविष्ये <i>bhavishye</i> |
| 10 The Conditional (Lpn) | अभविष्य <i>abharishyam</i> | अभविष्ये <i>abharishye</i> |
| 11 The Periphrastic Future (Lut) | भवितामि <i>bhavitaṁsi</i> | भविताहे <i>bhavituhe</i> |
| 12 The Benedictive (Āstir Im) | भूयाम <i>bhūyāsam</i> | भविषीष <i>bhavishīṣa</i> |
| 13 The Subjunctive (Let) occurs in the Veda only | | |

Signification of the Tenses and Moods

§ 291 1 2 The Present and Imperfect require no explanation The Imperfect takes the Augment (§ 299)

3 The principal senses of the Optative are,

a Command, e g त्व ग्राम गच्छे *tvaṁ grāmaṁ gachchheḥ*, thou mayest go, i.e. go thou to the village

b Wish, e g भवानिहासीत *bhavan ihasita*, Let your honour sit here!

c Inquiring, e g वेदमधीषीय उत तर्कमधीषीय *vedam adhiṣīya, uta tarkam adhiṣīya*, Shall I study the Veda or shall I study logic?

d Supposition (*sambhāvana*), e g भवेदसी वेदपारगो ब्राह्मणात् *bhaved asau vedapārāgo brahmanāt*, he probably is a student of the Veda, because he is a Brahman.

e Condition, e g ददद्येन्न भवेद्वाक विनश्येयुरिमा प्रना *dandaś chen na bhavēt loke vinasyeyur imāḥ prayāḥ*, if there were not punishment in the world, the people would perish य पठेत् स आप्नुयात् *yah paṭet sa apnuyat*, he who studies, will obtain यद्यदोषत विप्रव्यस्तत्तद्वादात्मक *yad yad rocheta vipredhgas tat tat dadgyat amatsarak* whatever pleases the Brahmanas let one give that to them not niggardly

f It is used in relative dependent sentences, e g यच्च त्वदेव कुर्या न यद्वये *yach cha tvaṁ etam kuryā na śraddadhe*, I believed not that thou couldst act thus यत्तादृशा कृष्ण निदरन्नाथयै *yat tādrśah krishnam nunderann aścharyam*, that such persons should revile Krishna, is wonderful

4 The Imperative requires no explanation, as far as the second person is concerned, e g तुद *tuda* Strike! The first and third persons are used in many cases in place of the Optative, e g इच्छामि भवान्भुक्ता *ichchhami bhavaṁ bhuktaṁ*, I wish your honour may eat

5 The Reduplicated Perfect denotes something absolutely past

- 6 Certain verbs which are not allowed to form the reduplicated perfect, form their perfect periphrastically, i e by means of an auxiliary verb
- 7 8 The First and Second Aorists refer generally to time past, and are the common historical tenses in narration They take the Augment (§ 299)
- 9 The Future, also called the Indefinite future, e g देवयेदृषियति धानं यप्स्याम् *devaś ched varshishyati dhanyam rapsyāmāh*, if it rain we shall sow rice यावज्जीवमन्न दास्यति *yavay jivam annam disyati*, as long as life lasts, he will give food Under certain circumstances this Future may be used optionally with the Periphrastic Future, e g कदा भोक्ता *kadā bhoktā* or भोक्ष्यते *bhokshyate*, When will he eat?
- 10 The Conditional is used, instead of the Optative if things are spoken of that might have, but have not happened (Pan III 3 139), e g सुवृषिद्येदभविष्यत्तदा मुनिह्यमभविष्यत् *survṛṣidyēdabhaviṣyattada munihyamabhaviṣyāt* if there had been abundant rain, there would have been plenty The Conditional takes the Augment (§ 299)
- 11 The Periphrastic or Definite Future, e g अपोधा च प्रयातसि *ayodhyaś ch prayātasi*, thou wilt to-morrow proceed to Ayodhya
- 12 The Benedictive is used for expressing not only a blessing but also a wish in general, e g श्रीमान् भूयात् *śrīman bhūyat*, May he be happy! चिर जीवात् *chiram jīvyat* May he live long!
- 13 The Subjunctive occurs in the Veda only

§ 292 The Sanskrit verb has in each tense and mood three numbers, Singular, Dual, and Plural, with three persons in each

CHAPTER VIII

SPECIAL AND GENERAL TENSES AND THE TEN CLASSES OF VERBS

§ 293 Sanskrit grammarians have divided all verbs into ten classes, according to certain modifications which their roots undergo before the terminations of the Present, the Imperfect the Optative, and Imperative This division is very useful, and will be retained with some slight alterations One and the same root may belong to different classes Thus धा *dhā*, भ्रा *bhā*, भ्र *bhr*, क्र *kra*, क्ल *klam*, त्र *tra*, तृ *trū*, ल *la*, लृ *lū*, लृ *lū* belong to the Bhū and Div classes धाते *dhāte* or धायते *dhāyate* &c (Pan III 1, 70) Again कृ *krū*, कम् *krām*, कम् *krām*, कम् *krām*, कम् *krām* belong to the Su and Kri classes कुरुति *skurōti* or कुर्यात् *skurāt* (Pan III 1 82)

§ 294 The four tenses and moods which require this modification of the root will be called the *Special or Modified Tenses* the rest the *General or Unmodified Tenses*. Thus the root चि *chi* is changed in the Present, Imperfect, Optative, and Imperative into चिनु *chi nu*. Hence चिनुम *chi nu mah*, we search, चिनुम *achi nu ma*, we searched. But the Past Participle चित *chitah*, searched, or the Reduplicated Perfect चिच्यु *chichy uh*, they have searched without the नु *nu*. We call चि *chi*, the root, चिनु *chinu*, the base of the special tenses.

§ 295 Verbal bases are first divided into two divisions

- I Bases which in the modified tenses end in च *a*
- II Bases which in the modified tenses end in any letter but च *a*

This second division is subdivided into,

- II a Bases which insert नु *nu*, उ *u*, or नी *ni*, between the root and the terminations
- II b Bases which take the terminations without any intermediate element

I First Division

§ 296 The first division comprises four classes

- 1 The Bhû class (the first with native grammarians and called by them भूदि *bhûdi* because the first verb in their lists is भू *bhû*, to be)
 - a च *a* is added to the last letter of the root
 - b The vowel of the root takes Guna, where possible (i e long or short *i*, *u*, *r*, if final, short *i*, *u*, *r* *i*, if followed by one consonant)
- 2 बुध *budh*, to know, बोधति *bodh-a ti*, he knows भू *bhû* to be, भवति *bhav a ti*, he is

Note—The accent in verbs of the Bhû class was originally (as we know from the ancient Vedic language) on the radical vowel hence Guns of that vowel

Many derivative verbs—such as causal ves भवयति *bhāvayati* he causes to be desideratives बुभूषति *bubhūshati* he wishes to be from भू *bhū* intensives in the Atmane pada चमिद्यति *chamidyati* he cuts much and denominatives लोहितयति *lohityati* he grows red,—follow this class

- 2 The Tud class (the sixth with native grammarians, and called by them हुदि *tudadi* because the first root in their lists is हु *tud*, to strike)

a च *a* is added to the last letter of the root

b Before this च *a*, final इ *i* and ई *ī* are changed to इय *iy*

उ *u* and ऊ *ū*

to उव *uv*

अ *a*

to रिय *riy*

अ *a*

to इर *ir* (§ 110)

हु *tud*, to strike, हुति *tud a ti*

ग *ga*, to go, गति *giy a ti*

नू *nu*, to praise, नूति *nuv-a-ti*

मृ *mri*, to die; म्रियते *mriy-a-te*.

कृ *kri*, to scatter; किरति *kir-a-ti*.

Note—The accent in verbs of the Tud class was originally on the intermediate अ *a*; hence never Guna of the radical vowel.

3. The Div class (the fourth with native grammarians, and called by them दिवादि *divādi*, because the first root in their lists is दि *di*, to play).

a. य *ya* is added to the last letter of the root.

नह् *nah*, to bind; नयति *nah-ya-ti*.

बुध् *budh*, to awake; बुध्यते *budh-ya-te*.

Note—The accent in verbs of the Div class is now on the radical vowel; but there are traces to show that some verbs of this class had the accent originally on य *ya*.

4. The Chur class (the tenth with native grammarians, and called by them चुरादि *churādi*, because the first root in their lists is चुर *chur*, to steal).

a. अय *aya* is added to the last letter of the root.

b. If the root ends in a simple consonant, preceded by अ *a*, ए *e* is lengthened to आ *ā*.

दत् *dal*, to cut; दातयति *dāt-aya-ti*, (many exceptions.)

c. If the root ends in a simple consonant, preceded by इ *i*, उ *u*, ए *ri*, ऌ *li*, these vowels take Guna, while ए *ri* becomes ई *ī*.

श्लिप् *shlish*, to embrace; श्लेषयति *shlesh-aya-ti*.

चुर *chur*, to steal; चोरयति *chor-aya-ti*.

मृष *mriṣh*, to endure; मर्षयते *marsh-aya-te*.

कृत् *kriṭ*, to praise; कीर्तयति *kīrt-aya-ti*.

d. Final इ *i*, ई *ī*, उ *u*, ऌ *li*, ए *ri*, and ए *rl*, take Viddhi.

जि *jri*, to grow old; जाययति *jrāy-aya-ti*.

मी *mī*, to walk; माययति *māy-aya-ti*.

धृ *dhri*, to hold; धारयति *dhār-aya-ti*.

पू *pri*, to fill; पारयति *pār-aya-ti*.

Note—Many, if not all roots arranged under this class by native grammarians, are secondary roots, and identical in form with causative, denominatives, &c. This class differs from other classes, inasmuch as verbs belonging to it, keep their modificatory syllable अय *aya* throughout, in the unmodified as well as in the modified tenses, except in the Benedictive Par. The accent was on the first अ *a* of अय *aya*.

II. Second Division.

§ 297. The second division comprises all verbs which do not, in the special tenses, end in अ *a* before the terminations.

It is a distinguishing feature of this second division that, before certain terminations, all verbs belonging to it require strengthening of their radical vowel, or if they take नु *nu*, उ *u*, नी *nī*, strengthening of the vowels

of these syllables. This strengthening generally takes place by means of Guna, but नी *nī* is raised to ना *na* in the Kṛi, and न् *n* to न *na* in the Rudh class.

We shall call the terminations which require strengthening of the inflective base, the weak terminations, and the base before them, the strong base, and *vice versa*, the terminations which do not require strengthening of the base, the strong terminations, and the base before them, the weak base.

Originally the accent fell on the strong terminations, and on the strong base, thus establishing throughout an equilibrium between base and termination.

II a Bases which take नु *nu*, उ *u*, नी *nī*

§ 298 This first subdivision comprises three classes

- 1 The Su class (the fifth class with native grammarians, and called by them स्वादि *śvādī*, because the first root in their lists is सु *su*)

a नु *nu* is added to the last letter of the root, before strong terminations,
नो *no* before weak terminations

Ex सु *su*, to squeeze out, सुनुम *su nu-mah*, 1st pers plur Pres
सुनोमि *su-no-mi*, 1st pers sing Pres

- 2 The Tan class (the eighth class with native grammarians, and called by them तनादि *tanādī*, because the first root in their lists is तन् *tan*)

a उ *u* is added to the last letter of the root, before strong terminations,
ओ *o* before weak terminations

Ex तन् *tan*, to stretch, तनुम *tan u-mah*, 1st pers plur Pres
तनोमि *tan-o-mi*, 1st pers sing Pres

Note—All verbs belonging to this class end in न् *n* except one कृ *kṛi* करोमि *karomi* I do

- 3 The Kṛi class (the ninth with native grammarians, and called by them कृयादि *kṛyādī*, because the first root in their lists is क्री *kṛī*)

a नी *nī* is added to the last letter of the root, before strong terminations,
ना *na* before weak terminations

न *na* before strong terminations beginning with vowels

Ex क्री *kṛī*, to buy, क्रीणाम *kṛī nī mah*, 1st pers plur Pres
क्रीणामि *kṛi-nā mi*, 1st pers sing Pres
क्रीणन्ति *kṛi-n anti*, 3rd pers plur Pres

II b Bases to which the terminations are joined immediately

§ 299 The second division comprises three classes

- 1 The Ad class (the second class with native grammarians, and called by them अदादि *adādī*, because the first root in their lists is अद् *ad* to eat)

a The terminations are added immediately to the last letter of the base,

and in the contact of vowels with vowels, vowels with consonants, consonants with vowels, and consonants with consonants, the phonetic rules explained above (§§ 107-145) must be carefully observed

b The strong base before the weak terminations takes Guna, where possible (§ 296, I, 6)

Ex. लिह् *lih*, to lick, लिमः *lih mah*, we lick

लेमि *leh-mi*, I lick

लेसि *lek-shi*, thou lickest (§ 127)

लीढ *liḍha*, you lick (§ 128)

अलेद् *alet*, thou lickedst (§ 128)

The intensive verbs, conjugated in the Parasmaipada, follow this class

2 The Hu class (the third class with native grammarians, and called by them जुहोत्यादि *juhotyādi*, because the first root in their lists is हु *hu*, जुहोति *juhoti*)

a The terminations are added as in the Ad class

b The strong base before the weak terminations takes Guna, where possible

c The root takes reduplication (Rules of Reduplication, § 302)

Ex हु *hu*, to sacrifice, जुहुम *ju hu-māh*, we sacrifice

जुहोमि *ju hō-mi*, I sacrifice. (Pan VI 1, 192)

3 The Rudh class (the seventh class with native grammarians, and called by them रुधादि *rudhadi*, because the first root in their lists is रुध् *rudh*, रुधति *rudhati*, to obstruct)

a The terminations are added as in the Ad class

b Between the radical vowel and the final consonant न् *n* is inserted, which in the strong base before weak terminations is raised to नः *na*

Ex युज् *yuj*, to join, युजम *yu n-j māh*, we join

युजामि *yu na-j mi*, I join

First Division

Bhū class, with native grammarians, Bhvādi, I class.

Tud class, — — — Tudādi, VI class

Div class, — — — Divādi, IV class

Chur class, — — — Churādi X class

Second Division

Su class, with native grammarians, Svādi, V class

Tan class, — — — Tanādi, VIII class

Krī class, — — — Kryādi, IX class

Ad class, — — — Adādi, II class.

Hu class, — — — Juhotyādi, III class

Rudh class, — — — Rudhādi VII class

CHAPTER IX

AUGMENT, REDUPLICATION, AND TERMINATIONS

§ 300 Before we can leave the subject which occupies us at present, viz the preparation of the root previous to its assuming the terminations, we have to consider two processes, the Augment and the Reduplication, modifications of the root with which we are familiar in Greek, and which in Sanskrit as well as in Greek form the distinguishing features of certain tenses (Imperfect, Aorist, Conditional, and Perfect) in every verb

§ 301 Roots beginning with consonants take short अ *a* as their initial augment Thus अ *a* has the accent Thus from बुद् *budh*, Present बोधाणि *bodhami*, Imperfect अबोध *abodham*

Roots beginning with vowels always take Vriiddhi, the irregular result of the combination of the augment with the initial vowels (Pan vi 1, 90)

अ *a* with अ *a*, or आ *ā*, = आ *ā*

अ *a* with इ *i*, ई *ī*, ए *e*, or ऐ *ai*, = ऐ *ai*

अ *a* with उ *u*, ऊ *ū*, ओ *o*, or औ *au*, = औ *au*

अ *a* with अ *ṛ*, or अ *ṛī*, = आर् *ār*

From अर्च *arch*, अर्चति *archati*, he praises, आर्चत् *archat*, he praised

From ईक्ष *iksh*, ईक्षति *ikshate*, he sees, ऐक्षत् *ikshata*, he saw

From उद् *ud*, उनति *unati*, he wets, औनत् *aunat*, he wetted

From अर्च *ṛ*, अर्चति *ṛchchati*, he goes, आर्चत् *archchhat*, he went

In the more ancient Sanskrit, as in the more ancient Greek, the augment is frequently absent In the later Sanskrit, too, it has to be dropt after the negative particle मा *ma* (Pan vi 4. 74) मा भवान् कर्षीत् *ma bhavān karṣīt*, Let not your Honour do thus! or मा स्म करोत् *mā sma karot*, May he not do it!

Reduplication

§ 302 Reduplication takes place in Sanskrit not only in the reduplicated perfect, but likewise in all verbs of the Hu class. Most of the rules of reduplication are the same in forming the base of the perfect of all verbs, and in forming the special base of the verbs of the Hu class These will be stated first, afterwards those that are peculiar either to the reduplication of the perfect or to that of the verbs of the Hu class

The reduplication in intensive and desiderative verbs and in one form of the aorist will have to be treated separately

General Rules of Reduplication

§ 303 The first syllable of a root (i.e. that portion of it which ends with a vowel) is repeated.

बुद् *budh* = बुबुद् *bubudh* भृ *bhṛ* is exceptional in forming बभृद् *babhṛ* (Pān VII 4 73)

§ 304 Aspirated letters are represented in reduplication by their corresponding unaspirated letters

भिद् *bhid*, to cut, = बिभिद् *bibhid*

धृ *dhd*, to shake, = दुधृ *dudhd*

§ 305 Gutturals are represented in reduplication by their corresponding palatals, ह *h* by ञ् *j* (Pān VII 4, 62)

कुद् *kut*, to sever, = चुकुद् *chukut*

खन् *khan*, to dig, = चखन् *chakhan*

गम् *gam*, to go, = जगम् *jagam*

हस् *has*, to laugh, = जहस् *jahas*

§ 306 If a root begins with more than one consonant, the first only is reduplicated

क्रुञ् *kruś*, to shout, = चुक्रुञ् *chukruś*

क्षिप् *kship*, to throw, = चिक्षिप् *chikship*

§ 307 If a root begins with a sibilant followed by a tenuis or aspirated tenuis, the tenuis only is reduplicated

स्तु *stu*, to praise, = तुस्तु *tushṭu* (§ 103, 1)

स्तन् *stan*, to sound, = तस्तन् *taśtan*

स्पर्ध् *spardh*, to strive, = पस्पर्ध् *paspardh*

स्था *sthā*, to stand, = तस्था *taśtha*

क्ष्युन् *kshyut*, to drop, = चुक्ष्युन् *chuśchyut*

But स्मृ *smṛi*, to pine, = सस्मृ *sasmṛi*

§ 308 If the radical vowel, whether final or medial, is long, it is shortened in the reduplicative syllable

गाह *gah*, to enter, = जगाह *jagah*

क्री *kṛi*, to buy, = चिक्री *chikṛi*

सूद् *sād*, to strike, = सुपूद् *sushād*

§ 309 If the radical (not final) vowel is *ए* *e* or *ऐ* *ai*, it becomes *इ* *i*, if it is *ओ* *o* or *औ* *au*, it becomes *उ* *u*

सेव् *sei*, to worship, = सिपेव् *sisei*

दौक् *dhauk*, to approach, = दुदौक् *dudhauk*

§ 310 Roots with final *ए* *e*, *ऐ* *ai*, *ओ* *o*, are treated like roots ending in *आ* *a*, taking *अ* *a* in the reduplicative syllable

धे *dhe*, to feed, = दधी *dadhai*

गै *gai*, to sing, = जगै *jagau*

शो *śo*, to sharpen, = जशो *śasau*

§ 311 The following roots are slightly irregular on account of the semivowels which they contain, and which are liable to be changed into vowels (This change is called *Samprasāraṇa*) Pāṇ VI 1, 17

Root	1st Pers Sing Redupl Perf	Weak Form*	Weakest Form†
यञ् <i>yaj</i> = इयान् <i>iyaja</i> , to sacrifice, (for ययान् <i>yayuja</i>)	इञ् <i>ij</i>	(इञ् <i>ij</i>)	
वच् <i>vach</i> = उवाच <i>uācha</i> , to speak.	ऊच् <i>ūch</i>	(उच् <i>uch</i>)	
वद् <i>vad</i> = उवाद <i>uvada</i> , to say	ऊद् <i>ūd</i>	(उद् <i>ud</i>)	
वप् <i>vap</i> = उवाप <i>urāpa</i> , to sow	ऊप् <i>ūp</i>	(उप् <i>up</i>)	
वश् <i>vaś</i> = उवाश <i>uvaśa</i> , to wish.	ऊश् <i>ūś</i>	(उश् <i>uś</i>)	
वस् <i>vas</i> = उवास <i>urāsa</i> , to dwell.	ऊस् <i>ūs</i>	(वस् <i>us</i>)	
वह् <i>vah</i> = उवाह <i>urāha</i> , to carry	ऊह <i>ūh</i>	(उह <i>uh</i>)	
वय् <i>vay</i> † = उवाय <i>urāya</i> , to weave	ऊय् <i>ūy</i> or ऊव् <i>ūv</i> ||	(उ <i>u</i>)	
व्यच् <i>vyach</i> = विव्याच <i>vivyacha</i> , to surround	विचिच् <i>vinich</i>	(विच् <i>nich</i>)	
व्यप् <i>vyadh</i> = विव्याप <i>vivyādha</i> , to strike	विचिप् <i>vividh</i>	(विप् <i>vidh</i>)	
व्यच् <i>vyath</i> = विव्यथे <i>vivyathe</i> (Pān VII. 4, 68)	विच्यप् <i>vivyath</i>	(व्यच् <i>vyath</i>)	
स्वप् <i>svap</i> = सुष्यप् <i>sushtupa</i> , to sleep	मुषुप् <i>sushup</i>	(मुप् <i>sup</i>)	
स्वि <i>svi</i> = शुशाव <i>śuśava</i> , to swell ¶	शुशू <i>śuśū</i>	(शू <i>śū</i>)	
व्ये <i>vye</i> = विव्याप <i>viryāya</i> , to cover	विचि <i>ivi</i>	(चि <i>vi</i>)	
ज्या <i>jyā</i> = निज्यौ <i>jyjan</i> , to grow old	निजि <i>jyi</i>	(जि <i>ji</i>)	
ह्वे <i>hve</i> = जुहाव <i>juhava</i> , to call (Pān VI 1, 33)	जुहु <i>juhū</i>	(हु <i>hū</i>)	
प्याप् <i>pyāp</i> = पिप्ये <i>pipyē</i> , to grow fat (Pān VI 1, 29).	पिचि <i>pipi</i>	(चि <i>pi</i>)	
ग्रह् <i>grah</i> = जग्राह <i>jagrāha</i> , to take	जगृह् <i>jagrah</i>	(गृह् <i>grah</i>)	

§ 312. Roots beginning with short अ *a*, and ending in a single consonant, contract अ *a* + अ *a* into छा *ā*.

छद् *ād*, to eat, = छाद् *ād*

§ 313 Roots beginning with short अ *a*, and ending with more than one consonant, prefix आन् *an*

अर्च् *arch* = आनर्च् *ānarch* (Also अज् *as* (Su), आनश्चे *anāśe*) Pāṇ VII 4, 72

§ 314 Roots beginning with इ *i* or उ *u* (not prosodically long), contract इ + इ *i* + *i* and उ + उ *u* + *u* into ई *i* and ऊ *ū*, but if the radical इ *i* or उ *u* take Guna or Vriddhi, य् *y* and व् *v* are inserted between the reduplicative syllable and the base. (Pāṇ VI 4, 78)

* The weak forms appear in all persons of the reduplicated perfect where neither Vriddhi nor Guna is required

† The weakest forms of these verbs do not belong to the reduplicated perfect, but have been added as useful hereafter for the formation of the past participle the benedictive the passive &c.

‡ यप् *yap* is a substitute for येरे in the reduplicated perfect (Pāṇ II 4 41) If that substitution does not take place, then येरे forms यती *carau*, यतु *caruh* (Pāṇ VI 1, 40)

§ 127 VI 1, 39, 39

¶ Or जिहास्य *jihāsyā* (Pāṇ VI 1, 30)

इम् *ish* = ईषतु *ish atuh* they two have gone
 = इषेय *iy esh-a* (Guna), I have gone
 उक्क् *ukh* = ऊक्तु *ukh atuh*, they two have withered
 = उपोर *ui-okh-a* (Guna), I have withered

§ 315 The root च्च *ri* forms the base of the reduplicated perfect as च्चत् *dr*
 Other roots beginning with च्च *ri* prefix च्चत् *dr* (Pan VII 4 71)

च्चन् *ry* to obtain, = च्चान् *dr-ry*

As to roots which cannot be reduplicated or are otherwise irregular, see the rules given for the formation of the Reduplicated and Periphrastic Perfect

Special Rules of Reduplication

§ 316 So far the process of reduplication would be the same whether applied to the bases of the Reduplicated Perfect or to those of the Hu class. But there are some points on which these two classes of reduplicated bases differ, viz

- 1 In the Reduplicated Perfect, radical च्च *ri*, च्च *ri*, whether final or medial are represented in reduplication by च्च *a*
- 2 In the bases of the Hu class final च्च *ri* and च्च *ri* (they do not occur as medial) are represented in reduplication by इ :

Reduplicated Perfect.

भृ *bhr*, to bear, = बभार *babh ira*

सृ *sri*, to go, = ससार *sasara*

दृ *hri* to take, = जहार *jahāra*

Hu Class. Present, &c

भृ *bhr* = बिभर्ति *bibharti*

सृ *sri* = सिस्ति *sisati*

दृ *hri* = जिहति *jihati*

The root च्च *ri*, to go forms इयति *iy-ati* पूरति *pū-ri*, to fill, पिपति *pipati*

§ 317 The three verbs निन् *ny*, पिन् *ry*, and विष् *rish* of the Hu class take Guna in the reduplicated syllable. (Pan VII 4, 75)

निन् *ny* to wash नेनेक्ति *nenekti*, नेनिके *nenikte* पिन् *ry*, to separate, पेरेक्ति *perecti* विष् *rish*, to pervade, पेरेष्टि *pereshṭi*

§ 318 The two verbs मा *mā* to measure, and हा *hi* to go, of the Hu class take इ in the reduplicative syllable (Pan VII 4, 76)

मा *mi*, मीमि *mimite* हा *hi*, जिहि *jihite*

§ 319 Certain roots change their initial consonant if they are reduplicated हन् *han* to kill, जघान *jaghāna* Likewise in the desiderative जिघामसि *jighāmsati*, and the intensive जघाम्यते *jaghanyate* (Pan VII 3 55)

हि *hi*, to send (Su) जिघाय *jighaya* Likewise in the desiderative जिघीषति *jighishati*, and the intensive जेघीयते *jeghiyate* (Pan VII 3, 56)

जि *ji*, to conquer जिगाय *jigaya*. Likewise in the desiderative जिगीषति *jigishati* but not in the intensive, which is always जेगीयते *jegiyate* (Pan VII 3 57)

चि *chi*, to gather, has optionally चिचाय *chichaya* or चिकाय *chikaya* The same option applies to the desiderative, but in the intensive we have चेचीयते *chechiyate* only (Pan VII 3 58)

Terminations.

§ 320. After having explained how the verbal roots are modified in ten different ways before they receive the terminations of the four special tenses, the Present, Imperfect, Optative, and Imperative, we give a table of the terminations for the special or modified tenses and moods.

§ 321. The terminations for the modified tenses, though on the whole the same for all verbs, are subject to certain variations, according as the verbal bases take *स a* (First Division), or *नु nu*, *उ u*, *नी nt* (Second Division, A.), or nothing (Second Division, B.) between themselves and the terminations. Instead of giving the table of terminations according to the system of native grammarians, or according to that of comparative philologists, and explaining the real or fanciful changes which they are supposed to have undergone in the different classes of verbs, it will be more useful to give them in that form in which they may mechanically be attached to each verbal base. The beginner should commit to memory the actual paradigms rather than the different sets of terminations. Instead of taking *आथे áthe* as the termination of the 2nd pers. dual *Âtm*, and learning that the *आ á* of *आथे áthe* is changed to *इ i* after bases in *स a* (Pân. VII. 2, 81), it is simpler to take *इथे ithe* as the termination in the First Division; but still simpler to commit to memory such forms as *बोधेथे bodhethe*, *द्विषाथे dvisháthe*, *मिमाथे mimáthe*, without asking at first any questions as to how they came to be what they are.

FIRST DIVISION.

Bhú, Tud, Div, and Chur Classes.

PARASMAIPADA.

ĀTMANEPAḌA.

Present.	Imperf.	Optative	Imperat.	Present.	Imperfect	Optative	Imperative.
1. अमि <i>ami</i>	म <i>m</i>	इयं <i>iyam</i>	अमि <i>am</i>	इ <i>i</i>	इ <i>i</i>	इय <i>iya</i>	ए <i>e</i>
2. सि <i>si</i>	ः <i>h</i>	इः <i>ih</i>	— *	से <i>se</i>	थाः <i>tháh</i>	इथाः <i>itháh</i>	स <i>sa</i>
3. ति <i>ti</i>	त् <i>t</i>	इत् <i>it</i>	तु <i>tu</i> *	ते <i>té</i>	त <i>ta</i>	इत् <i>ita</i>	तां <i>tám</i>
1. अयः <i>arakh</i>	अव <i>ava</i>	इव <i>iva</i>	अव <i>ava</i>	अवहे <i>avahé</i>	अवहि <i>avahi</i>	इवहि <i>ivahi</i>	अवहे <i>avahai</i>
2. चः <i>thah</i>	तं <i>tam</i>	इतं <i>itam</i>	तं <i>tam</i>	इथे <i>ithe</i>	इथां <i>ithám</i>	इथायां <i>iyáthám</i>	इथां <i>ithám</i>
3. तः <i>tah</i>	तां <i>tám</i>	इतां <i>itám</i>	तां <i>tám</i>	इते <i>ite</i>	इतां <i>itám</i>	इयातां <i>iyátám</i>	इतां <i>itám</i>
1. अमः <i>amakh</i>	अम <i>ama</i>	इम <i>ima</i>	अम <i>ama</i>	अमहे <i>amahé</i>	अमहि <i>amahi</i>	इमहि <i>imahi</i>	अमहे <i>amahai</i>
2. च <i>tha</i>	त <i>ta</i>	इत <i>ita</i>	त <i>ta</i>	धे <i>dhce</i>	ध्वं <i>dhvam</i>	इध्वं <i>idhvam</i>	ध्वं <i>dhvam</i>
3. ति <i>ti</i>	न् <i>n</i>	इत् <i>it</i>	न्तु <i>ntu</i>	ने <i>nte</i>	न्त <i>nta</i>	इन्त <i>iran</i>	न्तां <i>ntám</i>

* In the second and third persons तात् *tát* may be used as termination after all verbs, if the sense is benedictive

SECOND DIVISION

Su, Tan, Kṛi, Ad, Hu, and Rudh Classes

PARASMAIPADA				ĀTMANEPAIDA			
Present	Imperfect	Optat ve	Imperative	Present	Imperfect	Optat ve	Imperat ve
1 मि <i>mi</i>	मिम <i>am</i>	या <i>yām</i>	आनि <i>āni</i>	ए <i>e</i>	इः	ईय <i>īya</i>	ऐ <i>ai</i>
2 सि <i>si</i>	ह	या <i>yā</i>	हि <i>hi</i> *	से <i>se</i>	था <i>thāh</i>	ईपा <i>īthāh</i>	स्व <i>sva</i>
3 ति <i>ti</i>	त <i>t</i>	यात <i>yāt</i>	तु <i>tu</i>	ते <i>te</i>	त <i>ta</i>	ईत <i>īta</i>	ता <i>tām</i>
1 व <i>va</i>	व <i>va</i>	याव <i>yāva</i>	आव <i>āva</i>	वहे <i>vahē</i>	वहि <i>vahi</i>	ईवहि <i>īvahi</i>	आवहि <i>āvahi</i>
2 थ <i>thāh</i>	त <i>tām</i>	यात <i>yātām</i>	त <i>tām</i>	आपे <i>āpē</i>	आप <i>āthām</i>	ईयाप <i>īyāthām</i>	आपां <i>āthān</i>
3 त <i>tāh</i>	ता <i>tām</i>	याता <i>yātām</i>	ता <i>tām</i>	आते <i>āte</i>	आता <i>ātām</i>	ईयाता <i>īyātām</i>	आता <i>ātām</i>
1 म <i>ma</i>	म <i>ma</i>	याम <i>yāma</i>	आम <i>āma</i>	महे <i>mahe</i>	महि <i>mahi</i>	ईमहि <i>īmahi</i>	आमहि <i>āmahi</i>
2 थ <i>tha</i>	त <i>ta</i>	यात <i>yāta</i>	त <i>ta</i>	धे <i>dhe</i>	ध्व <i>dhvām</i>	ईध्व <i>īdhvām</i>	ध्व <i>dhvām</i>
3 अति <i>anti</i> †	अन् <i>an</i> ‡	मु <i>y h</i>	अन्तु <i>antu</i> ||	अते <i>ate</i>	अत <i>ata</i>	ईन् <i>īan</i>	अत <i>ātām</i>

The terminations enclosed in squares are the weak, i.e. unaccented terminations which require strengthening of the base

§ 322 By means of these terminations the student is able to form the Present Imperfect, Optative and Imperative in the Parasmaipada and Ātmanepada of all regular verbs in Sanskrit, and any one who has clearly understood how the verbal bases are prepared in ten different ways for receiving their terminations, and who will attach to these verbal bases the terminations as given above according to the rules of Sandhu, will have no difficulty in writing out for himself the paradigms of any Sanskrit verb in four of the most important tenses and moods both in the Parasmaipada and Ātmanepada. Some verbs, however, are irregular in the formation of their base, these must be learnt from the Dhātupāṭha

* The Su and Tan classes take no term nat on except when उ is preceded by a conjunct consonant

† Hu class and अभ्यस्त *abhyasta* i.e. reduplicated bases take अति *ati*

‡ Hu class reduplicated bases and चि *ci* to know take उ *u* before which verbs ending in a vowel require Guna. उ *u* is used optionally after verbs in आ *ā*, and after द्वि *dvi* to hate (Pāṇ III 4 109—112)

|| Hu class and reduplicated bases take अन्तु *antu*

PARAMĀIPADA.

Present

Foot	Vernal Base	चमि amā	मि ai	ति ti	यः aya	यः thā	तः ta	यमः amah	य था	ति नः
		भवामि bhavāmi	भवति bhavati	भवति bhavati	भवामः bhavāmah	भवतः bhavataḥ	भवतः bhavataḥ	भवामः bhavāmah	भवतः bhavataḥ	भवति bhavati
भृ bhṛ	भृ bhṛ	तुदामि tudāmi	तुदति tudati	तुदति tudati	तुदामः tudāmah	तुदतः tudataḥ	तुदतः tudataḥ	तुदामः tudāmah	तुदतः tudataḥ	तुदति tudati
दिव् div	दिव् div	दीव्यामि dīvyāmi	दीव्यति dīvyati	दीव्यति dīvyati	दीव्यामः dīvyāmah	दीव्यतः dīvyataḥ	दीव्यतः dīvyataḥ	दीव्यामः dīvyāmah	दीव्यतः dīvyataḥ	दीव्यति dīvyati
चोर chor	चोर chor	चोरयामि chorayāmi	चोरयति chorayati	चोरयति chorayati	चोरयामः chorayāmah	चोरयतः chorayataḥ	चोरयतः chorayataḥ	चोरयामः chorayāmah	चोरयतः chorayataḥ	चोरयति chorayati
	Second Division	मि mi	मि ai	ति ti	यः aya	यः thā	तः ta	यमः mah	य था	ति नः
सु su	सु su	सुनोमि sunomi	सुनोति sunoti	सुनोति sunoti	सुनोमः sunomah	सुनोतः sunotaḥ	सुनोतः sunotaḥ	सुनोमः sunomah	सुनोतः sunotaḥ	सुनोति sunoti
तन् tan	तन् tan	तनोमि tanomi	तनोति tanoti	तनोति tanoti	तनोमः tanomah	तनोतः tanotaḥ	तनोतः tanotaḥ	तनोमः tanomah	तनोतः tanotaḥ	तनोति tanoti
क्रि krī	क्रि krī	क्रियोमि kriyomi	क्रियति kriyati	क्रियति kriyati	क्रियोमः kriyomah	क्रियतः kriyataḥ	क्रियतः kriyataḥ	क्रियोमः kriyomah	क्रियतः kriyataḥ	क्रियति kriyati
अद् ad	अद् ad	अदामि adam	अदति adati	अदति adati	अदामः adamah	अदतः adataḥ	अदतः adataḥ	अदामः adamah	अदतः adataḥ	अदति adati
जुहो juh	जुहो juh	जुहोमि juhomi	जुहोति juhoti	जुहोति juhoti	जुहोमः juhomah	जुहोतः juhotaḥ	जुहोतः juhotaḥ	जुहोमः juhomah	जुहोतः juhotaḥ	जुहोति juhoti
रुद् rudh	रुद् rudh	रुदामि rudāmi	रुदति rudati	रुदति rudati	रुदामः rudāmah	रुदतः rudataḥ	रुदतः rudataḥ	रुदामः rudāmah	रुदतः rudataḥ	रुदति rudati

1 Or सुनोति sunoti

2 Or सुनोमः sunomah

3 Or तनोतः tanotaḥ

4 Or तनोमः tanomah

5 See § 321, note 1.

1 Or सुतः suvataḥ

2 Or सुमः sumah

3 Or तनः tanah

4 Or तमः tamah

5 See § 321, note 1.

PARASMAIPADA.
Optative

Root	Verbal Base	इयं ayam	इति it	इत्येता itya	इति itām	इतामा itāma	इति ita	इत्येता itya
भू bhū	भव bhava	भवे bhavē	भवेत् bhavet	भवेय bhaveya	भवेतां bhavetaṁ	भवेतामा bhavetaṁ	भवेत् bhavet	भवेत्युः bhavetyuḥ
तुट् tut	तुट् tuta	तुटे tute	तुटेत् tutet	तुटेय tuteya	तुटेतां tuteṁ	तुटेतामा tuteṁ	तुटेत् tute	तुटेत्युः tutetyuḥ
दिप् di	दीप्य diya	दीप्ये diyē	दीप्येत् diyēt	दीप्येय diyeya	दीप्येतां diyetaṁ	दीप्येतामा diyetaṁ	दीप्येत् diyēt	दीप्येत्युः diyetyuḥ
चुर chur	चोरय choraya	चोरेय choreya	चोरेयत् choreyat	चोरेय choreya	चोरेयतां choreyetaṁ	चोरेयतामा choreyetaṁ	चोरेयत् choreyat	चोरेयेत्युः choreyetyuḥ
गु gu	गुण्य gunya	गुण्ये gunyē	गुण्येत् gunyēt	गुण्येय gunyeya	गुण्येतां gunyetaṁ	गुण्येतामा gunyetaṁ	गुण्येत् gunyēt	गुण्येत्युः gunyetyuḥ
तु tan	तान्य tanya	तान्ये tanyē	तान्येत् tanyēt	तान्येय tanyeya	तान्येतां tanyetaṁ	तान्येतामा tanyetaṁ	तान्येत् tanyēt	तान्येत्युः tanyetyuḥ
क्रो kri	क्रोषी kriśī	क्रोषीय kriśīya	क्रोषीयत् kriśīyat	क्रोषीय kriśīya	क्रोषीयतां kriśīyetaṁ	क्रोषीयतामा kriśīyetaṁ	क्रोषीयत् kriśīyat	क्रोषीयेत्युः kriśīyetyuḥ
चट् at	चट् at	चट्ये atyē	चट्येत् atyēt	चट्येय atyeya	चट्येतां atyetaṁ	चट्येतामा atyetaṁ	चट्येत् atyēt	चट्येत्युः atyetyuḥ
हु hu	हुह्य huya	हुह्ये huyē	हुह्येत् huyēt	हुह्येय huyeya	हुह्येतां huyetaṁ	हुह्येतामा huyetaṁ	हुह्येत् huyēt	हुह्येत्युः huyetyuḥ
रुप् rudh	रुन्ध rudha	रुन्धे rudhē	रुन्धेत् rudhet	रुन्धेय rudhaya	रुन्धेतां rudhetaṁ	रुन्धेतामा rudhetaṁ	रुन्धेत् rudhet	रुन्धेत्युः rudhetyuḥ

ÂTMANEPA DA.

Optative

[illegible]

. . .
ĀTMANEPA DA.
 Imperative.

Root	Verbal Base	॥ ८ ॥	स ग ञ	तां ताम्	अरिहं	इत्तां इत्ताम्	अरिहं	अरिहं	अरिहं
	First Division.	भवे	भवत	भवतां	भवतः	भवतां	भवतः	भवतां	भवतः
भृ	bhṛa	भवे	bhavaṣa	bhavāṣa	bhavāt	bhavāṣa	bhavāt	bhavāṣa	bhavāt
तृ	tṛa	तृ	tṛaṣa	tṛāṣa	tṛāt	tṛāṣa	tṛāt	tṛāṣa	tṛāt
दृ	dṛa	दृ	dṛaṣa	dṛāṣa	dṛāt	dṛāṣa	dṛāt	dṛāṣa	dṛāt
चृ	chṛa	चृ	chṛaṣa	chṛāṣa	chṛāt	chṛāṣa	chṛāt	chṛāṣa	chṛāt
	Second Division	रे	स ग ञ	तां ताम्	अरिहं	इत्तां इत्ताम्	अरिहं	अरिहं	अरिहं
सु	su	सु	suṣa	sūṣa	sūṣa	sūṣa	sūṣa	sūṣa	sūṣa
तु	tu	तु	tuṣa	tūṣa	tūṣa	tūṣa	tūṣa	tūṣa	tūṣa
लु	lu	लु	luṣa	lūṣa	lūṣa	lūṣa	lūṣa	lūṣa	lūṣa
रु	ru	रु	ruṣa	rūṣa	rūṣa	rūṣa	rūṣa	rūṣa	rūṣa
वृ	vṛ	वृ	vṛaṣa	vṛāṣa	vṛāt	vṛāṣa	vṛāt	vṛāṣa	vṛāt
शृ	śṛ	शृ	śṛaṣa	śṛāṣa	śṛāt	śṛāṣa	śṛāt	śṛāṣa	śṛāt
जृ	jṛ	जृ	jṛaṣa	jṛāṣa	jṛāt	jṛāṣa	jṛāt	jṛāṣa	jṛāt
घृ	ghṛ	घृ	ghṛaṣa	ghṛāṣa	ghṛāt	ghṛāṣa	ghṛāt	ghṛāṣa	ghṛāt
चृ	chṛ	चृ	chṛaṣa	chṛāṣa	chṛāt	chṛāṣa	chṛāt	chṛāṣa	chṛāt

CHAPTER X

GENERAL OR UNMODIFIED TENSES

§ 323 In the tenses which remain, the Reduplicated Perfect, the Periphrastic Perfect the First and Second Aorist, the Future, the Conditional, the Periphrastic Future, and Benedictive, the distinction of the ten classes vanishes. All verbs are treated alike, to whatever class they belong in the modified tenses, and the distinguishing features, the inserted नु *nu*, उ *u*, नी *nī*, &c., are removed again from the roots to which they had been attached in the Present, the Imperfect, the Optative, and Imperative. Only the verbs* of the Chur class preserve their चय *aya* throughout, except in the Aorist and Benedictive.

r Reduplicated Perfect

§ 324 The root in its primitive state is reduplicated. The rules of reduplication have been given above (§§ 302-319)

§ 325 The Reduplicated Perfect can be formed of all verbs, except

- 1 Monosyllabic roots which begin with any vowel prosodially long but च *a* or चा *ā* such as ईद् *id*, to praise, दुष् *edh*, to grow, ईप् *indh*, to light, उद् *und*, to wet चृच्छ *richchh* and ऊर्णु *urnu* are excepted
- 2 Polysyllabic roots, such as चकास् *chakas*, to be bright
- 3 Verbs of the Chur class and derivative verbs, such as Causatives, Desideratives, Intensives, Denominatives

§ 326 Verbs which cannot form the Perfect by reduplication, form the Periphrastic Perfect by means of composition (§ 340)

So do likewise दय *day*, to pity, &c., अय *ay*, to go चास् *as*, to sit down (Pan III 1, 37), कास् *kas* to cough (Pan III 1, 35), also काश *kaś* to shine (Sar), optionally उष् *ush*, to burn, (ओषा *oshām*), विद् *vid*, to know, (विदा *vidam*), जागृ *jagrī*, to wake, (जागरा *jagaram*, Pan III 1, 38), and, after taking reduplication, भी *bhī* (बिभया *bibhayām*), ह्री *hrī* (निहया *nihrayam*) भृ *bhri* (बिभ्रा *bibhāram*), and हु *hu* (जुहवा *juhavā*, Pan III 1, 39)

The verb ऊर्णु *urnu* to cover, although polysyllabic, allows only of ऊर्णुनाच *urnunāca* as its Perfect.

चृच्छ *richchh*, to fail, although ending in two consonants, forms only चानर्च्छ *ānarchchha*

Terminations of the Reduplicated Perfect

SINGULAR

1	च <i>a</i>	ए <i>e</i>
2	दय <i>īha</i>	इप्ते <i>īshe</i>
3	च <i>a</i>	ए <i>e</i>

DUAL.	
1. इय <i>itā</i>	इयहे <i>itāhe</i>
2. अथुः <i>athuh</i>	अथे <i>āthe</i>
3. अतुः <i>atuh</i>	अते <i>āte</i>
PLURAL.	
1. इम <i>ima</i>	इमहे <i>imahe</i>
2. अ <i>a</i>	इये <i>idhie</i> or इहे <i>idhie</i>
3. उः <i>uh</i>	इरे <i>ire</i>

These terminations are here given, without any regard to the systems of native or comparative grammarians, in that form in which they may be mechanically added to the reduplicated roots. The rules on the omission of the initial *इ i* of certain terminations will be given below.

§ 327 The accent falls on the terminations in the Parasmaipada and Ātmanepada, except in the three persons singular Parasmaipada. In these the accent falls on the root, which therefore is strengthened according to the following rules :

1. Vowels capable of Guna, take Guna throughout the singular, if followed by a consonant.

भिद् *bhid*, बिभेद् *bibhed-a*, बिभेदिष *bibhed-itha*, बिभेद *bibhed-a*.

बुध् *budh*, बुबोध *bubodh-a*, बुबोधिष *bubodh-itha*, बुबोध *bubodh-a*.

But, जीव् *jīu*, a long medial vowel not being liable to Guna, forms जिवीष *jīviv-a*, जिवीषिष *jīviv-itha*, जिवीष *jīviv-a*.

2. Final vowels take Vriddhi or Guna in the first, Guna in the second, Vriddhi only in the third person singular.

नी *nī*, निनाय *nindāy-a* or नितय *ninay-a*, नितयिष *ninay-itha*, निनाय *nindāy-a*.

3. अ *a* if followed by a single consonant, takes Vriddhi or Guna in the first, Guna in the second, Vriddhi only in the third person singular.

हन् *han*, जघात *jaghān-a* or जघन *jaghan-a*, जघनिष *jaghan-itha*, जघात *jaghān-a*.

Note—If the second person singular Parasmaipada is formed by ए *thā*, the accent falls on the root, if with इय *itā*, the accent may fall on any syllable, but generally it is on the termination. In this case the radical vowel may, in certain verbs, be without Guna, पिन् *pi*, पिपेत् *pipeta*, but पिपिनिष *pipitha* (Pān 1, 2, 3)

§ 328. As there is a tendency to strengthen the base in the three persons singular Parasmaipada, so there is a tendency to weaken the base, under certain circumstances, before the other terminations of the Perfect, Parasmai and Ātmanepada. Here the following rules must be observed :

1. Roots like पठ् *pat*, i. e. roots in which अ *a* is preceded and followed by a single consonant, and which in their reduplicated syllable repeat the initial consonant without any change (this excludes roots beginning with aspirates and with gutturals; roots beginning with च् *r*, and

शस् *śas** and दद् *dad* are likewise excepted), contract such forms as पपत् *papat* into पेत *pet*, before the accented terminations, (including इत् *it*ha, Pān VI 4, 120 121)

पच् *pach* पक्कच् *papaktha*, but पेच्चिच् *pechitha* पेचिच् *pechuma*, पेचुच् *pechuh* तन् *tan*, तेनिच् *tenitha*, तेनिम् *tenuma* तेनु *tenuh*

2 Roots mentioned in § 311 take their weak form

वह *rah* उवाह *uraha*, ऊहिम् *uhima*

वच् *vach*, उवाच *uvacha*, ऊचु *ūchuh*

Note—The roots तृ *tri* मल्ल *phal* भञ्ज *bhaj* त्रप् *trap* अष् *śrath* (Pān VI 4 122) and राध *rād*h in the sense of killing (123) from their Reduplicated Perfect like पपत् *papat*. The roots जृ *jri* भ्रम् *bhrem* and त्रस् *tras* (124) may do so optionally and likewise फण् *phan* रान् *ra*j भ्राज् *bhrāj* भ्राज् *bhrāś* भृज् *bhṛāś* स्वम् *syam* स्वन् *svan*

3 The roots गम् *gam*, हन् *han*, जन् *jan*, खन् *khan*, घस् *ghas* drop their radical vowel (Pān VI 4, 98)

गम् *gam* जगमत् *jagmatuh*

हन् *han*, जगमत् *jaghnatuh*

खन् *khan* चखत् *chakhnatuh*

घस् *ghas*, जगमत् *jagshatuh*

4 Roots ending in consonants preceded by a nasal (Pān I 2, 5), such as मन् *manth*, स्रम् *srams*, &c, do not drop their nasal in the weakening forms Ex 3rd pers dual ममयत् *mamanthatuh* सस्रसे *sasramse*

5 The verbs अष् *śranth*, ग्रष् *granth*, दम् *dambh*, and स्वन् *svany*, however, may be weakened, and form श्रेयत् *srethatuh*, ग्रेयत् *grethatuh*, देभत् *debhatuh*, सस्वने *sasvaye* (loss of nasal and e, cf Pān I 2, 6, v) But according to some grammarians the forms श्रयत् *śakranthatuh* &c. are more correct.

§ 329 Roots ending in आ *a*, and many roots ending in diphthongs, drop their final vowel before all terminations beginning with a vowel (Pān VI 4 64) In the general tenses, verbs ending in diphthongs are treated like verbs ending in आ *a*

The same roots take औ *au* for the termination of the first and third persons singular Parasmai

दा *da*, दद् *dad*-*au*, ददिव *dad* u.a, ददयु *dad*-*athuh*, ददिरे *dad* ire

म्लै *mlai* मम्लौ *maml* *au*, मम्लिव *maml* u.a, मम्लयु *maml* *athuh*, मम्लिरे *maml* *ire*

Except ये *ye*, हे *he* &c, see § 311

§ 330 Roots ending in इ *i*, ई *ī*, उ *u*, if preceded by one consonant, change their vowels before terminations beginning with vowels, into य *y*, र *r*

* शस् हितायामिति केचित् केचित्तु शस्य भुतगत्यामिति । Prasāda p 13 a. In a later passage the Prasāda (p 17 b) dec des for both शस् *śas* and शस्य *śas*

If preceded by more than one consonant, they change their vowels into इ *iy*, ए *ar* *

Roots ending in उ *u*, ऊ *ū*, change these vowels always into उ *ar*

Most roots ending in च् *ch*, change the vowel to ए *ar* (Pag VII 4, 11)
गृ *grī*, जगरत् *jagaratuh* †.

नी *nī*, निमिष *nimīṣa*, we two have led

सि *sī*, सिषिषि *sīṣiṣi*, we two have gone

कृ *kṛ*, चक्रत् *chakr-athuh*, you two have done

स्तृ *stṛ*, स्तरत् *tastar-athuh*, you two have spread

यु *yu*, युयुत् *yuyuv-athuh*, you two have joined.

स्तु *stu*, तुष्टुत् *tushṭur-athuh*, you two have praised

कृ *kṛ*, चक्रत् *chakar-athuh*, you two have scattered

CHAPTER XI

THE INTERMEDIATE इ

§ 331 Before we can proceed to form the paradigms of the Reduplicated Perfect by means of joining the terminations with the root, it is necessary to consider the intermediate इ, which in the Reduplicated Perfect and in the other unmodified tenses has to be inserted between the verbal base and the terminations, originally beginning with consonants. The rules which require, allow, or prohibit the insertion of this इ form one of the most difficult chapters of Sanskrit grammar, and it is the object of the following paragraphs to simplify these rules as much as possible.

The general tendency, and so far the general rule, is that the terminations of the unmodified or general tenses, originally beginning with consonants, insert the vowel इ between base and termination, and from an historical point of view it would no doubt be more correct to speak of the rules which require the addition of an intermediate इ than (as has been done in § 326) to represent the इ as an integral part of the terminations, and to give the rules which require its omission. But as the intermediate इ has prevailed in the vast majority of verbs, it will be easier, for practical purposes, to state the exceptions, i. e. the cases in which the इ is not employed, instead of defining the cases in which it *must* or *may* be inserted.

* च् *ch* forms the perf चार *ara* 3rd pers dual चारत् *aratā* चृत् *rickā* forms चानत् *ānarekātā* 3rd pers dual चानत् *ānarekātātā* (Pān VII 4 11)

† In गृ *grī*, दृ *dṛ* and पू *pū* a further shortening may take place, जगरत् *jagaratā* being shortened to जगत् *jagatā* &c (Pān VII 4 22)

One termination only, that of the 3rd pers plur Perf Âtm, इरे, keeps the intermediate इः under all circumstances. In the Veda, however, this इः, too, has not yet become fixed, and is occasionally omitted, e.g. दुदुहे *duduh-re*

Let it be remembered then, that there are three points to be considered

- 1 When is it *necessary* to omit the इः?
- 2 When is it *optional* to insert or to omit the इः?
- 3 When is it *necessary* to insert the इः?

For the purposes of reading Sanskrit, all that a student is obliged to know is, When it is *necessary* to omit the इः? Even for writing Sanskrit this knowledge would be sufficient, for in all cases except those in which the omission is necessary, the इः may safely be inserted, although, according to views of native grammarians, it may be equally right to omit it. A student therefore, and particularly a beginner, is safe if he only knows the cases in which इः is necessarily omitted, nor will anything but extensive reading enable him to know the verbs in which the insertion is either optional or necessary. Native grammarians have indeed laid down a number of rules, but both before and after Panini the language of India has changed, and even native grammarians are obliged to admit that on the optional insertion of इः authorities differ, that is to say, that the literary language of India differed so much in different parts of that enormous country, and at different periods of its long history, that no rules, however minute, would suffice to register all its freaks and fancies.

Taking as the starting point the general axiom (Pāṇ VII 2, 35) that every termination beginning originally with a consonant (except य्य) takes the इः, which we represent as a portion of the termination, we proceed to state the exceptions, i.e. the cases in which the इः must on no account be inserted, or, as we should say, must be cut off from the beginning of the termination.

§ 332 The following verbs, which have been carefully collected by native grammarians (Pāṇ VII 2, 10), are not allowed to take the intermediate इः in the so-called general or unmodified tenses, before terminations or affixes beginning originally with a consonant (except य्य) (Note—The reduplicated perfect and its participle in वृत् are not affected by these rules, see § 334.)

- 1 All monosyllabic roots ending in आ *d*
- 2 All monosyllabic roots ending in इ, except स्मि *smi*, to attend (21, 31)*, स्मि *smi*, to grow (23, 41) (Note—स्मि *smi*, to laugh, must take इः in the Desiderative Pāṇ VII 2, 74)
- 3 All monosyllabic roots ending in ई, except डी *di*, to fly (22, 72, 26, 26 *anudatta*), and शी *śi*, to rest (24, 22)

* These figures refer to the Dhatupāṭha in Westergaard's *Radices Linguae Sanscritae* 1841

4. All monosyllabic roots ending in उ u, except मु mu, to mix (24, 23, not 31, 9), रु ru, to sound (24, 24), नु nu, to prune (24, 26, 28, 1047); कृ kshu, to sound (24, 27), कृष्ण kshnu, to sharpen (24, 28) सु su, to slow (24, 29), takes इ i in Parasmaipada (Pāṇ VII 2, 36) (Note—सु सु, to prune, and सु सु, to pour, take इ i in the I Aorist Parasmaipada Pāṇ VII 2, 72.)
5. All monosyllabic roots ending in च ri, except चृ ri, to choose (31, 38) Important exception in the Fut and Cond. in च्य sya, all verbs in च ri take इ i (Pāṇ VII 2, 70)

सृ sri, to sound, may take इ i (Pāṇ VII 2, 44) भृ bhri, to carry, may take इ i in the Desider (Pāṇ VII 2, 49) दृ dri, to regard, धृ dhri, to hold, and चृ ri, to go, take इ i in the Desider (Pāṇ VII 2, 74, 75)

In the Benedictive and I Aorist verbs ending in च ri and beginning with a conjunct consonant may take इ i (Pāṇ VII 2, 43)
6. All monosyllabic roots ending in ए e, ऐ ai, ओ o
Therefore, with few exceptions, as mentioned above, all monosyllabic roots ending in vowels, except the vowels ऊ ā and चृ ri, must not take इ i
7. Of roots ending in क k, शक śak, to be able (26, 78, 27, 15)
8. Of roots ending in च ch, पच pach, to cook (23, 27), वच vac, to speak (24, 55), मुच much, to loose (28, 136), सिच sich, to sprinkle (28, 140), रिच rich, to leave (29, 4), विच vich, to separate (29, 5)
9. Of roots ending in छ chh, प्रच्छ prachh, to ask (28, 120) It must take इ i in the Desider (Pāṇ VII 2, 75)
10. Of roots ending in ज् j, मज् maj, to embrace (23, 7), त्यज tyaj, to leave (23, 17), सज् sañj, to adhere (23, 18), भज bhaj, to worship (23, 29), रज् raj, to colour (23, 30, 26, 58), यज yaj, to sacrifice (23, 33), निज ny, to clean (25, 11), विज vij, to separate (25, 12, not 28, 9 or 29, 23), [Kās मज् mry], मुज yuj, to meditate (26, 68), to join (29, 7), मृज sry, to let off (26, 69, 29, 121), भज् bhraj, to bake (28, 4, except Desider), मज् may, to dip (28, 122), रुज raj, to break (28, 123), भुज bhuj, to bend (28, 124), to protect (29, 17), भज् bhañj, to break (29, 16)
11. Of roots ending in ह d, हद् had, to evacuate (23, 8), स्कद् skand, to step (23, 10), अद् ad, to eat (24, 1), पद् pad, to go (26, 60), क्षिद् kshid, to be distressed (26, 61, 28, 142, 29, 12), विद् vid, to be (26, 62), सिद् sid, to sweat (26, 79), तुद् tud, to strike (28, 1), नुद् nud, to push (28, 2, 28, 132), सद् sad, to droop (28, 133), शद् śad, to perish (28, 134), विद् vid, to find (28, 138? 29, 13, not 24, 56), भिद् bhid, to cut (29, 2), छिद् chhid, to divide (29, 3); कुद् kshud, to pound (29, 6)

12. Of roots ending in *पृ dh*, *बुध् budh*, to know (26, 63); *युध् yudh*, to fight (26, 64); *रुध् rudh*, with *अनु anu*, to love (26, 65), to keep off (29, 6); *राप् rādih*, to grow (26, 71, 27, 16); *व्याप् vyadh*, to strike (26, 72); *क्रुप् krudh*, to be angry (26, 80); *क्षुप् lshudh*, to be hungry (26, 81), except Part. *क्षुधित kshudhita* and Ger. *क्षुधित्वा lshudhitvā* (Pān. VII. 2, 52); *शुप् śudh*, to clean (26, 82); *सिप् sidh*, to succeed¹ (26, 83); *साप् sādih*, to achieve (27, 16); *बध् bandh*, to bind (31, 37)
13. Of roots ending in *न् n*, *हन् han*, to kill (24, 2), except the Fut. and Cond (Pān. VII. 2, 70), likewise its substitute *बध् badh*, *मन् man*, to think (26, 67).
14. Of roots ending in *प् p*, *तिप् tip*, to pour (10, 1²); *गृप् grip*, to go (23, 14), *तप् tap*, to heat (23, 16, 26, 50); *शप् śap*, to swear (23, 31; 26, 59); *वप् vap*, to sow (23, 34), *स्वप् svap*, to sleep (24, 60), *वाप् vāp*, to reach (27, 14), *क्षिप् kship*, to throw (28, 5), *लुप् lup*, to cut (28, 137), *लिप् lip*, to anoint (28, 139); *क्षुप् chhup*, to touch (28, 125) (Note—*तृप् tṛip* and *दृप् dṛip*, which are generally included, may take ३ : according to Pān. VII. 2, 45)
15. Of roots ending in *भ् bh*, *रभ् rabh*, to desire (23, 5); *लभ् labh*, to take (23, 6), *यभ् yabh*, coire (23, 11).
16. Of roots ending in *म् m*, *रम् ram*, to play (20, 23), *नम् nam*, to incline (23, 12), *यम् yam*, to cease (23, 15). But these three take ३ : in Aor Par (Pān. VII. 2, 73). *गम् gam*, to go (23, 13), but it takes ३ : before *स् s* of Fut., Cond., and Desider. Par. (Pān. VII. 2, 58). Also *क्रम् kram*, to step (13, 31), in *Ātm.* (Pān. VII. 2, 36).
17. Of roots ending in *ञ् ś*, *क्रुञ् kruś*, to shout (20, 26), *दृञ् dṛiś*, to see (23, 19); *दञ् damś*, to bite (23, 20); *लिञ् liś*, to be small (26, 70, 28, 127); *दिञ् diś*, to show (28, 3); *रुञ् ruś*, to hurt (28, 126), *मृञ् mṛiś*, to hurt (28, 127), *स्पृञ् sprīś*, to touch (28, 128); *विञ् viś*, to enter (28, 130); *मृञ् mṛiś*, to rub (28, 131)
18. Of roots ending in *प् श् sh*, *कृप् kṛiśh*, to draw (23, 21, 28, 6); *लिप् liśh*, to shine (23, 32); *द्विप् dviśh*, to hate (24, 3); *विप् viśh*, to pervade (25, 13), to separate (31, 54, not 17, 47), *पुप् puśh*, to nourish (26, 73; not 17, 50); *शुप् śuśh*, to dry (26, 74), *तृप् tṛiśh*, to please (26, 75); *दुप् duśh*, to spoil (26, 76); *सिप् śiśh*, to embrace (26, 77); *क्षिप् kṣiśh*, to distinguish (29, 14), *पिप् piśh*, to pound (29, 15).
19. Of roots ending in *म् स s*, *वस् vas*, to dwell (23, 36), except Part. *उषित uśitah* and Ger. *उषित्वा uśitvā* (Pān. VII. 2, 52); *घस् ghas*, to eat (17, 65, as substitute for *घट् ad*)
20. Of roots ending in *ह् h*, *रुह् ruh*, to grow (20, 29); *दह् dah*, to burn (23, 22), *विह् vih*, to sprinkle (23, 23); *वह् vah*, to carry (23, 35);

दृह *dūh*, to milk (24, 4; not 17, 87); दिह *dih*, to smear (24, 5);
लिह *lih*, to lick (24, 6); नह *nah*, to bind (26, 57).

§ 333. Other roots there are, which must not take ३ in certain only of the general tenses.

A. In the future (formed by *त* *ta*), the future and conditional (formed by *स्य* *syā*), the desiderative, and the participle in *त* *ta* (Pān. vii. 2, 15; 44), the verb कृप् *kṛp* must not take ३, if used in the Parasmaipada. (Pāp. vii. 2, 60)

कृप् *kṛp*, to shape, Fut. कल्पति *kalptā*, Fut. कल्पस्यति *kalpsyati*, Cond. कल्पेत् *kalpsyāt*, Desid. चिकृप्सति *chikṛpsati*, Part. कृप्तः *kṛptah*

B. In the future and conditional (formed by *स्य* *syā*), the desiderative base, and the participle in *त* *ta*, the following four verbs must not take ३, if used in the Parasmaipada (Pān. vii. 2, 59) .

वृत् *vṛt*, to exist, Fut. वर्त्स्यति *varisyati*, Cond. वर्त्सेत् *avarisyāt*, Desid. विवृत्सति *vivṛtsati*, Part. वृत्तः *vṛttah*. (Pān. vii. 2, 15, 56)

वृध् *vṛdh*, to grow, Fut. वर्ध्सेति *varisyati*, Cond. वर्ध्सेत् *avarisyāt*, Desid. विवृध्सति *vivṛdsati*, Part. वृद्धः *vṛddhah*.

स्यद् *syand*, to drop, Fut. स्यन्स्यति *syantsyati*, Cond. स्यन्सेत् *asyantsyāt*, Desid. सिस्स्यसति *sissyansati*, Part. स्यन्नः *syannah*.

गृप् *grāh*, to hurt, Fut. शर्त्सेति *śarisyati*, Cond. शर्त्सेत् *asarisyāt*, Desid. शिर्त्सति *śirṣati*, Part. गृद्धः *griddhah*

C. In the desiderative bases, and in the participle in *त* *ta*, monosyllabic roots ending in उ *u*, अ *a*, अ *i*, अ *ri*, and ग्रह् *grah*, to take, and गृह् *guh*, to hide, do not take ३. (Pāp. vii. 2, 12)

बृह् *bṛh*, to be, वृभूयति *bubhūshati*, Part. भूतः *bhūtah*

ग्रह् *grah*, निगृह्णति *niḡṛhṇati*, Part. गृहोतः *grāhṭah* (long *t* by special rule, cf. Pāp. vii. 2, 37)

गृह् *guh*, गुपुह्यति *gūḡṛhṇati*, Part. गृद्धः *gūddhah* (cf. Pān. vii. 2, 44).

(Verbs ending in अ *ri*, and अ *ri* are liable to exception. See § 337. Pān. vii. 2, 38-41)

D. Participial formations

1. Roots which may be without the ३ in any one of the general tenses, must be without it in the participle in *त* *ta*.

(Remark that the participle in *त* *ta* is most opposed, as the reduplicated perfect is most disposed to the admission of ३.)

Monosyllabic roots ending in उ *u*, अ *a*, अ *i*, अ *ri*, अ *ri*, do not take ३ before the participle in *त* *ta*, nor before other terminations which tend to weaken a verbal base. (Pān. vii. 2, 11.)

यु *yū*, to join, युज् *yū-jah*, युजयान् *yū-jayān*, युजा *yū-jai*. (Pān. vii. 2, 11)

लृ *lū*, to cut, लूनः *lū-nah*, लूनवान् *lū-navān*, लूत्वा *lū-tvā*. (Except पू *pū*, § 335, II. 6.)

वृ *vri*, to cover, वृतः *vri-tah*, वृतवान् *vri-tavān*, वृत्वा *vri-tvā*.

गाह् *gāh*, to enter, may form (Pān. VII. 2, 44) the future as गाहिता *gāh-i-tā* or गाढा *gādhā*; hence its participle गाढः *gādhah* only.

गुप् *gup*, to protect, may form (Pān. VII. 2, 44) the future गोपिता *gop-i-tā* or गोप्ता *gop-tā*; hence its participle गुप्तः *guptah* only.

2. Roots which by native grammarians are marked with technical चा *d* or ई *i* do not take इ *i* in the participle in त *ta*. (Pān. VII. 2, 14, 16) *

स्विद् *svid*, to sweat (marked as अस्विदा *āsvividā*); स्विन् *svinnah*.

लज् *laj*, to be ashamed (marked as ओलजी *olaji*); लग्नः *lagnah*.

List of Participles in त *ta* or न *na* which for special reasons and in special senses do not take इ *i*.

ग्री *sri*, to go; ग्रीतः *śritah*, ग्रीत्वा *śritvā*. (Pān. VII. 2, 11.) See § 332, 2.

श्वि *śvi*, to swell; शूनः *śūnah*. (Pān. VII. 2, 14.) See § 332, 2.

क्षुब् *kshubh*, to shake; क्षुब्धः *kshubdhah*, if it means the churning-stick. (Pān. VII. 2, 18.) See § 332, 15.

स्वन् *scan*, to sound; स्वन्तः *srāntah*, if it means the mind.

ध्वन् *dhvan*, to sound; ध्वन्तः *dhvāntah*, if it means darkness.

लग् *lag*, to be near; लग्नः *lagnah*, if it means attached.

म्लेच् *mlcchch*, to speak indistinctly; म्लिष्टः *mlishtah*, if it means indistinct.

विरि *virebh*, to sound; विरिभ्यः *viribdhah*, if it refers to a note.

प्रार *phan*, to prepare; प्रारतः *phāntah*, if it means without an effort.

वाह् *vāh*, to labour; वाढः *vādhah*, if it means excessive.

धृष् *dhriśh*, to be confident; धृष्टः *dhriśhtah*, if it means bold. (Pān. VII. 2, 19.)

विशस् *viśas*, to praise; विशस्तः *viśastah*, if it means arrogant.

दृह् *drīh*, to grow; दृढः *drīdhah*, if it means strong. (Pān. VII. 2, 20.)

परिपृह् *pariprih*, to grow; परिपृढः *paripriḍdhah*, if it means lord. (Pān. VII. 2, 21.)

कश् *kash*, to try; कश्तः *kashṭah*, if it means difficult or impersious. (Pān. VII. 2, 22.)

पुष् *ghush*, to manifest; पुष्टः *ghushṭah*, if it does not mean proclaimed. (Pān. VII. 2, 23.)

अर्द *ard*, with the prepos. सं *sam*, नि *ni*, वि *vi*, अर्तः *arunah*; समर्तः *samarunnah*, plagued. (Pān. VII. 2, 24.)

अर्द *ard*, with the prepos. अभि *abhi*; अभ्यर्तः *abhyarunnah*, if it means near. (Pān. VII. 2, 25.)

पृत् *rit* (as causative), पृष्टः *rpitṭah*, if it means read.

* निद्र *niḍ*, to be soft, though having a technical चा *d*, may, in certain senses, form its participle as नेदितः *meditah* or निद्रः *miḍnah* (Pān. VII. 2, 17). The same applies to all verbs marked by technical चा *d*.

Intermediate ३। in the Reduplicated Perfect

§ 334 The preceding rules, prohibiting in a number of roots the ३। for all or most general tenses, do not affect the reduplicated perfect. Most of the verbs just enumerated which must omit ३। in all other general tenses, do not omit it in the perfect. So general, in fact, has the use of the ३। become in the perfect, that eight roots only are absolutely prohibited from taking it. These are (Pan १। ११ २ १३),

- १ कृ *kṛi*, to do, (unless it is changed to कृष् *skṛi*), १st pers dual कृवृ *chakṛa-ra*
but सम्पश्कृति *samchaskarita* 2nd pers sing सम्पश्कृति *samchaskaritha*
- २ गृ *gṛi* to go, गमृ *gamṛi-ra*
- ३ भृ *bhṛi*, to bear, बभृ *babhṛi-ra*
- ४ पृ *pṛi* (पृष् *pṛi* and पृद् *pṛi* *), to choose, १st pers dual पृवृ *carṇi-ra*, पृवृ *carar-tha*
ॠतम् पृवृहे *arṇi-ra*, पृवृ *arṇi-she*
- ५ स्तु *stu*, to praise, तुष्टु *tushṭu-ra* तुष्टु *tushṭo-tha*
- ६ दृ *dru*, to run, दृष्टु *dudru-ra* दृष्टु *dudro-tha*
- ७ सु *su*, to flow, सुसृ *susru-ra* सुसृ *susro-tha*
- ८ शृ *śru*, to hear, शृशृ *śusru-ra* शृशृ *śuro-tha*

§ 335 In the second person singular of the reduplicated perfect १st the ३। before च *tha* must necessarily be left out,

- १ In the eight roots, enumerated before (The form चरच *carar-tha*, however, being restricted to the Veda, चरचि *cararitha* is considered the right form)
- २ In roots ending in vowels, which are necessarily without ३। in the future (ता *ti*), Pan १। ११ २ ६१ See § 332, where these roots are given
या *yā*, to go, Fut याता *yātā* याय *yay-tha*
चि *chi*, to gather, १st चेता *chetā* चिच *chic-tha*
- ३ In roots ending in consonants and having an अ *a* for their radical vowel which are necessarily without ३। in the future (ता *ti*), Pan १। ११ २, ६२ See § 332, where these roots are given

पक् *pach*, to cook, Fut पक्ता *paktā* पपक् *papak-tha*

But कृषति *krishati*, he drags, Fut कृष्ट *karshṭa* चक्रचि *chakarsh-tha* (Bhurudīya requires the omission of ३। after roots with च *ṛi* only, which are necessarily without ३। in the future (Pan १। ११ २, ६३), except root च *ṛi* itself. Hence he allows चेचि *chichitha*, besides पपक् *papaktha*, इयति *iyathi*, besides इय *iyashṭha*.)

* पृष् *pṛi* (२, ८) चरच *carar* ५० पृष् *pṛi* (३४ ८) चारच *charar* ५० चरच *carar* (३४ ३८) सम्पश्कृति *samchaskarita* ५०

† The form चरचि *cararich* which Westergaard mentions may be derived from another root च *ṛi* the rule of १। ११ २ ६१ being restricted by the commentaries or to पृष् *pṛi* and पृष् *pṛi*

- 4 All other verbs ending in consonants with any other radical vowel but ख *a*, require इ 1, and so do all verbs with which इ 1 is either optional or indispensable in the future (ता *ta*)

Exceptions

- 1 In सृज् *sry* and दृश् *drish*, the omission is optional
सृज् *sry*, सस्रश् *sasrashtha*, or समृजिष *sasryitha*
- 2 The verbs अस्ति *asti*, अस्ति *asti*, व्ययति *vyayati* must take इ 1
अद् *ad*, आदिष *ad : tha*, (exception to No 3)
चृ *ri*, चारिष *ar-i-tha* (exception to No 2)
व्ये *vye*, विव्ययिष *vivyay-i tha*, (exception to No 2)

Tables showing the cases in which the intermediate इ 1 must be omitted between the Unmodified Root and the Terminations of the so-called General Tenses, originally beginning with a Consonant, except य y

§ 336 In these tables त *ta* stands for the Past Participle, सन् *san* stands for the Desiderative, स्य *sya* for the Future and Conditional, ता *ta* for the Periphrastic Future, सिच् *sich* for the First Aorist, लिङ् *lin* for the Benedictive

I For all General Tenses, except the Reduplicated Perfect,

Omit इ 1,

- 1 Before त *ta*, सन् *san*, स्य *sya*, ता *ta*, सिच् *sich*, लिङ् *lin*
In the verbs enumerated § 332
- 2 Before त *ta*, सन् *san*, स्य *sya*, ता *ta*
In कृप् *krip*, if Parasmaipada. § 333, A.
- 3 Before त *ta*, सन् *san*, स्य *sya*
In वृत् *vrit*, वृध् *vridh*, स्यद् *syand*, गृध् *griidh*, if Parasmaipada § 333, B
- 4 Before त *ta*, सन् *san*
In monosyllabic verbs ending in उ, ऊर्, च् *ri*, ग्रह *grah*, and गुह् *guh*
§ 333, C
- 5 Before त *ta*
 - a All verbs which by native grammarians are marked with स्या इ 1, or ऊर्
 - b The verb स्ति *sti* and others enumerated in a general list, § 333 D

II For the Reduplicated Perfect,

Omit इ 1,

- 1 Before all terminations, except इरे *ire*
In eight verbs, mentioned § 334.
- 2 Before च् *ch*/a, 2nd pers sing
All verbs of § 332 ending in vowels
All verbs of § 332 ending in consonants with ख *a* as radical vowel

* The technical ऊ 1 shows that in the other general tenses the इ 1 is optional § 335 1

Optional Insertion of इ i.

§ 337. For practical purposes, as was stated before, it is sufficient to know when it would be wrong to use the intermediate इ i; for in all other cases, whatever the views of different grammarians, or the usage of different writers, it is safe to insert the इ i.

As native grammarians, however, have been at much pains to collect the cases in which इ i must or may be inserted, a short abstract of their rules may here follow, which the early student may safely pass by.

इ i may or may not be inserted:

I. Before any *ārdhadhātuka* (i. e. an affix of the general tenses not requiring the modified verbal base) beginning with consonants, except य y:

1. In the verbs स्वरि *svri*; Per. Fut. स्वरिता *svaṛ-i-tā*, or स्वरता *svartā*, &c. (Pān. VII. 2, 44.) (Except future in स्वरिष्यति *svaṛishyati* only. Pān. VII. 2, 70.)

२. सू *sū* (as Ad and Diy, not as Tud), मयिता *say-i-tā*, or सोता *solā*, &c. धू *dhū* (not as Tud), धयिता *dhav-i-tā*, or धोता *dhotā*, &c. (Except aorist Parasmaipada, which must take इ i. Pān. VII. 2, 72.)

2. In all verbs having a technical ऊ *ū*; (Pān. VII. 2, 44.) गाह् *gāh*, Per. Fut. गाहिता *gāh-i-tā*, or गाढा *gādhā*. (See § 333, D. 1.)

But अंज *añj* (though marked अंजू *añjū*) must take इ i in the I aorist. (Pān. VII. 2, 71) अंजिषुः *añjishuḥ*.

3. In the eight verbs beginning with रप् *radh* (Pān. VII. 2, 45.)

(26, 84) रप् *radh*, to perish, रयिता *radh-i-tā*, or रद्धा *raddhā*

(26, 85) नश् *naś*, to vanish, नशिता *naś-i-tā*, or नश्टा *naṁśtā*.

(26, 86) तृप् *trip*, to delight, तयिता *tarp-i-tā*, or तर्ता *tarptā*, or त्रता *trapā*.

(26, 87) दृप् *drip*, to be proud, दयिता *darp-i-tā*, or दर्ता *darptā*, or द्रता *draptā*

(26, 88) दुह् *duh*, to suck, दूहिता *duh-i-tā*, or दूह्यता *duhyā*, or दूढता *duḍhā*.

(26, 89) मुह् *muh*, to be bewildered, मोहिता *moh-i-tā*, or मोघ्या *mogdhā*, or मोढा *modhā*.

(26, 90) सुह् *snuh*, to vomit, सोहिता *snoh-i-tā*, or सोघ्या *snogdhā*, or सोढा *snodhā*.

(26, 91) स्निह् *snih*, to love, स्नेहिता *snēh-i-tā*, or स्नेघ्या *snegdhā*, or स्नेढा *snedhā*.

According to some this option extends to the reduplicated perfect: but this is properly denied by others.

4. In the verb कुप् *kush* (Chur class), preceded by निर *nir*; but here इ i is necessary in the participle with त *ta*. (Pān. VII. 2, 46; 47.)

इ i may or may not be inserted:

II. Before certain *ārdhadhātukas* only:

1. Before *ārdhadhātukas* beginning with त् *t*.

In the verbs इष् *ish* (Tud only), सह *sah*, लुप् *lubbh*, रुप् *rush*, रिप् *rish*. (Pān. VII. 2, 48.)

2. Before *ārdhadhātukas* beginning with स् *s*, but not in the aorist:

In the verbs कृत् *kṛit*, to cut; चृत् *chṛit*, to kill; छृद् *chhṛid*, to play;
तृद् *tṛid*, to strike; नृत् *nṛit*, to dance. (Pāṇ. VII. 2, 57.)

3. Before the termination of the desiderative base (सन् *san*):

In the verb घृ *ghṛi*, and all verbs ending in चृ *ṛi*. (Pāṇ. VII. 2, 41.)

In the verbs ending in इव् *iv*, and in चृप् *ṛidh*, ध्रस् *bhrasj*, दम् *dambh*,
घ्रि *ghṛi*, स्वरि *svṛi*, यु *yu*, ऊर्नु *ūrnu*, भृ *bhṛi* (Bhū class), ज्ञप् *jñap*, सन् *san*;
also तन् *tan*, पत् *pat*, दरिद्रा *dariḍṛā*. (Pāṇ. VII. 2, 49.)

4. Before the terminations of the benedictive (लिङ् *liṅ*) and I. aorist (सिच् *sich*) in the *Ātmanepada*:

In the verb घृ *ghṛi*, and all verbs ending in चृ *ṛi* (Pāṇ. VII. 2, 42). The
चृ *ṛi* is changed into ईर् *īr* or ऊर् *ūr*.

In verbs ending in चृ *ṛi* and beginning with a conjunct consonant.
(Pāṇ. VII. 2, 43.)

5. Before the gerundial termination त्वा *tvā*:

In verbs having a technical उक् *uk*. (Pāṇ. VII. 2, 56.)

शम् *śam* (शमु *śamu*), शमित्वा *śamitvā* or शान्त्वा *śāntvā*.

6. Before the gerundial termination त्वा *tvā* and the participle in त् *ta*:

In the verb क्लिञ् *kliṣ*. (Pāṇ. VII. 2, 50.)

क्लिञ्चित्वा *kliṣitvā* or क्लिष्ट्वा *kliṣṭvā*, क्लिञ्चितः *kliṣitaḥ* or क्लिष्टः *kliṣṭaḥ*.

In the verb पू *pū*. (Pāṇ. VII. 2, 51.)

पवित्वा *pavitvā* or पूत्वा *pūtvā*, पवितः *pavitaḥ* or पूतः *pūtaḥ*. It must
take इ *i* in the desiderative (Pāṇ. VII. 2, 74).

7. Before the participial terminations त् *ta* or न् *na**:

In the verbs दम् *dam*, to tame, दातः *dāntaḥ* or दमितः *damitaḥ*. (Pāṇ. VII.
2, 27.)

शम् *śam*, to quiet, शांतः *śāntaḥ* or शमितः *śamitaḥ*.

पूरं *pūr*, to fill, पूर्यः *pūryaḥ* or पूरितः *pūritaḥ*.

दम् *das*, to perish, दस्तः *dastaḥ* or दमितः *dāmitaḥ*.

स्पर्शं *spas*, to touch, स्पश्यः *spashyaḥ* or स्पर्शितः *spāṣitaḥ*.

छद् *chhad*, to cover, छन्नः *chhannaḥ* or छादितः *chhāditaḥ*.

ज्ञप् *jñap*, to inform, ज्ञप्तः *jñaptaḥ* or ज्ञपितः *jñapitaḥ*.

रुप् *rush*, to hurt, रुष्टः *rushṭaḥ* or रुषितः *rushitaḥ*. (Pāṇ. VII. 2, 28.)

अम् *am*, to go, आतः *āntaḥ* or अमितः *amitaḥ*.

त्वरं *tvā*, to hasten, त्वर्यः *tūryaḥ* or त्वरितः *tvāritaḥ*.

संघुप् *saṅghush*, to shout, संघुष्टः *saṅghushṭaḥ* or संघुषितः *saṅghushitaḥ*.

(Sec § 333, D. 2.)

आस्वन् *āsvan*, to sound, आस्वन्तः *āsvāntaḥ* or आस्वनितः *āsvanitaḥ*. (Sec

§ 333, D. 2.)

* See also § 333, D. 2, note.

हृष् *hrish*, to rejoice, हृष्ट *hrishṭaḥ* or हृष्टित *hrishṭitah*, if applied to horripilation (Pan VII 2, 29)

अपचि *apa chi*, to honour, अपचिता *apachitah* or अपचयिता *apachīyitah**

8 Before the participle of the reduplicated perfect in यत् *tas*

In the verbs गम् *gam*, to go, गमिष्वान् *gamiśvān* or गगन्वान् *gaganvān*†

हन् *han*, to kill, जघ्रिष्वान् *jaghrīśvān* or जघ्नवान् *jaghnvān*

विद् *vid*, to know, विविदिष्वान् *vividīśvān* or विविद्वान् *vividvān*

विष् *viś*, to enter, विविशिष्वान् *viviśīśvān* or विविश्वान् *viviśvān*

दृश् *dṛś*, to see, ददृशिष्वान् *dadṛśīśvān* or ददृश्वान् *dadṛśvān*.

Necessary Insertion of ३ :

§ 338 ३ : must be inserted in all verbs in which, as stated before, it is neither prohibited, nor only optionally allowed (Pan VII 2, 35) Besides these, the following special cases may be mentioned

1 Before यत् *tas*, participle of reduplicated perfect

• In the verbs ending in सा *a* (Pan VII 2, 67) पा *pá*, पयिष्वान् *paiśvān*

In the verbs reduced to a single syllable in the reduplicated perfect (Pan VII 2, 67) अष् *aś*, to eat, अशिष्वान् *aśīśvān*

• In the verb घ् *ghas*, to eat, जक्षिष्वान् *jakṣīśvān*

Other verbs reject it

2 Before स्य *śya* of the future and conditional

In all verbs ending in च् *ri* and in हन् *han* (Pan VII 2, 70) In गम् *gam*, if used in the Parasmaipada (Pan VII 2, 58)

3 Before the terminations of the I aorist (सिच *sich*)

In the verbs स्तु *stu*, सु *su*, धृ *dhū* in the Parasmaipada (Pan VII 2, 72)

Thus from स्तु *stu*, to praise, First Aorist (First Form), अस्तौ *astō* *astōstham* but in the Ātmanepada, अस्तोषि *astōṣhi*

4 Before the terminations of the desiderative (सन् *san*)

In the verbs कृ *kri*, गृ *gri*, दृ *dri*, धृ *dhri* and प्रच्छ *prachh* (Pan VII 2, 75), and in गम् *gam*, if used in the Parasmaipada (Pan VII 2, 58)

In the verbs स्मि *smi*, पृ *pū*, च् *ri*, अन् *an*, and अष् *aś* (Pan VII 2, 74)

5 Before the gerundial त्वा *tvā* and the participial termination त् *ta* (Pan VII 2, 52-54)

In the verbs वस *vas*, to dwell, लुष *lśhudh*, to hunger, अच् *ach*, to worship, लुभ् *lubh*, to confound (Dh P 28, 22)

6 Before त् *ta* only

In जृ *jri*, to grow old, वृच्छ *vraśh*, to cut (Pan VII 2, 55)

7 Before य् *tha* 2nd pers sing reduplicated perfect

In अद् *ad* to eat, च् *ri*, to go, ये *eye*, to cover आदिष्य *aditha*, against

§ 335, 3, आदिष्य *ārittha*, § 335, 3 note, विषयिष्य *viṣayitha*

* Pan VII 2 30

† Pan VII 2 68

- 2 Before *ardhadhatukas* beginning with स् *s*, but not in the aorist
 In the verbs कृत् *krit*, to cut, चृत् *chrit*, to kill, छृत् *chhrit*, to play, तृत् *trit*, to strike, नृत् *nrit*, to dance (Pan VII 2 57)
- 3 Before the termination of the desiderative base (सन् *san*)
 In the verb वृ *vr*, and all verbs ending in चृ *ri* (Pan VII 2, 41)
 In the verbs ending in इव *iv* and in चृ *ridh*, ध्रस् *bhras*, दम् *dambh*, सि *si*, स्व *sv*, यु *yu* ऊर्नु* *ūnu** भृ *bhri* (Bhu class) ज्ञप् *jnap*, सन् *san* also तन् *tan*, पत् *pat*, दरिद्रा *daridr* i. (Pan VII 2 49)
- 4 Before the terminations of the benedictive (लिङ् *liṅ*) and I aorist (सिच् *sich*) in the *Ātmanepada*
 In the verb वृ *vr*, and all verbs ending in चृ *ri* (Pan VII 2, 42) The चृ *ri* is changed into ईर *īr* or ऊर *ūr*
 In verbs ending in चृ *ri* and beginning with a conjunct consonant (Pan. VII 2, 43)
- 5 Before the gerundial termination त्वा *tva*
 In verbs having a technical उ *u* (Pan VII 2, 56)
 शम् *śam* (शम् *śamu*), शमित्वा *śamitva* or शात्वा *śantva*
- 6 Before the gerundial termination त्वा *tva* and the participle in त् *ta*
 In the verb क्लिञ् *klis* (Pan VII 2, 50)
 क्लिशित्वा *klishta* or क्लिष्टा *klishta*, क्लिशित् *klishtaḥ* or क्लिष्ट *klishtaḥ*
 In the verb पू *pū* (Pan. VII 2 51)
 पवित्वा *pavita* or पूत्वा *pūta* पवित् *pavitaḥ* or पूत् *pūtaḥ* It must take इ : in the desiderative (Pan VII 2 74)
- 7 Before the participial terminations त् *ta* or न् *na**
 In the verbs दम् *dam*, to tame, दात *dantaḥ* or दमित *damitaḥ* (Pan VII 2, 27)
 शम् *śam* to quiet शात *śantaḥ* or शमित *śamitaḥ*
 पूर *pūr*, to fill पूर्य *pūryaḥ* or पूरित *pūritaḥ*
 दस् *das*, to pish, दस्त *dasṭaḥ* or दासित *dasitaḥ*
 स्पृश् *spas* to touch, स्पृष्ट *spashtaḥ* or स्पर्शित *spashtaḥ*
 छद् *chhad*, to cover, छद्म *chhannaḥ* or छादित *chhāditaḥ*
 ज्ञप् *jnap* to inform, ज्ञप्ति *japitaḥ* or ज्ञपित *japitaḥ*
 रुष् *rush*, to hurt, रुष्ट *rushṭaḥ* or रुषित *rushitaḥ* (Pan. VII 2, 28)
 गम् *gam*, to go गत *gataḥ* or गमित *gamitaḥ*
 त्वर *ivar*, to hasten त्वर्य *tūrnyaḥ* or त्वरित *tvaritaḥ*
 सघुष् *saṅghush*, to shout, सघुष्ट *saṅghushṭaḥ* or सघुषित *saṅghushitaḥ*
 (Sec § 333, D 2)
 आसन् *asam*, to sound आसत *asantaḥ* or आसन्ति *asantaḥ* (See § 333 D 2)

* दम् *hrish*, to rejoice, दृष्ट *hrishṣah* or दृष्टित *hrishṣitah*, if applied to horripilation (Pan VII 2, 29)

अपचि *apa chi*, to honour अपचित *apachitah* or अपचयित *apachayitah**

8 Before the participle of the reduplicated perfect in यस् *ias*

In the verbs गम् *gam*, to go गमिषान् *jagmīḥ* or गगन्वान् *jagantū*†

हन् *han*, to kill, जघ्मिषान् *jaghnuḥ* or जघ्नान् *jaghamān*

विद् *vid*, to know, विविदिषान् *vivīḍuḥ* or विविद्वान् *vivīdvān*

विश् *iś*, to enter, विविशिषान् *viśiṣṣān* or विविश्वान् *viśvān*

दृश् *dṛś* to see, ददृशिषान् *dadṛṣiṣān* or ददृश्वान् *dadṛṣvān*.

Necessary Insertion of इ १

§ 338 इ १ must be inserted in all verbs in which, as stated before, it is neither prohibited, nor only optionally allowed (Pan VII 2, 35) Besides these the following special cases may be mentioned

1 Before यस् *ias* participle of reduplicated perfect

• In the verbs ending in णा *a* (Pan VII 2 67) पा *pā*, पयिषान् *papīṣān*

In the verbs reduced to a single syllable in the reduplicated perfect (Pan VII 2, 67) अश *aś*, to eat, आशिषान् *aśiṣān*

In the verb घ्ना *ghna*, to eat, जघ्मिषान् *jaghmiṣān*

Other verbs reject it.

2 Before स्य *syā* of the future and conditional

In all verbs ending in च् *ṛ* and in हन् *han* (Pan VII 2, 70) In गम् *gam*, if used in the Parasmaipada (Pan VII 2, 58)

3 Before the terminations of the I aorist (सिच *sich*)

In the verbs स्तु *stu*, सु *su*, धृ *dhṛ* in the Parasmaipada (Pan VII 2, 72)

Thus from स्तु *stu*, to praise First Aorist (First Form) अस्तौ *astō* but in the Atmanepada, अस्तोषि *astōṣi*

4 Before the terminations of the desiderative (षन् *ṣan*)

In the verbs कृ *kṛ*, गृ *gṛ* दृ *dṛ*, धृ *dhṛ* and प्रच्छ *prachh* (Pan VII 2, 75), and in गम् *gam*, if used in the Parasmaipada (Pan VII 2, 58)

In the verbs सि *si*, पू *pū*, च् *ṛ*, च् *a*, and अश *aś* (Pan VII 2, 74)

5 Before the gerundial त्वा *tva* and the participial termination त् *ta* (Pan VII 2, 52-54)

In the verbs यस् *ias* to dwell, क्षुष *kṣudh*, to hunger, अच *ach*, to worship, लुभ् *lubbh*, to confound (Dh P 28, 22)

6 Before त्वा *tā* only

In गृ *gṛ* to grow old, वृश् *vraśh*, to cut. (Pan. VII 2, 55)

7 Before य *tha* and pers sing reduplicated perfect

In अद् *ad* to eat, च् *ṛ*, to go, च् *eye*, to cover आदिष *aditha*, against

§ 335, 3, आदिष *aritha*, § 335, 3, note, विचयिष *vicyayitha*

* Pan VII 2 30

† Pan VII 2 68

§ 339 The vowel इ : thus inserted is never liable to Guna or Vṛddhi

Insertion of the long ई ī

§ 340. Long ई ī may be substituted for the short when subjoined to a verb ending in चृ ri, also to वृ ri, except in the reduplicated perfect, the aorist Parasmaipada, and the benedictive (Pān VII 2, 38-40)

तृ tri, Per Fut. तरीता taritā or तरिता taritā, &c.; but Perf 2nd pers sing. तेरिष teriṣa, I Aor Par 3rd pers plur अतारिषु atāriṣhuḥ, Bened. 3rd pers sing तरिषीष्ट tarishishṣa*

वृ vrī, Per Fut वरीता varitā or वरिता varitā, but Perf ववरिष vavarishṣa, Aor Par अवारिषु avarishuḥ, Bened वरिषीष्ट varishishṣa

§ 341 In the desiderative and in the aorist Ātm and benedictive Ātm these verbs may or may not have इ : (Pān VII 2, 41-42), which, if used, is liable in the aorist Ātm to be changed to ई ī

तृ tri, Des तितरिषति titarishati, तितरीषति titarishati, तितरीषति titarishati, Aor Ātm अतरिष atarishṣa, अतरीष atarishṣa, and अतीष्ट atirishṣa, Bened तरिषीष्ट tarishishṣa, तीरीष्ट tīrishishṣa

वृ vrī, Des विवरिषते vivarishate, विवरीषते vivarishate, वुवृषते vuvrishate, Aor Ātm अवरिष avarishṣa, अवरीष avarishṣa, and अवृष्ट avṛiṣṣa, Bened वरिषीष्ट varishishṣa, वृषीष्ट vrishishṣa

The verb ग्रह grah, too, takes the long ई ī, except in the reduplicated perfect, the desiderative, and certain tenses of the passive (Pān VII 2, 37)

ग्रह grah, Per Fut ग्रहीता grahitā, Inf ग्रहीतु grahitum, but Perf जगृह्णिम jagrṛhṇima

Periphrastic Perfect

§ 342 Verbs which, according to § 325, cannot form a reduplicated perfect, form their perfect by affixing चाम् am (an accusative termination of a feminine abstract noun in चा a) to the verbal base, and adding to this the reduplicated perfect of कृ kri, to do, भू bhū, to be, or अस् as, to be

उद् und, to wet, उदा चकार, चभूव, चास, undam chakāra, babhūva, āsa

चकास् chakās, to shine, चकासा चकार, चभूव, चास, chakasam chakara, babhūva, āsa

बोधय bodhaya, to make known, बोधया चकार, चभूव, चास, bodhayam chakara, babhūva, āsa

After verbs which are used in the Ātmanepada, the auxiliary verb कृ kri is conjugated as Ātmanepada, but अस् as and भू bhū in the Parasmaipada. Hence from एषते edhate, he grows,

एषा चक्रे edh-am chakre, but चभूव babhūva and चास āsa

In the passive all three auxiliary verbs follow the Ātmanepada

* The forms given in the Calcutta edition of Pāṇini VII 2, 42, वरीषीष्ट varishishṣa, तरीषीष्ट tarishishṣa, are wrong (See Pān VII 2, 39)

§ 343 Intensive bases which can take Guna, take it before *वा* *दा*; desiderative bases never admit of Guna. (§ 339)

बोध् *bodhā*, frequentative base of भू *bhū*, बोधते *bodhate* *boḥat-don chakira*.
But बुबोधिष् *bubodhiṣ*, desiderative base of बुप् *budh*, बुबोधिषां *bubodhiṣām* *chakira* &c.

Paradigms of the Reduplicated Perfect.

1. Verbal bases in *दा*, requiring intermediate *इ* i

दा *dā*, to place

PARANMAITRĀDĀ			ĀTMANEPADĀ		
SINGULAR	DUAL	PLURAL	SINGULAR	DUAL	PLURAL
1. दधी <i>dadhi</i>	दधिष्व <i>dadhīṣv</i>	दधिषु <i>dadhīṣu</i>	दधे <i>dadhe</i>	दधिरे <i>dadhīre</i>	दधिषते <i>dadhīṣate</i>
2. { दधाप <i>dādāpa</i> or दधिष <i>dadhīṣ</i> *	दधधुः <i>dadhādhūḥ</i>	दध <i>dadha</i>	दधिषे <i>dadhīṣe</i>	दधापे <i>dādāpe</i>	दधिषे <i>dadhīṣe</i>
3. दधी <i>dadhi</i>	दधुः <i>dadhūḥ</i>	दधुः <i>dadhūḥ</i>	दधे <i>dadhe</i>	दधाते <i>dādāte</i>	दधिरे <i>dadhīre</i>

2. Verbal bases in *दा* i and *दा* i, preceded by one consonant, an *l* requiring intermediate *इ* i *दा* *dā*, to lead.

1. { निनाय <i>nināya</i> or निनय <i>ninaya</i>	निनिय <i>ninīya</i>	निनिय <i>ninīya</i>	निन्ये <i>ninye</i>	निनियरे <i>ninīyre</i>	निनियते <i>ninīyate</i>
2. { निनये <i>nināye</i> or निनयिष <i>nināyīṣ</i> *	निनयुः <i>nināyūḥ</i>	निनय <i>ninaya</i>	निनिये <i>ninīye</i>	निनयापे <i>nināyāpe</i>	निनियते <i>ninīyate</i> or <i>निनये</i> (§ 105)
3. निनाय <i>nināya</i>	निनयुः <i>nināyūḥ</i>	निनयुः <i>nināyūḥ</i>	निन्ये <i>ninye</i>	निन्याते <i>nināyāte</i>	निनियरे <i>ninīyre</i>

3. Verbal bases in *दा* i, preceded by one consonant, and requiring intermediate *इ* i *दा* *dā*, to hold

1. { दधार <i>dādāra</i> or दधर <i>dadhara</i>	दधिष्व <i>dadhīṣv</i>	दधिषु <i>dadhīṣu</i>	दधे <i>dadhe</i>	दधिरे <i>dadhīre</i>	दधिषते <i>dadhīṣate</i>
2. दधपे <i>dadhāpe</i> *	दधधुः <i>dadhādhūḥ</i>	दध <i>dadha</i>	दधिषे <i>dadhīṣe</i>	दधापे <i>dādāpe</i>	दधिषे <i>dadhīṣe</i> or <i>दधे</i>
3. दधार <i>dādāra</i>	दधुः <i>dadhūḥ</i>	दधुः <i>dadhūḥ</i>	दधे <i>dadhe</i>	दधाते <i>dādāte</i>	दधिरे <i>dadhīre</i>

4. Verbal bases in *दा* i, preceded by one consonant, not admitting intermediate *इ* i *दा* *dā*, to do

1. { चकार <i>chakāra</i> or चक्र <i>chakra</i>	चक्रुः <i>chakrūḥ</i>	चक्रुः <i>chakrūḥ</i>	चक्रे <i>chakre</i>	चक्रते <i>chakrate</i>	चक्रते <i>chakrate</i>
2. चक्रे <i>chakre</i> *	चक्रधुः <i>chakradhūḥ</i>	चक्र <i>chakra</i>	चक्रिषे <i>chakriṣe</i>	चक्रापे <i>chakrāpe</i>	चक्रिषे <i>chakriṣe</i>
3. चकार <i>chakāra</i>	चक्रुः <i>chakrūḥ</i>	चक्रुः <i>chakrūḥ</i>	चक्रे <i>chakre</i>	चक्रते <i>chakrate</i>	चक्रते <i>chakrate</i>

* § 335 2. and § 335 3. note †.

5 Verbal bases in \mathfrak{z} or \mathfrak{z} , preceded by two consonants, and requiring intermediate \mathfrak{z} :

\mathfrak{z} *krf*, to buy

1	$\left\{ \begin{array}{l} \text{चिक्राय } chikrāya \text{ or} \\ \text{चिक्रय } chikraya \end{array} \right.$	चिक्रिय	चिक्रियम	चिक्रिये	चिक्रियहे	चिक्रियहे
		<i>chikriyva</i>	<i>chikriyima</i>	<i>chikriye</i>	<i>chikriyaha</i>	<i>chikriyamahe</i>
2	$\left\{ \begin{array}{l} \text{चिक्रेष } chikreṣa \text{ or} \\ \text{चिक्रयिष } chikrayiṣa \end{array} \right.$	चिक्रियपुः	चिक्रिय	चिक्रिये	चिक्रियापे	चिक्रियिषे or \mathfrak{z}
		<i>chikriyathuh</i>	<i>chikriya</i>	<i>chikriyishe</i>	<i>chikriyāṭhe</i>	<i>chikriyidhve</i> or <i>-dhve</i>
3	चिक्राय <i>chikrāya</i>	चिक्रियतुः	चिक्रियुः	चिक्रिये	चिक्रियते	चिक्रियिरे
		<i>chikriyatuh</i>	<i>chikriyuh</i>	<i>chikriye</i>	<i>chikriyāte</i>	<i>chikriyire</i>

6 Verbal bases in \mathfrak{z} or \mathfrak{z} , preceded by one or two consonants, and requiring intermediate \mathfrak{z} :

\mathfrak{z} *yu*, to join

1	$\left\{ \begin{array}{l} \text{युयाय } yuyāya \text{ or} \\ \text{युयय } yuyaya \end{array} \right.$	युयुयि	युयुयिम	युयुये	युयुयिहे	युयुयिमहे
		<i>yuyutiva</i>	<i>yuyutima</i>	<i>yuyure</i>	<i>yuyutivaha</i>	<i>yuyutimahe</i>
2	युययिष <i>yuyayisṣa</i> *	युयुयपुः	युयुय	युयुयिषे	युयुयापे	युयुयिषे or \mathfrak{z}
		<i>yuyuyathuh</i>	<i>yuyuta</i>	<i>yuyutishe</i>	<i>yuyudāṭhe</i>	<i>yuyuidhve</i> or <i>-dhve</i>
3	युयाय <i>yuyāya</i>	युयुयतुः	युयुयुः	युयुये	युयुयते	युयुयिरे
		<i>yuyuyatuh</i>	<i>yuyuyuh</i>	<i>yuyure</i>	<i>yuyudāte</i>	<i>yuyuyire</i>

7 Verbal bases in \mathfrak{z} or \mathfrak{z} , preceded by one or two consonants, and not admitting the intermediate \mathfrak{z} :

\mathfrak{z} *stu*, to praise

1	$\left\{ \begin{array}{l} \text{तुष्टाय } tushtāya \text{ or} \\ \text{तुष्टय } tushtaya \end{array} \right.$	तुष्टुव	तुष्टुम	तुष्टुवे	तुष्टुवहे	तुष्टुमहे
		<i>tushtava</i>	<i>tushtuma</i>	<i>tushtuve</i>	<i>tushtuvaha</i>	<i>tushtumahe</i>
2	तुष्टोष <i>tushtosṣa</i> †	तुष्टुवपुः	तुष्टुव	तुष्टुवे	तुष्टुवापे	तुष्टुवे
		<i>tushtuvathuh</i>	<i>tushtuva</i>	<i>tushtushe</i>	<i>tushtuvāṭhe</i>	<i>tushtuvdhve</i>
3	तुष्टाय <i>tushtāya</i>	तुष्टुवतुः	तुष्टुवुः	तुष्टुवे	तुष्टुवते	तुष्टुविरे
		<i>tushtuvatuh</i>	<i>tushtuvuh</i>	<i>tushtuve</i>	<i>tushtuvāte</i>	<i>tushtuvire</i>

8 Verbal bases in \mathfrak{z} , preceded by two consonants, and requiring intermediate \mathfrak{z} :

\mathfrak{z} *str*, to spread

1	$\left\{ \begin{array}{l} \text{तस्तार } tastāra \text{ or} \\ \text{तस्तर } tastara \end{array} \right.$	तस्तरि	तस्तरिम	तस्तरि	तस्तरिहे	तस्तरिमहे
		<i>tastariva</i>	<i>tastarima</i>	<i>tastare</i>	<i>tastarivaha</i>	<i>tastarimahe</i>
2	तस्तरिष <i>tastarisṣa</i>	तस्तरपुः	तस्तर	तस्तरिषे	तस्तरापे	तस्तरिषे or \mathfrak{z}
		<i>tastarathuh</i>	<i>tastara</i>	<i>tastarishe</i>	<i>tastarāṭhe</i>	<i>tastaridhve</i> or <i>-dhve</i>
3	तस्तार <i>tastāra</i>	तस्तरतुः	तस्तरुः	तस्तरि	तस्तराते	तस्तरिरे
		<i>tastaratuh</i>	<i>tastaruh</i>	<i>tastare</i>	<i>tastarāte</i>	<i>tastarire</i>

9 Verbal bases in \mathfrak{z} , requiring intermediate \mathfrak{z} :

\mathfrak{z} *krf*, to scatter

1	$\left\{ \begin{array}{l} \text{चकार } chakāra \text{ or} \\ \text{चकर } chakara \end{array} \right.$	चकरि	चकरिम	चकरे	चकरिहे	चकरिमहे
		<i>chakariva</i>	<i>chakarima</i>	<i>chakare</i>	<i>chakarivaha</i>	<i>chakarimahe</i>
2	चकरिष <i>chakarisṣa</i>	चकरपुः	चकर	चकरिषे	चकरापे	चकरिषे or \mathfrak{z}
		<i>chakarathuh</i>	<i>chakara</i>	<i>chakarishe</i>	<i>chakarāṭhe</i>	<i>chakaridhve</i> or <i>-dhve</i>
3	चकार <i>chakāra</i>	चकरतुः	चकरुः	चकरे	चकराते	चकरिरे
		<i>chakarathuh</i>	<i>chakaruh</i>	<i>chakare</i>	<i>chakarāte</i>	<i>chakarire</i>

* If \mathfrak{z} *yu* is taken from Dhātupāṭha 31, 9, it may form युयोष *yuyosṣa* (See § 335, 2, and Westergaard, Radices, p. 46, note)

† Bhardvāja might allow तुष्टयिष *tushtayisṣa* even against Pān VII 2, 13.

10. Verbal bases in consonants, requiring intermediate इ i.

तुद् *tud*, to strike.

1. तुतोद् <i>tutoda</i>	तुतुदिव <i>tutudiva</i>	तुतुदिम <i>tutudima</i>	तुतुदे <i>tutude</i>	तुतुदिवहे <i>tutudivahē</i>	तुतुदिमहे <i>tutudimahē</i>
2. तुतोदिष <i>tutoditha</i>	तुतुदथुः <i>tutudathuh</i>	तुतुद <i>tutuda</i>	तुतुदिषे <i>tutudishe</i>	तुतुदाथे <i>tutuddithe</i>	तुतुदिष्ये <i>tutudidhve</i>
3. तुतोद् <i>tutoda</i>	* तुतुदतुः <i>tutudatuh</i>	तुतुदुः <i>tutuduh</i>	तुतुदे <i>tutude</i>	तुतुदाते <i>tutuddite</i>	तुतुदिरे <i>tutudire</i>

11. Verbal bases in consonants, having ए e, and requiring intermediate इ i.

तन् *tan*, to stretch

1. { ततान <i>tatāna</i> or ततन् <i>tatana</i>	तेनिय <i>teniva</i>	तेनिम <i>tenima</i>	तेने <i>tene</i>	तेनियहे <i>tenivahē</i>	तेनिमहे <i>tenimahē</i>
2. तेनिय <i>tenitha</i>	तेनथुः <i>tenathuh</i>	तेन <i>tena</i>	तेनिये <i>tenishe</i>	तेनाथे <i>tenāthe</i>	तेनिय्ये <i>tenidhve</i>
3. ततान <i>tatāna</i>	तेनतुः <i>tenatuh</i>	तेनुः <i>tenuh</i>	तेने <i>tene</i>	तेनाते <i>tenāte</i>	तेनिरे <i>tenire</i>

12. Verbal bases in consonants, having Samprasāraṇa, and requiring इ i.

यज् *yaj*, to sacrifice.

1. { इयान् <i>iyāṇa</i> or इयन् <i>iyana</i>	ईनिय <i>ṣiva</i>	ईनिम <i>ṣima</i>	ईने <i>ṣe</i>	ईनियहे <i>ṣivahē</i>	ईनिमहे <i>ṣimahē</i>
2. { इयथ् <i>iyathā</i> or इयनिय <i>iyanyitha</i>	ईनथुः * <i>ṣyathuh</i>	ईन <i>ṣa</i>	ईनिये <i>ṣishe</i>	ईनाथे <i>ṣāthe</i>	ईनिय्ये <i>ṣidhve</i>
3. इयान् <i>iyāṇa</i>	ईनतुः <i>ṣyatuh</i>	ईनुः <i>ṣuh</i>	ईने <i>ṣe</i>	ईनाते <i>ṣāte</i>	ईनिरे <i>ṣire</i>

13. Verbal bases in consonants, requiring contraction, and intermediate इ i.

हन् *han*, to kill

1. { जघान् <i>jaghāna</i> or जघन् <i>jaghana</i>	जगिव <i>jaghiva</i>	जगिम <i>jaghima</i>	जगे <i>jaghe</i>	जगिवहे <i>jaghivahē</i>	जगिमहे <i>jaghimahē</i>
2. { जगथ् <i>jagantha</i> or जगनिय <i>jaghanitha</i>	जगथुः <i>jaghatuh</i>	जग <i>jagha</i>	जगिये <i>jaghishe</i>	जगाथे <i>jagāthe</i>	जगिय्ये <i>jagidhve</i>
3. जघान् <i>jaghāna</i>	जगतुः <i>jaghatuh</i>	जगुः <i>jaghuḥ</i>	जगे <i>jaghe</i>	जगाते <i>jagāte</i>	जगिरे <i>jaghire</i>

14. Verbal base भू *bhū* (irregular)

1. अभूव <i>ābhūva</i>	अभूविव <i>ābhūviva</i>	अभूविम <i>ābhūvima</i>	अभूवे <i>ābhūve</i>	अभूविवहे <i>ābhūvivahē</i>	अभूविमहे <i>ābhūvimahē</i>
2. अभूविष <i>ābhūvitṣha</i>	अभूवथुः <i>ābhūvatuh</i>	अभूव <i>ābhūva</i>	अभूविषे <i>ābhūviṣhe</i>	अभूवाथे <i>ābhūvāthe</i>	अभूविष्ये or °दे <i>ābhūvidhve or -dhe</i>
3. अभूव <i>ābhūva</i>	अभूवतुः <i>ābhūvatuh</i>	अभूवुः <i>ābhūvuḥ</i>	अभूवे <i>ābhūve</i>	अभूवाते <i>ābhūvāte</i>	अभूविरे <i>ābhūvire</i>

CHAPTER XII.

STRENGTHENING AND WEAKENING OF THE VERBAL BASES
IN THE SIX REMAINING GENERAL TENSES.

§ 344. It may be useful, without entering into minute details, to distinguish between two sets of general tenses, moods, and verbal derivatives, which differ from each other by a tendency either to strengthen or to weaken their base. The strengthening takes place chiefly by Guna, but, under special circumstances, likewise by Vṛddhi, by lengthening of the vowel, or by nasalization. The weakening takes place by shortening, by changing *vr̥* to *ṛ*, by Samprasāraṇa, or by dropping of a nasal. There are many roots, however, which either cannot be strengthened or cannot be weakened, and which therefore are liable to change in one only of these sets. Some resist both strengthening and weakening, as, for instance, all derivative bases, causatives, desideratives, and intensives (in the *Ātm.*), which generally have been strengthened, as far as their bases will allow, previously to their taking the conjugational terminations.

The first set comprises:

1. The Future.
2. The Conditional.
3. The Periphrastic Future.
4. The Benedictive *Ātmanepada*.
(Except bases ending in conson. or *vr̥*, and not taking interm. *ṛi* Pān. I. 2, 11; 12 *vr̥* II 2, 42)
5. The First Aorist, I. II.
(Except First Aor. II. *Ātm.* of verbs ending in conson, *vr̥*, or *vr̥a* *d.*)

The second set comprises:

1. The Participle in *ta* (unless it takes intermediate *ṛi*)
2. The Gerund in *trā* (unless it takes intermediate *ṛi*).
3. The Passive.
4. The Benedictive *Parasmaipada*.
5. The First Aorist, IV.
6. The Second Aorist.
(Except verbs in *vr̥* *vr̥i*, &c)

Note—Among derivative verbs, causatives strengthen their base, intensives do not strengthen it, and desideratives admit of both, according to general rules to be stated hereafter

I Root	Base strengthened.	Future	Conditional	Per Fut.	Ben <i>Ātm.</i> (Except bases ending in conson. not taking interm. <i>ṛi</i>)	First Aor I II.
भू	भो	भविष्यति	अभविष्यत्	भविता	भविषीष्ट	अभविष्ट <i>Ātm.</i>
bhū	bho	bhaviṣhyati	abhaviṣhyat	bhavitā	bhaviṣhīṣhta	abhaviṣhta
तुद्	तोद्	तोत्स्यति	अतोत्स्यत्	तोत्त्रा	(तुत्सीष्ट)	अतोत्सीत्
tud	tod	toṭsyati	atoṭsyat	toṭṭā	(tuṭṣhīṣhta)	atoṭṣit
दिव्	देव्	देविष्यति	अदेविष्यत्	देविता	देविषीष्ट	अदेवीत्
div	dev	deviṣhyati	aderiṣhyat	devitā	deviṣhīṣhta	aderit
चुर	चोरस्	चोरयिष्यति	अचोरयिष्यत्	चोरयिता	चोरयिषीष्ट	
chur	choras	chorayiṣhyati	achorayiṣhyat	chorayitā	chorayiṣhīṣhta	
कृ	कर्	करिष्यति	अकरिष्यत्	करिता	करिषीष्ट	अकारीत्
kṛi	kar	karishyati	akarishyāt	karitā	karishhīṣhta	akārit

सु	सो	सोष्यति	ससोष्यत्	सोता	सोषीष्ट	ससापीत्
su	so	soshyati	asoshyat	sotā	soshishṭa	asāpīti
तन्	तन्	तनिष्यति	ततनिष्यत्	तनिता	तनिषीष्ट	ततनीत् or ततानीत्
tan	tan	tanishyati	atanishyat	tanitā	tanishishṭa	atanīti or atānīti
क्रो	क्रे	क्रेष्यति	कक्रेष्यत्	क्रेता	क्रेषीष्ट	कक्रिषीत्
kri	kre	kreshyati	ekreshyat	kretā	kreshishṭa	akraushīti
द्विप्	द्वेप्	द्वेक्ष्यति	अद्वेक्ष्यत्	द्वेष	(द्विषीष्ट)	
dvish	dvesh	dvekshyati	advekshyat	dveshā	(dvikshishṭa)	
हु	हो	होष्यति	अहोष्यत्	होता	होषीष्ट	अहोषीत्
hu	ho	hoshyati	ahoshyat	hotā	hoshishṭa	ahauushīti
रुप्	रोप्	रोत्स्यति	अरोत्स्यत्	रोडा	(रुत्सीष्ट)	अरोत्सीत्
rudh	rodh	rotsyati	arotsyat	roddā	(rutishṭa)	arautsīti
क	Caus कारम्	कारयिष्यति	अकारयिष्यत्	कारयिता	कारयिषीष्ट	
kri	kāray	kārayishyati	akārayishyat	kārayitā	kārayishishṭa	
कृ	Des चिकीर्षे	चिकीर्षिष्यति	अचिकीर्षिष्यत्	चिकीर्षिता	चिकीर्षिषीष्ट	अचिकीर्षीत्
kri	chikīrsh	chikīrshishyati	achikīrshishyat	chikīrshitā	chikīrshishishṭa	achikīrshīti
कृ	Int चेक्रीम्	चेक्रीयिष्यति	अचेक्रीयिष्यत्	चेक्रीयिता	चेक्रीयिषीष्ट	अचेक्रीयिष्ट
kri	chekriy	chekriyishyate	achekriyishyate	chekriyitā	chekriyishishṭa	achekriyishṭa

If Root	Base not strengthened	Part II, without ३	Ger त्वा (ed), without ३	Passive	Ben Par	Second Aor	First Aor IV. and II. Aor
भू	भृ	भूतः	भूत्वा	भूयते	भूयात्	अभूत्	
bhū	bhū	bhūtaḥ	bhūtvā	bhūyate	bhūyāt	abhūt	
तु	तृ	तृतः	तृत्वा	तृयते	तृयात्		अतृत
tū	tū	tūnaḥ	tūtvā	tūyate	tūyāt		atutta
कृ	कीर्	कीर्तः	कीर्त्वा	कीर्यते	कीर्यात्	*	अकीर्य
kri	kīr	kīrnaḥ	kīrtvā	kīryate	kīryāt		akīrshṭa
दिप्	द्विप्	द्यतः	द्यत्वा	दीप्यते	दीप्यात्		
di	div	dyatāḥ	dyātvā	dīpyate	dīpyāt		
पुष्	पुष्	पुष्टः	पुष्ट्वा	पुष्यते	पुष्यात्	अपुष्यत्	अपुष्यत्
pu	push	puṣṭaḥ	puṣṭvā	puṣyate	puṣyāt	apushat	apushat
चुर	(चोरप्)	(चोरितः)	(चोरयित्वा)	(चोर्यते)	(चोर्यात्)	अचूरत्	
chur	(choray)	(choritaḥ)	(chorayitvā)	(choryate)	(choryāt)	achūrchurat	
सु	सु	सुतः	सुत्वा	सूयते	सूयात्		
su	su	sutaḥ	sutvā	sūyate	sūyāt		
तन्	तन् & ता	ततः	तत्वा	तन्यते	तन्यात्		अतत
tan	tan & ta	tataḥ	tātvā	tanyate	tanyāt		atata
क्रो	क्रो	क्रोतः	क्रोत्वा	क्रोयते	क्रोयात्		
kri	kri	kritāḥ	kritvā	kriyate	kriyāt		
द्विप्	द्विप्	द्विष्टः	द्विष्ट्वा	द्विष्यते	द्विष्यात्		अद्विष्यत्
dvish	dvish	dvishṭaḥ	dvishṭvā	dvishyate	dvishyāt		advikshat
हु	हु	हुतः	हुत्वा	हूयते	हूयात्		
hu	hu	hutaḥ	hutvā	hūyate	hūyāt		

1 Or दृ dyā

2 § 143

3 See rules on the formation of the passive base

4 Or तनिन्त्वा tanitvā

5 Or तामते tāyate

रुप्	रुप्	रुद्धः	रुद्धा	रुध्यते	रुध्यात्	अरुधत्	अरुद्ध
rudh	rudh	ruddhah	ruddhā	rudhyate	rudhyāt	arudhat	aruddha
कृ Caus	कारम्	कारितः	कारयित्वा	कार्यते	कार्यात्	अचक्रत्	
kṛs	kāray	kāritah	kārayitvā	kāryate	kāryāt	achikarat	
कृ Des	चिकीर्षे	चिकीर्षितः	चिकीर्षित्वा	चिकीर्ष्यते	चिकीर्ष्यात्		
kṛs	chikīrsh	chikīrshitah	chikīrshitvā	chikīrshyate	chikīrshyāt		
कृ Int	चेक्रोष	चेक्रोषितः	चेक्रोषित्वा				
kṛs	chekrīṣ	chekrīṣitah	chekrīṣitvā				

§ 345. Certain roots which strengthen their base in a peculiar manner, by Vriddhi, like मृज् *mṛj*, by lengthening, like गुह् *guh*, by transposition, like मृज् *ṣṛj*, by changing इ i into ए e, like मि *mi*, by nasalization, like नञ् *naṣ*, drop all these marks of strengthening, in the weak forms.

I. Root.	Base strengthened.	Future	Conditional	Per Fut	Ben. Åtm	First Aorist	
मृज्	मार्ज् ¹	मार्ज्यति	अमार्ज्यत्	मार्जे	मार्जिषीष्ट	अमार्जित्	
mṛj	māṛj	mārjyati	amārjyāt	mārshat	mārjishishā	amārjshit	
		or मार्जिष्यति	अमार्जिष्यत्	मार्जिता	(मृद्यीष्ट)	अमार्जी	
		mārjishyati	amārjishyāt	mārjitā	(mṛkshishā)	amārjīt	
गुह्	गूह् ²	गोह्यति	अगोह्यत्	गोदा	(गुद्यीष्ट)		
guh	gūh	ghokshyati	aghokshyāt	godā	(ghukshishā)		
		or गूहिष्यति	अगूहिष्यत्	गूहिता	गूहिषीष्ट	अगूहीत्	
		gūhishyati	agūhishyāt	gūhitā	gūhishishā	agūhīt	
मृज्	मृज् ³	मृज्यति	अमृज्यत्	मृष्टा		अमृजित्	
mṛj	mṛj	mṛjyati	amṛjyāt	mṛshā		amṛjshit	
मि	मा ⁴	माम्यति	अमाम्यत्	माता	मासीष्ट	अमासीत्	
mi	mā	māyati	amāyāt	mātā	māsiṣhā	amāsīt	
नञ्	नंञ् ⁵	नंञ्यति	अनंञ्यत्	नंष्टा			
naṣ	naṁṣ	naṁkshyati	anaṁkshyāt	naṁshat			
संष्	संष् ⁶	संक्षिप्यते	असंक्षिप्यत्	संक्षिता	संक्षिषीष्ट	असंक्षिष्ट	
saṁṣ	saṁṣ	saṁkshyate	asaṁkshyāt	saṁkshita	saṁkshishishā	saṁkshishat	
बन्ध्	बन्ध्	बन्ध्यति	अबन्ध्यत्	बद्धा		अबन्धीत्	
bandh	bandh	bhantyaṣi	abhantyaṣāt	baddhā		abhāntī	
II. Root	Base not strengthened.	Part. त fa, without इ i	Ger त्वा itā, without इ i	Passive.	Ben. Par.	Sec Aor	First Aor IV. and II. Åtm
मृज्	मृज्	मृष्टः	मृष्टा ⁷	मृज्यते	मृज्यात्		
mṛj	mṛj	mṛshah	mṛshat	mṛjyate	mṛjyāt		
गुह्	गुह्	गूढः ⁸	गूढा	गुह्यते	गुह्यात्		अगुह्यत्
guh	guh	gūdhah	gūdhāt	guhate	guhāt		aghukshat

¹ Pāṇ. vii. 2, 114.² Pāṇ vi. 4, 89³ Pāṇ vi. 1, 58.⁴ Pāṇ vi 1, 50⁵ Pāṇ vii 1, 60⁶ Pāṇ vi. 4, 24.⁷ But with इ i, मार्जित्वा *mārjītvā*, not मर्जित्वा *mārjītvā*⁸ As to the long ऊ ū, see § 128.

सृज्	सृज्	सृष्टः	सृष्टा	सृज्यते	सृज्यात्
<i>srj</i>	<i>srj</i>	<i>srishṭaḥ</i>	<i>srishṭā</i>	<i>srjyate</i>	<i>srjyāt</i>
मि	मि	मितः	मिता	मीयते	मेयात्
<i>ms</i>	<i>mi</i>	<i>mitaḥ</i>	<i>mitā</i>	<i>mīyate</i>	<i>meyāt</i>
नश्	नश्	नष्टः	नष्टा*	नश्यते	नश्यात्
<i>nas</i>	<i>nas</i>	<i>nashṭaḥ</i>	<i>nashṭā</i>	<i>nashtate</i>	<i>nashtāt</i>
स्रस्	स्रस्	स्रस्तः†	स्रस्ता‡	स्रस्यते	स्रस्यात्
<i>sras</i>	<i>sras</i>	<i>sraṣṭaḥ</i>	<i>sraṣṭā</i>	<i>srasyate</i>	<i>sraṣyāt</i>
बध्	बध्	बद्धः	बद्धा	बध्यते	बध्यात्
<i>baddh</i>	<i>baddh</i>	<i>baddhaḥ</i>	<i>baddhā</i>	<i>baddhyate</i>	<i>baddhyāt</i>

Note—The verbs beginning with कुट् *kuṭ* (Dhātupāṭha 28, 73—108) do not strengthen their base, कुट् *kuṭ*, to be bent, Fut कुटिष्यति *kuṭishyati*, Per Fut कुटिता *kuṭitā* First Aor अकुटोत् *akutūt* (Pān 1 2, 1) विन् *vi*, to fear, never takes Guṇa before intermediate इ : Per Fut विजिता *viṭā* (Pān 1 2, 2) कर्णु *krnu* to cover, may do so optionally, कर्णुविता *krnuvitā* or कर्णुविता *krnavitā* (Pān 1 2, 3)

CHAPTER XIII.

AORIST

§ 346 We can distinguish in Sanskrit, as in Greek, between two kinds of Aorists, one formed by means of a sibilant inserted between root and termination,—this we call the First,—another, formed by adding the terminations to the base, this we call the Second Aorist.

Both Aorists take the Augment, and, with some modifications, the terminations of the Imperfect

§ 347 The First Aorist is formed in four different ways

* Or नष्टा *namishṭā*

† Roots which thus may drop the *r* nasal, are written in the Dhātupāṭha with their nasal, स्रस् or स्रम् *sras* while others which retain their nasal throughout, are written without the nasal but with an indicative इ : नदि *nad* &c (Pān VI 4, 24, VII 1, 58) Two verbs thus marked by इ, लङ् *lag* and कपि *kap* may, however drop their nasal the general rule notwithstanding if used in certain meanings विलङ्गित *vilagitaṃ*, burnt, विकपित *vikapitaṃ* deformed (Pān VI 4 24 1) गृह्ति *grāḥ* गृह्ति *grumhati* drops its nasal before terminations beginning with a vowel but not before the intermediate इ : वर्धयति *varḥayati*, but वर्धिता *varḥitā* रङ् *raṅ*, to tinge may drop its nasal even in the causative (i e before a vowel), if it means to sport रञ्जयति *raṅjayati* (Pān VI 4 24 v) The same root like some others, drops its nasal before *śāradhātuka* affixes रञ्जति *raṅjati*, &c (Pān VI 4, 26) अञ्च् *añch*, if it means to worship, must retain its nasal (Pān VI 4 30) and take the intermediate इ : (Pān VII 2, 53) अञ्चित *añchitaḥ* worshipped, otherwise अक्त *aktaḥ* or अञ्चितः *añchitaḥ*, bent

‡ Or स्रगिता *srasitaḥ*

Terminations of the First Aorist.

1.

First Form.

PARASMAIPADA.

ĀTMANEPAIDA.

इषं *isham* इष् *ishca* इष्म *ishma* इषि *ishi* इष्महि *ishmah* इषहि *ishmah*
 इः *ish** इष्टे *ishtam* इष्ट *ishṭa* इष्टाः *ishṭhā* इष्टायां *ishṭhām* इष्ट्यं or इष्टुं *ishṭyam* or *ishṭham*
 इष्ट *ishṭ** इष्टी *ishṭīm* इष्टुः *ishṭuḥ* इष्ट *ishṭa* इष्टातां *ishṭātām* इष्टते *ishṭate*

In this first set of terminations the intermediate इ *i* stands as part of the terminations, because all the verbs that take this form are verbs liable to take the intermediate इ *i*. The first and second forms of the First Aorist differ, in fact, by this only, that the former is peculiar to verbs which take, the latter to verbs which reject intermediate इ *i*. (See § 332, 4, note.)

2.

Second Form.

PARASMAIPADA.

ĀTMANEPAIDA.

सि *si* सह *sā* सस *sma* सि *si* सहि *sāhi* सहि *smahi*
 सीः *siḥ* सीः *sām* or *tām* सीता *sītā* or *tītā* सीताः *sīthā* or *tīthā* सीतायां *sīthām* or *tīthām* सीतुः *sītuḥ* सीत *sīta* or *tīta* सीतातां *sīātām* सीतते *sītate*

3.

Third Form.

There are some verbs which add स् *s* to the end of the root before taking the terminations of the Aorist, and which after this स् *s*, employ the usual terminations with इ *i*, viz. इषं *isham*, &c. They are conjugated in the Parasmaipada only.

PARASMAIPADA.

सिषं *s-i-śham*सिष्य *s-i-śca*सिष्य *s-i-śma*सीः *s* *siḥ* (originally for सिषीः *s-i-śiḥ*)सिषं *s-i-śham*सिष्ट *s-i-śta*सीत् *s-i* (originally for सिषीत् *s-i-śiṭ*)सिष्टा *s-i-śtām*सिषुः *s-i-śuḥ*

4.

Fourth Form.

Lastly, there are some few verbs, ending in अ *a*, ष *ṣ*, ह *h*, preceded by इ *i*, उ *u*, ऋ *ṛ*, which take the following terminations, without an intermediate इ *i* (*kṣa*).

PARASMAIPADA.

ĀTMANEPAIDA.

सं *sam* साव *sāca* साम *sāma* सि *si*सावहि *sācahi* or *ṣahi* सामहि *sāmahi*सः *sāḥ* सते *sātem* सत *sāta*सायाः *sāthā* or *ṣāthā* सायां *sāthām*सत्ये *sādhtam* or *ṣādhtam*सत् *sāt* सतां *sātām* सन् *sān* सत *sāta* or *tāta*सातां *sātām*सेत *santa*

Special Rules for the First Form of the First Aorist.

§ 348. For final vowel, Viddhi in Parasmaipada†. लु *lu*, to cut, अलविषं *alāviśham* (Pān VII. 2, 1).

* For इषीः *ishīḥ* and इषीत् *ishīṭ*

† Except षि *ṣi*, to swell, अजगृत् *ajagṛt*; जागृ *jāgru*, to wake, अजागृत् *ajāgṛt* (Pān. VII. 2, 5) ऊर्गु *ūrgu*, to cover, may or may not take Viddhi; जीर्गु *jīrgu*, or जीर्गुत् *jīrgut*, or जीर्गुत् *jīrgut* (Pān VII. 2, 6)

§ 353 The roots मी *mī* (*mīnāli*), to destroy, मि *mi* (*minoti*), to throw, and दी *dī*, to destroy, change their final vowels into आ *a* in the *Ātmanepada*, and ली *lī*, to stick, does so optionally ली *lī*, अलासीत् *alasiit* (§ 358) or अलिषीत् *alایشiit*

§ 354 हन् *han*, to kill, drops its nasal in the *Ātmanepada* (Pan 1 2, 14), अहत् *ahata*, अहसात् *ahasatam*

§ 355 गम् *gam*, to go, drops its nasal in the *Ātmanepada* optionally (Pan 1 2, 13), अगत *agata* or अगस्त *agamsta* The same rule applies to the benedictive *Ātmanepada*, गसीष्ट *gasishṭa* or गसीष्ट *gamsishṭa*

§ 356 यम् *yam* drops its nasal, necessarily or optionally, according to its various meanings, उदयत् *udayata*, he divulged (Pan 1 2, 15), उपायत् *upayata*, he espoused or उपायस्त *upayamsta* (Pan 1 2, 16)

Special Rules for the Third Form of the First Aorist

§ 357 Most verbs taking this form of the Aorist end in आ *ā*, or in diphthongs which take आ *ā* as their substitute This आ *a* remains unchanged In the *Ātmanepada* these verbs take the Second Form

§ 358 The verbs मि *mi*, to throw, मी *mī* to destroy, and ली *lī*, to stick, if taking this form, change likewise their final vowels into आ *ā* Ex. अमासिष्य *amasisham*, I threw, and I destroyed, अलासिष्य *alāsisham* (or अलिषिष्य *alایشisham*)

§ 359 Three roots ending in न् *n* take this form, यम् *yam*, to hold यम् *ram*, to rejoice, नम् *nam*, to bend, Aor अपसिष्य *ayamsisham*, &c (Pan 1 2, 73)

Special Rules for the Fourth Form of the First Aorist

§ 360 The roots which take this form must end in श् *ś* (except दृश् *drīś* to see, Pan 1 1 47), ष् *śh*, स् *s*, ह् *h*, preceded by any vowel but आ, आ *ā* They must be verbs which reject the intermediate इ *i* § 332, 17-20, (Pan 1 1, 45) Their radical vowel remains unchanged

§ 361 The root श्लिष्य *śliśh* takes this form only if it means to embrace (Pan 1 1, 46), अश्लिष्यत् *aśliṣhata* Other verbs, such as पुष् *puśh* and शुष् *śuśh*, are specially excepted (§ 366)

§ 362 The roots दुह् *duh*, to milk, दिह् *dih* to anoint, लिह् *lih* to lick गुह् *guh*, to hide (Pan 1 3, 73) may take in the *Ātmanepada*.

था *thah* instead of सथा *sathah* वहि *val* instead of सवहि *sāvali*
त *ta* — मत *sata* ध्व *dhvam* — सध्व *sadhvam*

They thus approach to the Second Form of the first aorist in most, yet not in all persons

Ex दुह् *duh* 2 p sing *Ātm* अदुग्धा *adugdha* or अधुक्षथा *adhukshathah*

3 p sing *Ātm* अदुग्धा *adugdha* or अधुक्षता *adhukshata*

1 p dual *Ātm* अदुहहि *aduḥahi* or अधुक्षथाहि *adhukshathāhi*

2 p plur *Ātm* अधुग्ध्व *adhugdhvam* or अधुक्षध्व *adhukshadhvam*

FIRST AORIST.

First Form,

with intermediate इ 1.

a. Verbs ending in a vowel; लृ *ld*, to cut.

Vpdhi in Parasmaipada, Guna in Ātmanepada.

PARASMAIPADA.

1. अलायिषं <i>alāv-iṣam</i>	अलायिष्व <i>alāv-iṣva</i>	अलायिष्व <i>alāv-iṣma</i>
2. अलायीः <i>alāv-īh</i>	अलायिषं <i>alāv-iṣtam</i>	अलायिष <i>alāv-iṣja</i>
3. अलायीत् <i>alāv-ī</i>	अलायिषां <i>alāv-iṣtām</i>	अलायिषुः <i>alāv-iṣhāt</i>

ĀTMANEPADA.

1. अलविमि <i>alav iṣh</i>	अलविम्वहि <i>alav iṣvahi</i>	अलविम्वहि <i>alav-iṣmah</i>
2. अलविमिः <i>alav-iṣhīdh</i>	अलविमिषां <i>alav-iṣhīdhām</i>	अलविम्वं <i>alav-iṣhvām</i> or <i>द्वं-dhām</i>
3. अलविम <i>alav-iṣha</i>	अलविमिषां <i>alav-iṣhātām</i>	अलविमत <i>alav-iṣhata</i>

b. Verbs ending in consonants; बुध् *budh*, to know.

Guna in Parasmaipada and Ātmanepada.

PARASMAIPADA.

1. अबोधिषं <i>abodh-iṣam</i>	अबोधिष्व <i>abodh-iṣva</i>	अबोधिष्व <i>abodh-iṣma</i>
2. अबोधीः <i>abodh-īh</i>	अबोधिषं <i>abodh-iṣtam</i>	अबोधिष <i>abodh iṣta</i>
3. अबोधीत् <i>abodh-ī</i>	अबोधिषां <i>abodh-iṣtām</i>	अबोधिषुः <i>abodh-iṣhāt</i>

ĀTMANEPADA.

1. अबोधिमि <i>abodh iṣh</i>	अबोधिम्वहि <i>abodh iṣvahi</i>	अबोधिम्वहि <i>abodh-iṣmah</i>
2. अबोधिमिः <i>abodh-iṣhīdh</i>	अबोधिमिषां <i>abodh-iṣhīdhām</i>	अबोधिम्वं <i>abodh-iṣhvām</i>
3. अबोधिम <i>abodh-iṣha</i>	अबोधिमिषां <i>abodh-iṣhātām</i>	अबोधिमत <i>abodh-iṣhata</i>

Second Form,

without intermediate इ 1.

a. Verbs ending in consonants; क्षिप् *kṣip*, to throw.

Vpdhi in Parasmaipada, no change in Ātmanepada.

PARASMAIPADA.

1. अक्षिप्यं <i>akṣaip-sam</i>	अक्षिप्य <i>akṣaip-sva</i>	अक्षिप्य <i>akṣaip-sma</i>
2. अक्षिप्यीः <i>akṣaip-īh</i>	अक्षिप्यं <i>akṣaip-tam</i> (§ 351)	अक्षिप्य <i>akṣaip-ta</i>
3. अक्षिप्यीत् <i>akṣaip-ī</i>	अक्षिप्यी <i>akṣaip-tām</i>	अक्षिप्युः <i>akṣaip-svāt</i>

ĀTMANEPADA.

1. अक्षिपिम् <i>akṣip-i</i>	अक्षिप्य्वहि <i>akṣip-svahi</i>	अक्षिप्य्वहि <i>akṣip-smah</i>
2. अक्षिप्याः <i>akṣip iṣh</i>	अक्षिप्याषां <i>akṣip iṣhām</i>	अक्षिप्य्वं <i>akṣip iṣhvām</i>
3. अक्षिप <i>akṣip ta</i>	अक्षिप्यातां <i>akṣip iṣhām</i>	अक्षिप्यत <i>akṣip-sata</i>

b. Verbs ending in vowels (इ, ई, उ, ऊ); ने *nī*, to lead.

Vpdhi in Parasmaipada, Guna in Ātmanepada.

PARASMAIPADA.

1. अनैषं <i>anaiṣam</i>	अनैष्य <i>anaiṣva</i>	अनैष्य <i>anaiṣma</i>
2. अनैषीः <i>anaiṣhī</i>	अनैषं <i>anaiṣtam</i>	अनैष <i>anaiṣja</i>
3. अनैषीत् <i>anaiṣhī</i>	अनैषां <i>anaiṣtām</i>	अनैषुः <i>anaiṣhāt</i>

ĀTMANEPAḌA.

1. अनेषि <i>ane-shi</i>	अनेष्यहि <i>aneshrahi</i>	अनेष्यहि <i>aneshmahi</i>
2. अनेषाः <i>ane-shihāḥ</i>	अनेषायां <i>aneshāthām</i>	अनेषुं <i>aneitham</i>
3. अनेष्ट <i>ane-shṭa</i>	अनेषातां <i>aneshāthām</i>	अनेषत <i>aneshata</i>

c. Verbs ending in चृ *ri*; कृ *kṛi*, to do.

Vpddhi in Parasmaipada, no change in Ātmanepada.

PARASMAIPADA.

1. अकार्षे <i>akārṣham</i>	अकार्षे <i>akārṣha</i>	अकार्षे <i>akārṣma</i>
2. अकार्षाः <i>akārṣhāḥ</i>	अकार्षे <i>akārṣham</i>	अकार्षे <i>akārṣha</i>
3. अकार्षात् <i>akārṣhāt</i>	अकार्षे <i>akārṣthām</i>	अकार्षुः <i>akārṣhuḥ</i>

ĀTMANEPAḌA.

1. अकृषि <i>akṛishi</i>	अकृष्यहि <i>akṛishrahi</i>	अकृष्यहि <i>akṛishmahi</i>
2. अकृषाः <i>akṛishhāḥ</i>	अकृषायां <i>akṛishāthām</i>	अकृषुं <i>akṛidhram</i>
3. अकृष्ट <i>akṛiṣṭa</i>	अकृषातां <i>akṛishāthām</i>	अकृषत <i>akṛishata</i>

d. Verbs ending in दा *dā*; दा *dā*, to give.Ātmanepada only, दा *dā* changed into इ *i*.

ĀTMANEPAḌA.

1. अदिषि <i>adiṣhi</i>	अदिष्यहि <i>adiṣhrahi</i>	अदिष्यहि <i>adiṣmahi</i>
2. अदिषाः <i>adiṣhāḥ</i>	अदिषायां <i>adiṣhāthām</i>	अदिषुं <i>adiṣhram</i>
3. अदित <i>adita</i>	अदिषातां <i>adiṣhāthām</i>	अदिषत <i>adiṣhata</i>

e. Verbs ending in चृ *ri*; स्तृ *stṛi*, to stretch.Vpddhi in Parasmaipada, with intermediate इ *i*.In Ātmanepada the insertion of इ *i* is optional (See § 337, II. 4. Pāṇ. vi. 2, 42)If इ *i* is inserted, then Guna (§ 348) and optionally lengthening of इ *i*. (§ 341.)If इ *i* is not inserted, then चृ *ri* changed to ई *rī* (§ 350)

PARASMAIPADA.

अस्तारिषं *astārisham*, &c., like First Form.

First Form,

with इ *i*.

ĀTMANEPAḌA.

SINGULAR.

Second Form,

without इ *i*.

1. अस्तारिषि or अस्तारीषि <i>astārishi</i> or <i>astārishi</i>	अस्तारिषि <i>astīrishi</i>
2. अस्तारिषाः or अस्तारीषाः <i>astārishhāḥ</i> or <i>astārishhāḥ</i>	अस्तारिषाः <i>astīrishhāḥ</i>
3. अस्तारिष्ट or अस्तारीष्ट <i>astārishṭa</i> or <i>astārishṭa</i>	अस्तारिष्ट <i>astīrishṭa</i>

DUAL

1. अस्तारिष्यहि or अस्तारीष्यहि <i>astārishrahi</i> or <i>astārishrahi</i>	अस्तारिष्यहि <i>astīrishrahi</i>
2. अस्तारिष्यां or अस्तारीष्यां <i>astārishāthām</i> or <i>astārishāthām</i>	अस्तारिष्यां <i>astīrishāthām</i>
3. अस्तारिष्यातां or अस्तारीष्यातां <i>astārishāthām</i> or <i>astārishāthām</i>	अस्तारिष्यातां <i>astīrishāthām</i>

PLURAL

1. अस्तारिष्यहि or अस्तारीष्यहि <i>astārishmahi</i> or <i>astārishmahi</i>	अस्तारिष्यहि <i>astīrishmahi</i>
2. अस्तारिष्यन्तुं or अस्तारीष्यन्तुं <i>astārishdham</i> or <i>astārishdham</i>	अस्तारिष्यन्तुं <i>astīrishdham</i>
3. अस्तारिषत or अस्तारीषत <i>astārishata</i> or <i>astārishata</i>	अस्तारिषत <i>astīrishata</i>

f. Verbs with penultimate *स्* *ri*: मृन् *srij*, to let off.

Peculiar Vṛddhi in Parasmaipada, no change in Ātmanepada

PARASMAIPADA.

1. अस्त्रायं <i>asṛśksham</i>	अस्त्राय <i>asṛśksha</i>	अस्त्रास्त्र <i>asṛśkshma</i>
2. अस्त्रायीः <i>asṛśkshāḥ</i>	अस्त्रायं <i>asṛśksham</i>	अस्त्राय <i>asṛśksha</i>
3. अस्त्रायीत् <i>asṛśkshīt</i>	अस्त्रायं <i>asṛśkshām</i>	अस्त्रायुः <i>asṛśkshuh</i>

ĀTMANEPADA.

1. अस्त्रयि <i>asṛkshāḥ</i>	अस्त्रयिहि <i>asṛkshāḥ</i>	अस्त्रयिहि <i>asṛkshamāḥ</i>
2. अस्त्रयः <i>asṛkshāḥ</i>	अस्त्रयायां <i>asṛkshāḥātām</i>	अस्त्रयं <i>asṛkshāḥ</i>
3. अस्त्रय <i>asṛksha</i>	अस्त्रयातां <i>asṛkshāḥātām</i>	अस्त्रयत <i>asṛkshata</i>

g. Verbs ending in ह् *h*, दह् *dāh*, to burn.

PARASMAIPADA.

1. अधाद्यं <i>adhāksham</i>	अधाद्य <i>adhāksha</i>	अधाद्य <i>adhākshma</i>
2. अधाद्यीः <i>adhākshāḥ</i>	अदायं <i>adāgḍham</i>	अदाय <i>adāgḍha</i>
3. अधाद्यीत् <i>adhākshīt</i>	अदायं <i>adāgḍhām</i>	अधाद्युः <i>adhākshuh</i>

ĀTMANEPADA.

1. अधयि <i>adhakshāḥ</i>	अधयिहि <i>adhakshāḥ</i>	अधयिहि <i>adhakshamāḥ</i>
2. अधयः <i>adagḍhāḥ</i>	अधयायां <i>adhakshāḥātām</i>	अधयं <i>adhagḍhram</i>
3. अधय <i>adagḍha</i>	अधयातां <i>adhakshāḥātām</i>	अधयत <i>adhakshata</i>

FIRST AORIST.

Third Form

PARASMAIPADA ONLY

या *yā*, to go.

1. अयामिषं <i>ayāsisham</i>	अयामिष्य <i>ayāsishca</i>	अयामिष्य <i>ayāsishma</i>
2. अयामीः <i>ayāstḥ</i>	अयामिषं <i>ayāsisham</i>	अयामिष्य <i>ayāsishā</i>
3. अयामीत् <i>ayāsit</i>	अयामिषां <i>ayāsishām</i>	अयामिषुः <i>ayāsishuh</i>

नम् *nam*, to bend.

1. अनमिषं <i>anamisisham</i>	अनमिष्य <i>anamisishca</i>	अनमिष्य <i>anamisishma</i>
2. अनमीः <i>anamistḥ</i>	अनमिषं <i>anamisisham</i>	अनमिष्य <i>anamisishā</i>
3. अनमीत् <i>anamist</i>	अनमिषां <i>anamisishām</i>	अनमिषुः <i>anamisishuh</i>

FIRST AORIST.

Fourth Form.

दिञ् *diḥ*, to show.

PARASMAIPADA.

1. अदिद्यं <i>adiksham</i>	अदिद्याय <i>adiksha</i>	अदिद्याय <i>adikshāma</i>
2. अदिद्यः <i>adikshāḥ</i>	अदिद्यत <i>adikshatam</i>	अदिद्यत <i>adikshata</i>
3. अदिद्यत् <i>adikshat</i>	अदिद्यतां <i>adikshatām</i>	अदिद्यन् <i>adikshan</i>

ĀTMANEPA DA

1. अदिक्षि <i>adikṣhi</i>	अदिक्षावहि <i>adikṣhāvahi</i>	अदिक्षामहि <i>adikṣhāmahi</i>
2. अदिक्ष्याः <i>adikṣhathāh</i>	अदिक्ष्यातां <i>adikṣhathātām</i>	अदिक्ष्यथ्व <i>adikṣhadhrām</i>
3. अदिक्षत <i>adikṣhata</i>	अदिक्षतां <i>adikṣhātām</i>	अदिक्षन् <i>adikṣhanta</i>

गुह् *guh*, to hide

PARASVAIPADA

1. अपुक्ष <i>aghukṣam</i>	अपुक्षाव <i>aghukṣhāva</i>	अपुक्षाम <i>aghukṣhāma</i>
2. अपुक्ष्याः <i>aghukṣhāh</i>	अपुक्ष्यातां <i>aghukṣhātām</i>	अपुक्ष्यन् <i>aghukṣhanta</i>
3. अपुक्षत <i>aghukṣhat</i>	अपुक्षतां <i>aghukṣhātām</i>	अपुक्षन् <i>aghukṣhan</i>

ĀTMANEPA DA

1. अपुक्षि <i>aghukṣhi</i>	अपुक्षावहि <i>aghukṣhāvahi</i> or अगूहहि <i>aguhvahi</i>	अपुक्षामहि <i>aghukṣhāmahi</i>
2. अपुक्ष्याः <i>aghukṣhathāh</i> or अगूढाः <i>agūdhāh</i>	अपुक्ष्यातां <i>aghukṣhathātām</i>	अपुक्ष्यथ्व <i>aghukṣhadhrām</i> or अपुक्षन् ¹
3. अपुक्षत <i>aghukṣhata</i> or अगूढ <i>agūdha</i>	अपुक्षतां <i>aghukṣhātām</i>	अपुक्षन् <i>aghukṣhanta</i>

It may also follow the First Form, अगूहिय *agūhisham* and अगूहियि *agūhishi*:
(§ 337, I 1)

लिह् *lih*, to smear.

PARASVAIPADA

1. अलिक्षं <i>alikhām</i>	अलिक्षाव <i>alikhāva</i>	अलिक्षाम <i>alikhāma</i>
2. अलिक्ष्याः <i>alikhāh</i>	अलिक्ष्यातां <i>alikhātām</i>	अलिक्ष्यन् <i>alikhanta</i>
3. अलिक्षत <i>alikhata</i>	अलिक्षतां <i>alikhātām</i>	अलिक्षन् <i>alikhana</i>

ĀTMANEPA DA

1. अलिक्षि <i>alikhī</i>	अलिक्षावहि <i>alikhāvahi</i> or अलिहहि <i>alihahi</i>	अलिक्षामहि <i>alikhāmahi</i>
2. अलिक्ष्याः <i>alikhathāh</i> or अलीढाः <i>alīdhāh</i>	अलिक्ष्यातां <i>alikhathātām</i>	अलिक्ष्यथ्व <i>alikhadhrām</i> or अलिहन् ²
3. अलिक्षत <i>alikhata</i> or अलीढ <i>alīdha</i>	अलिक्षतां <i>alikhātām</i>	अलिक्षन् <i>alikhanta</i>

दुह् *duh*, to milk

PARASVAIPADA

अपुक्ष् *adhukṣham*, &c

ĀTMANEPA DA.

1. अपुक्षि <i>adhukṣhi</i>	अपुक्षावहि <i>adhukṣhāvahi</i> or अदुहहि <i>aduhvahi</i>	अपुक्षामहि <i>adhukṣhāmahi</i>
2. अपुक्ष्याः <i>adhukṣhathāh</i> or अदुग्धाः <i>adugdhāh</i>	अपुक्ष्यातां <i>adhukṣhathātām</i>	अपुक्ष्यथ्व <i>adhukṣhadhrām</i> or अपुक्षन् ³
3. अपुक्षत <i>adhukṣhata</i> or अदुग्ध <i>adugdha</i>	अपुक्षतां <i>adhukṣhātām</i>	अपुक्षन् <i>adhukṣhanta</i>

दिह् *dih*, to anoint

PARASVAIPADA

अधिष् *adhikṣham*, &c

ĀTMANEPA DA

1. अधिष् <i>adhikṣhi</i>	अधिष्ठावहि <i>adhikṣhāvahi</i> or अदिहहि ⁴	अधिष्ठामहि <i>adhikṣhāmahi</i>
2. अधिष्ठ्याः <i>adhikṣhathāh</i> or अदिग्धाः ⁵	अधिष्ठ्यातां <i>adhikṣhathātām</i>	अधिष्ठ्यथ्व <i>adhikṣhadhrām</i> or अधिष्ठन् ⁶
3. अधिष्ठत <i>adhikṣhata</i> or अदिग्ध ⁷	अधिष्ठतां <i>adhikṣhātām</i>	अधिष्ठन् <i>adhikṣhanta</i>

¹ *aghukṣhadhrām* or *agūhishām*² *alikhadhrām* or *alihishām*³ *adhukṣhadhrām* or *aduhishām*⁴ *alikhāvahi* or *alihvahi*⁵ *adhikṣhathāh* or *adugdhāh*⁶ *adhikṣhadhrām* or *adugdham*⁷ *adhikṣhata* or *adugdha*

SECOND AORIST

First Form

§ 363 Verbs adopting this form take the augment, and attach the terminations (First Division) of the imperfect to a verbal base ending in *च a*, like those of the Tvd form

सिष् *sich*, to sprinkle Pres सिषामि *sūchāmi*, Impf असिष *asicham*

PARASMAIPADA

1 असिष <i>asicham</i>	असिषाव <i>asichāva</i>	असिषाम <i>asichāma</i>
2 असिष <i>asichah</i>	असिषत <i>asichatam</i>	असिषत <i>asichata</i>
3 असिषत् <i>asichat</i>	असिषता <i>asichatām</i>	असिषन् <i>asichan</i>

ĪTMANEPADA

1 असिषे <i>asiche</i>	असिषापहि <i>asichāpah</i>	असिषामहि <i>asichāmah</i>
2 असिषया <i>asichathāh</i>	असिषेया <i>asichethām</i>	असिषध्व <i>asichadhvam</i>
3 असिषत <i>asichata</i>	असिषेता <i>asichetām</i>	असिषत <i>asichanta</i>

हे *hve*, to call Pres ह्यामि *hiayami* Impf अह्व *ahvayam* General base हृ *hū*

PARASMAIPADA

1 अह्व <i>ahvam</i>	अह्वाव <i>ahvāva</i>	अह्वाम <i>ahvāma</i>
2 अह्व <i>ahvah</i>	अह्वत <i>ahvatam</i>	अह्वत <i>ahvata</i>
3 अह्वत् <i>ahvat</i>	अह्वता <i>ahvatām</i>	अह्वन् <i>ahvan</i>

ĪTMANEPADA

1 अह्वे <i>ahve</i>	अह्वापहि <i>ahvāpah</i>	अह्वामहि <i>ahvāmah</i>
2 अह्वया <i>ahvathāh</i>	अह्वेया <i>ahvethām</i>	अह्वध्व <i>ahvadhvam</i>
3 अह्वत <i>ahvata</i>	अह्वेता <i>ahvetām</i>	अह्वत <i>ahvanta</i>

§ 364 Roots ending in *च a* *र e*, *इ i*, drop these vowels, and substitute a base ending in *च a* हे *hve* substitutes हृ *hi*, Aor अह्व *ahvam* श्रि *śri* substitutes श्र *śa*, Aor अश्र *aśram* Roots ending in *च् r*, and the root दृग् *dris*, to see, take Guna (Pan VII 4 16), and then form a base ending in short *च a* गृ *gri*, to go, अगर्त् *asarat* दृग् *dris*, to see, अदर्शत् *adarśat*

§ 365 Roots with penultimate nasal drop it स्कन्द *skand*, to step, अस्कन्द *askadam*

§ 366 Irregular forms are, अरोच *arocham*, I spoke, from रच *rach* (according to Bopp a contracted reduplicated aorist, § 370, for अरवच *aravacham*), अपत *apaplam*, I flew, from पत *pat* (possibly a contracted reduplicated aorist for अपपत *apapatam*), अनेश *aneśam*, I penished (possibly for अननश *ananaśam*), अशिश *aśisham* I ordered, from शस् *śas* आस्य *astham*, I threw, from अस् *as*

§ 367 Roots which take this form are, अस् *as*, to throw (आस्य *astham**), रच *rach*, to speak (अरोच *arocham*), क्यद् *khyd*, to speak (अस्य *akhayam*), if the agent is implied. (Pan III 1, 52) लिप *lip*, to paint, सिष् *sich*, to sprinkle, हे *hve*, to call (irregularly अह्व *ahvam*),

* आस्य *astham* stands irregularly for आस *asam* (Pan VII 4 17)

in Par, and optionally in Âtm (Pan III 1, 53, 54) Par अलिपत् *alipat*,
Âtm अलिपत् *alipata* or अलिप्त *alipta*

The verbs classed as पुषादि *pushâdi*, beginning with पुष *push* (Dh P 26, 73-136), द्युतादि *dyutadi*, beginning with द्युत *dyut* (Dh P 18), and those marked by a technical ल *li*, in the Parasmaipada (Pan III 1, 55)

The verbs गृ *grî*, to go, शास् *śās*, to order, and चृ *çr*, to go (चार *āram*), in Par and Âtm (Pan III 1, 56)

Optionally, verbs technically marked by इर *ir*, but in the Parasmaipada only (Pan III 1, 57) अभिदत् *abhidat* or अभिहत् *abhihāt*

Optionally, जृ *jrî*, to fail, स्तम्ब *stambh*, to stiffen (अस्तम्भ *astambhat* or अस्तम्भोत् *astambhāt*), मृच *mruch*, to go (अमृचत् *amruchat* or अमृचोचित *amrochit*), मृच *mluch*, to go, गृच *gruch*, to steal, ग्लुच *gluch*, to steal, ग्लुच *glunch*, to go (अग्लुचत् *agluchat* or अग्लुचोचित *aglu chit*), श्वि *śvi*, to grow (irregularly अश्वत् *aśat*), but in the Parasmaipada only (Pan III 1, 58)

§ 368 There are a few verbs, ending in आ *ā*, ए *e*, ओ *o*, which take this form of the second aorist in the Parasmaipada, also भू *bhū*, to be. They retain throughout the long final vowel except before the उ *u* of the 3rd pers plur, before which the final आ *ā* is rejected. In the Âtmanepada these verbs in आ *a* take the Second Form of the first aorist, and change आ *ā* to इ *i*:

दा *da*, to give Pres ददामि *dadāmi*; Impf दददा *adadām*

PARASMAIPADA

1 ददा <i>adān</i>	अदाय <i>adaya</i>	अदाम <i>adama</i>
2 ददा <i>adāh</i>	अदात <i>adutam</i>	अदात <i>adāta</i>
3 अदात <i>adāt</i>	अदाता <i>adatan</i>	अदु <i>ad h</i>

भू *bhū*, to be Pres भवामि *bhavāmi*; Impf अभव *abhavām*

PARASMAIPADA

1 अभव <i>abhavām*</i>	अभूय <i>abhūya</i>	अभूय <i>abhūya</i>
2 अभू <i>abhūh</i>	अभूत <i>abhūtam</i>	अभूत <i>abhūta</i>
3 अभूत <i>abhūt</i>	अभूता <i>abhūtām</i>	अभूवन् <i>abhūvan</i>

Verbs which take this form are,

गा *ga*, to go, दा *dā*, to give, या *dha*, to place, पा *pa*, to drink, स्था *stha*, to stand, दे *de*, to guard, दो *do* to cut, भू *bhū*, to be (Pan II 4 77)

Optionally, घ्रा *ghra*, to smell, धे *dhe*, to drink, शो *śo*, to sharpen, चो *chho*, to cut, सो *so*, to destroy (Pan II 4, 78)

§ 369 The nine roots of the Tan class ending in न् *n* or ण् *ṇ* may form the 2nd and 3rd pers sing Âtm in या *thā* and ण *ta*, before which the final nasal is rejected तन् *tan*, to stretch, Aor अतनिष् *atanishṭa* or अतत *atata* अतनिष्ठा *atanishṭhā* or अतथा *atathā* (Pan II 4, 79) These forms might

* Irregular in the 1st pers. sing dual and plur and in the 3rd pers plur

be considered as irregular Aṁanepaṭi forms of the second aorist, or of the first aorist II, with loss of initial म्.

SECOND AORIST

Second or Reduplicated Form

§ 370 A few primitive verbs, and the very numerous class of the Clur roots, the denominatives and causatives in चय ay, reduplicate their base in the second aorist, taking the augment as before, and the usual terminations of the imperfect.

§ 371. The primitive verbs which take this form are
चि *śri*, to go, दृ *dru*, to run, मृ *śru*, to flow, चम *kṛm*, to love (Pan III 1, 48), if expressing the agent; अशिचियत् *aśhriyat*.

Optionally, चि *śri*, to grow, धे *dhe*, to suck (Pan III 1, 49), if expressing the agent, अदधत् *adadhāt*, § 364 (or सधत् *adhāt* or सधामी *adhāmi*) Their reduplicative syllable, as far as consonants are concerned, is formed like that of the reduplicated perfect

अशिचियत् *aśhriyat*, he went अदृदृत् *adudrut*, he ran अमृमृत् *amśrut*, he flowed अचमचत् *achakamat*, he loved अदधत् *adadhāt*, he sucked अशिचियत् *aśhriyat*, he grew; also See Aor सधत् *adhāt* and First Aor सधामी *adhāmi* (Pan III 1, 49) धे *dhe*, to call, forms its Aor. Caus अमुहयत् *ajuhayat* (Pan VI 1, 32)

§ 372 The verbs in चय *ay* drop चय *ay*, and (with certain exceptions*) reduce their Guna and Viddhi vowels to the simple base vowels आ *a* to अ *a* ए *e* to इ *i* ओ *o* to उ *u*, चर, चार *ār*, to चृ *ṛ* ईर *īr* to चृ *ṛ*

Thus मादयति *madayati* would become मद् *mad*, (Aor समीक्ष *amsikṣam*)

भेदयति *bhedayati* — — भिद् *bhid*, (Aor सविभ *asvibhiṣam*)

मोदयति *modayati* — — मुद् *mud* (Aor समृमुद् *amsmudam*)

§ 373 In the exceptional roots, which do not admit this shortening process, आ *a*, ई *i*, ए *e*, ऐ *ai*, ऊ *u*, औ *au* are represented in the reduplicative syllable by अ *a*, इ *i*, ई *ī*, उ *u*, ऊ *ū*, औ *au*

* These exceptional verbs are (Lap VII 4, 2)

Certain denominatives From माती *matī* a garland is formed the denominative मादयति *madayati* Red Aor समवातयत् *samavādayat* Caus मादयति *madayati*, he garlands Red Aor सजगामत् *sajagamāt*

Those with technical चृ *ṛ* चाप् *chāp* to hurt, Caus चापयति *chāpayati* Aor चपचापत् *achapachāt*

आप् *āp* to oblige आप् *āp* to oblige आप् *āp* to speak शीष्ट *śīṣṭ* to be free शीष्ट *śīṣṭ* to meet पीड *pīḍ* to vex शीष्ट *śīṣṭ* the vowel optional, य *y* ई *ī* आप् *āp* चपयति *chāpayati* or चपिचपत् *achapachāt* (§ 374)

† चय *chay* to surround चय *chay* to move take or bear ई *ī* चय *chay* in the reduplicative syllable चययत् *chayayat* or चयिचयत् *chayichayat* चययत् *chayayat* to take ई *ī* चयिचयत् *chayichayat*

मालयति *malayati*, अममाल *amamalam* टीकयति *tikayati*, अटिटीक *atitikam*
 लोकयति *lokayati*, अलुलोक *alulokam*

§ 374 In the vast majority of roots, however, the shortening takes place, thus leaving bases with short अ *a*, इ *i*, उ *u*, अर् *r*. Here the tendency is to make the reduplicated base, with the augment, either उ-उ or उ-उ- . Hence all roots in which the shortened vowel is not long by position, lengthen the vowel of the reduplicative syllable (*amāmudat*). Those in which the vowel is long by position, leave the vowel of the reduplicative syllable short (*ararakṣat*).

Where, as in roots beginning with double consonants, the vowel of the reduplicative syllable is necessarily long by position, it is not changed into the long vowel (*achuchyutat*, not *achūchyutat*). In roots beginning and ending in two consonants, this metrical rhythm is necessarily broken (*achakṣandat*).

§ 375 In the roots which do not resist the shortening process,

अ *a*, इ *i*, उ *u*, अर् *r* are represented in the reduplicative syllable by अ *a* or इ *i*, उ *u*, इ *i* and all lengthened, where necessary

SECOND AORIST

Second or Reduplicated Form

1 उ - उ

पक् *pach*, to cook, पाचयति *pāchayati*, अपिपचत् *apiṣpachat**

भिद् *bhid*, to cut, भेदयति *bhedayati*, अबिभिदत् *abibhidat*

मुद् *mud*, to rejoice, मोदयति *modayati*, अमुमुदत् *amāmudat*

वृत् *ṛit*, to exist, वर्तयति *varṭayati*, अविवृत्तत् *avivṛtat*

मृन् *mṛj*, to cleanse, मार्जयति *mārjayati*, अमिमृजत् *amīmṛyat*

कृत् *kṛit*, to praise, कीर्तयति *kīrtayati*, अचिकीर्तत् *achikīrtat*†

The lengthening becomes superfluous before roots beginning with two consonants, because the two consonants make the short vowel heavy (*guru*)

त्यज् *tyaj*, to leave, त्याजयति *tyājayati*, अतित्यजत् *atityajat*

भ्राज् *bhrāj*, to shine, भ्राजयति *bhrājayati*, अबिभ्राजत् *abibhrajat*

क्षिप् *kṣhip*, to throw, क्षेपयति *kṣhepayati*, अचिक्षिपत् *achikṣhipat*

च्युत् *chyut*, to fall, च्योतयति *chyotayati*, अचुच्युत् *achuchyutat*

सृ *ṣṛi*, to sound, स्रारयति *srarayati*, असिस्रारत् *asissarat*

* गणप् *gany* and कषप् *kṣhay* take इ *i* or ए *a* optionally, असिगणत् *asiganat* or असिगणत् *asiganat*

† The following verbs take ए *a* instead of इ *i* or ई *i* in the reduplicative syllable of the aorist in the causative:

2 0 0 -

रक्ष् *raksh*, to protect, रक्षयति *rakshayati* पररक्षत् *ararakshat*¹.

भिक्ष् *bhiksh*, to beg, भिक्षयति *bhikshayati*, अबिभिक्षत् *abibhikshat*

§ 376. If the root begins and ends with double consonants, this rhythmical law is broken

प्रच्छ् *prachh*, to ask, प्रच्छयति *prachchhayati*, अपप्रच्छत् *apaprachchhat*

स्कन्द् *skand*, to step, स्कन्दयति *skandayati* अचस्कन्दत् *achaskandat*

§ 377 Roots with radical च् *ch*, followed by a consonant, may optionally take the ०-० or ००- forms

वृत् *vrit*, to be, वृत्तयति *vartayati* अवृत्तत् *aviritat* or अववृत्तत् *avavartat*.
(Pân VII 4, 7)

मृन् *mry*, to cleanse, मार्जयति *māryayati*, समामृजत् *amimryat* or सममार्जत् *amamāryat*

कृत् *krit*, to praise, कीर्तयति *kīrtayati* अचीकृत् *achikritat* or अचिकीर्तत् *achikīrtat*

§ 378 Roots beginning with a vowel have the same internal reduplication, which will be described hereafter in the desiderative bases

Thus अस् *as* forms the Caus असाय् *asay* This after throwing off अय् *ay*,

and shortening the vowel, becomes अस *as* this reduplicated, असास् *as as*,

and lastly, with augment and termination, असास् *as as am*

In the same manner, अर्चिच *archicham*, औञ्जिज *aubjyam*, &c

§ 379 Are slightly irregular

पा *pa*, to drink, which forms its causal aorist as अपीपत् *apīpyat* (instead of अपीपयत् *apīpayat*)

स्था *sthā*, to stand, which forms its causal aorist as अतिष्ठत् *atisthapat* (instead of अतिष्ठयत् *atisthapat*)

घ्रा *ghra*, to smell, which forms its causal aorist as अघ्रिषत् *ayghripat* or अघ्रिषत् *ayghrapat*

REDUPPLICATED AORIST

PAHASMAYADA

1 अस्त्रियम् <i>asīrayam</i>	अस्त्रियमान् <i>asīrayāna</i>	अस्त्रियमान् <i>asīrayāna</i>
2 अस्त्रियम् <i>asīrayah</i>	अस्त्रियत <i>asīrayatam</i>	अस्त्रियत <i>asīrayata</i>
3 अस्त्रियन् <i>asīrayat</i>	अस्त्रियता <i>asīrayātām</i>	अस्त्रियन् <i>asīrayan</i>

IGHANFIADA

1 अस्त्रिये <i>asīraye</i>	अस्त्रियामहि <i>asīrayāmahī</i>	अस्त्रियामहि <i>asīrayāmahī</i>
2 अस्त्रियेषा <i>asīrayathā</i>	अस्त्रियेषा <i>asīrayethām</i>	अस्त्रियेषा <i>asīrayādhām</i>
3 अस्त्रियत <i>asīrayata</i>	अस्त्रियेता <i>asīrayētām</i>	अस्त्रियत <i>asīrayānta</i>

§ 380 In the preceding §§ occasional rules have been given as to the particular forms of the aorist which certain verbs or classes of verbs adopt As in Greek, so in Sanskrit, too, practice only can effectually teach which forms do actually occur of each verb, and the rules of grammarians,

* Radical अ *a* is reinflected by अ *a* if the root ends in a double consonant

however minute and complicated, are not unfrequently contradicted by the usage of Sanskrit authors.

However, the general rule is that verbs follow the first aorist, unless this is specially prohibited, and that they take the first form of the first aorist, unless they are barred by general rules from the employment of the intermediate इ i. Verbs, thus barred, take the second form of the first aorist.

The number of verbs which take the third form of the first aorist is very limited, three roots ending in म् m, and roots ending in च् च i.

The fourth form of the first aorist is likewise of very limited use; see § 360.

As to the second aorist, the roots which must or may follow it are indicated in § 367, and so are the roots which take the reduplicated form of the second aorist in § 371.

Roots which follow the second aorist optionally, or in the Parasmaipada only, are allowed to be conjugated in the first aorist, subject to the general rules.

CHAPTER XIV.

FUTURE, CONDITIONAL, PERIPHRASTIC FUTURE, AND BENEDECTIVE.

Future.

§ 381.

Terminations.

PARASMAIPADA.

SINGULAR	DUAL.	PLURAL.
1. इष्यामि <i>ishyāmi</i>	इष्यावः <i>ishyāvaḥ</i>	इष्यामः <i>ishyāmaḥ</i>
2. इष्यसि <i>ishyasi</i>	इष्यथः <i>ishyathaḥ</i>	इष्यथ <i>ishyatha</i>
3. इष्यति <i>ishyati</i>	इष्यतः <i>ishyataḥ</i>	इष्यन्ति <i>ishyanti</i>
ĀTMADEPADA.		
1. इष्ये <i>ishye</i>	इष्यावहे <i>ishyāvahe</i>	इष्यामहे <i>ishyāmahe</i>
2. इष्यसे <i>ishyase</i>	इष्येथे <i>ishyethe</i>	इष्यध्वे <i>ishyadhve</i>
3. इष्यते <i>ishyate</i>	इष्येते <i>ishyete</i>	इष्यन्ते <i>ishyante</i>

The cases in which the इ i of इष्यामि *ishyāmi* &c. must be or may be omitted have been stated in chapter XI, §§ 331 seq. For the cases in which इ i is changed to ई ē, see § 340. On the change of ष sha and स sa, see §§ 100 seq. On the strengthening of the radical vowel, see chapter XII, §§ 344 seq.

§ 382. The changes which the base undergoes before the terminations of the strengthening tenses, the two futures, the conditional, and the benedictive Ātm are regulated by one general principle, that of giving weight to the base, though their application varies according to the peculiarities of certain verbs. See illustrations in § 344 (*bhavishyāmi*) and § 345 (*mārkshyāmi*). These

peculiarities must be learnt by practice, but a few general rules may here be repeated

- 1 Final ए *e*, ऐ *ai*, ओ *o* are changed to एत *â*, ने *gai*, to sing, गास्यामि *gâsyami*, &c
- 2 Final इ *i* and ई *î*, उ *u*, ऊ *û*, ऋ *rî* and ॠ *rî*, take Guna, जि *ji*, to conquer, जेष्यामि *jeshyâmi*, भू *bhû*, भविष्यामि *bhaviṣhyami* कृ *kṛ*, करिष्यामि *karishyâmi* दृ *dṛ*, to tear, दरिष्यामि *darishyami* or दरोष्यामि *darishyami* There are the usual exceptions, कृ *kṛ*, to sound, कुरिष्यामि *kurishyami* (§ 345, note)
- 3 Penultimate इ *i*, उ *u*, ऋ *rî*, prosodically short, take Guna, ऋ *rî* becomes ई *î*, बुध् *budh*, बोधिष्यामि *bodhishyami*, भिद् *bhid*, भेदयति *bhedyati*

बुध् *budh*, to know,
with intermediate इ *i*

PARASMAIPADA

SINGULAR.

DUAL

PLURAL

- 1 बोधिष्यामि *bodhishyâmi*
- 2 बोधिष्यामि *bodhishyâmi*
- 3 बोधिष्यामि *bodhishyâmi*

- 1 बोधिष्याव *bodhishyâvah*
- 2 बोधिष्याव *bodhishyâvah*
- 3 बोधिष्याव *bodhishyâvah*

- 1 बोधिष्याम *bodhishyâmah*
- 2 बोधिष्याम *bodhishyâmah*
- 3 बोधिष्याम *bodhishyâmah*

ĪTHANEPAḌA

- 1 बोधिष्ये *bodhishye*
- 2 बोधिष्ये *bodhishyase*
- 3 बोधिष्ये *bodhishyate*

- 1 बोधिष्यावहे *bodhishyâvâhe*
- 2 बोधिष्ये *bodhishyete*
- 3 बोधिष्ये *bodhishyete*

- 1 बोधिष्यामहे *bodhishyâmahê*
- 2 बोधिष्यध्वे *bodhishyadhve*
- 3 बोधिष्यन्ते *bodhishyante*

इ *i*, to go,
without intermediate इ *i*

PARASMAIPADA

- 1 एष्यामि *eshyâmi*
- 2 एष्यामि *eshyâmi*
- 3 एष्यामि *eshyâmi*

- 1 एष्याव *eshyâvah*
- 2 एष्याव *eshyâvah*
- 3 एष्याव *eshyâvah*

- 1 एष्याम *eshyâmah*
- 2 एष्याम *eshyâmah*
- 3 एष्याम *eshyâmah*

ĪTHANEPAḌA

- 1 एष्ये *eshye*
- 2 एष्ये *eshyase*
- 3 एष्ये *eshyate*

- 1 एष्यावहे *eshyâvâhe*
- 2 एष्ये *eshyete*
- 3 एष्ये *eshyete*

- 1 एष्यामहे *eshyâmahê*
- 2 एष्यध्वे *eshyadhve*
- 3 एष्यन्ते *eshyante*

Conditional

§ 383 The future is changed into the conditional by the same process by which a present of the Tvd class is changed into an imperfect.

बुध् *budh*, to know,
with intermediate इ *i*

PARASMAIPADA

SINGULAR.

DUAL

PLURAL

- 1 अवोधिष्याम *abodhishyâmi*
- 2 अवोधिष्याम *abodhishyâmi*
- 3 अवोधिष्याम *abodhishyâmi*

- 1 अवोधिष्याव *abodhishyâvah*
- 2 अवोधिष्याव *abodhishyâvah*
- 3 अवोधिष्याव *abodhishyâvah*

- 1 अवोधिष्याम *abodhishyâmah*
- 2 अवोधिष्याम *abodhishyâmah*
- 3 अवोधिष्याम *abodhishyâmah*

ATMANEPADA

1 अथोधिष्ये <i>abodhiśhye</i>	अथोधिष्यामहि <i>abodhiśhyāmahī</i>	अथोधिष्यामहि <i>abodhiśhyāmahī</i>
2 अथोधिष्यथा <i>abodhiśhyatāh</i>	अथोधिष्येथा <i>abodhiśhyetāh</i>	अथोधिष्यथ्वे <i>abodhiśhyadhcam</i>
3 अथोधिष्यत <i>abodhiśhyata</i>	अथोधिष्येता <i>abodhiśhyetām</i>	अथोधिष्यन्त <i>abodhiśhyanta</i>

इ १,

without intermediate इ :

PARASMAIPADA

1 ऐष्य <i>aishyam</i>	ऐष्याय <i>aishyāya</i>	ऐष्याम <i>aishyāma</i>
2 ऐष्य <i>aishyah</i>	ऐष्यत <i>aishyatam</i>	ऐष्यत <i>aishyata</i>
3 ऐष्यत् <i>aishyat</i>	ऐष्यता <i>aishyatām</i>	ऐष्यन् <i>aishyan</i>

ATMANEPADA

1 ऐष्ये <i>aishye</i>	ऐष्यामहि <i>aishyāmahī</i>	ऐष्यामहि <i>aishyāmahī</i>
2 ऐष्यथा <i>aishyatāh</i>	ऐष्येथा <i>aishyethāh</i>	ऐष्यथ्वे <i>aishyadhcam</i>
3 ऐष्यत <i>aishyata</i>	ऐष्येता <i>aishyetām</i>	ऐष्यन्त <i>aishyanta</i>

Periphrastic Future

§ 384 The terminations are,

PARASMAIPADA

1 इतास्मि <i>itāsmi</i>	इतास्व <i>itāsvah</i>	इतास्म <i>itāsmah</i>
2 इतासि <i>itāsi</i>	इतास्य <i>itāstyah</i>	इतास्य <i>itāstha</i>
3 इता <i>itā</i>	इतारौ <i>itārau</i>	इतार <i>itārah</i>

ATMANEPADA

1 इताहे <i>itāhe</i>	इतास्वहे <i>itāsvahe</i>	इतास्महे <i>itāsmāhe</i>
2 इतासे <i>itāse</i>	इतासाचे <i>itāsādhe</i>	इताध्वे <i>itādhe</i>
3 इता <i>itā</i>	इतारौ <i>itārau</i>	इतार <i>itārah</i>

These terminations are clearly compounded of ता *tā* (base तृ *tri*), the common suffix for forming *nomina agentis* and the auxiliary verb अस् *as*, to be. There is, however, with regard to ता *tā* no distinction of number and gender in the 1st and 2nd persons, and no distinction of gender in the 3rd person.

On the retention or omission of intermediate इ : or इ १, see §§ 331 seq
On the strengthening of the radical vowel, see § 382

बुध् *budh* to know,

with intermediate इ :

PARASMAIPADA

SINGULAR

DUAL

PLURAL

1 बोधितास्मि <i>bodhitāsmi</i>	बोधितास्व <i>bodhitāsvah</i>	बोधितास्म <i>bodhitāsmah</i>
2 बोधितासि <i>bodhitāsi</i>	बोधितास्य <i>bodhitāstyah</i>	बोधितास्य <i>bodhitāstha</i>
3 बोधिता <i>bodhitā</i>	बोधितारौ <i>bodhitārau</i>	बोधितार <i>bodhitārah</i>

ATMANEPADA

1 बोधिताहे <i>bodhitāhe</i>	बोधितास्वहे <i>bodhitāsvahe</i>	बोधितास्महे <i>bodhitāsmāhe</i>
2 बोधितासे <i>bodhitāse</i>	बोधितासाचे <i>bodhitāsādhe</i>	बोधिताध्वे <i>bodhitādhe</i>
3 बोधिता <i>bodhitā</i>	बोधितारौ <i>bodhitārau</i>	बोधितार <i>bodhitārah</i>

इ १,

without intermediate इ १

PARASMAIPADA

1 एतास्मि <i>etāsma</i>	एतास् <i>etāsvāh</i>	एतास्म <i>etāsmah</i>
2 एतासि <i>etāsi</i>	एतास्व <i>etāstvak</i>	एतास्व <i>etāsvaha</i>
3 एता <i>etā</i>	एताती <i>etārau</i>	एतात् <i>etārah</i>

ĀTMANEPAḌA

*1 एताहे <i>etāhe</i>	एतास्हे <i>etāsvahe</i>	एतास्महे <i>etāsmahē</i>
*2 एतासे <i>etāse</i>	एतासाये <i>etāstāhe</i>	एताधे <i>etādhē</i>
3 एता <i>etā</i>	एताती <i>etārau</i>	एतात् <i>etārah</i>

Benedictive

§ 385 The so called benedictive is formed in close analogy to the optative. It differs from the optative by not admitting the full modified verbal base, and, secondly, by the insertion of an *स्* before the personal terminations. In the Parasmaipada this *स्* stands between the *या* *yā* of the optative and the actual signs of the persons, being lost, however, in the 2nd and 3rd pers sing. Thus, instead of

Opt	या, <i>yā</i>	या, <i>yā</i>	यात, <i>yāt</i>	यात, <i>yāt</i>	यात, <i>yāt</i>	यात, <i>yāt</i>	यात, <i>yāt</i>	यु, <i>yū</i>
	<i>yām</i>	<i>yāh</i>	<i>yāt</i>	<i>yāva</i>	<i>yātam</i>	<i>yātām</i>	<i>yāma</i>	<i>yā n</i>
Den	यास, <i>yāsa</i>	या, <i>yā</i>	यात, <i>yāt</i>	यास्व, <i>yāsva</i>	यास्त, <i>yāsta</i>	यास्ता, <i>yāstā</i>	यास्म, <i>yāsmā</i>	यास्त, <i>yāsta</i>
	<i>yāsam</i>	<i>yāh</i>	<i>yāt</i>	<i>yāsva</i>	<i>yāstām</i>	<i>yāstām</i>	<i>yāsmā</i>	<i>yāsta yāsvah</i>

These two sets of terminations stand to each other in the same relation as the terminations of the imperfect and those of the first aorist II. *यास yūsa* and *यास्त yūsta* are contracted to *या yā* and *यात yāt*, like the 2nd and 3rd pers sing of the first aorist I. इषी *ishī* to ई *ī*, इषीत *ishīt* to ईत् *it*, or like the सी *sī* and सीत *sīt* of the first aorist II, which really stand for *स् + स् + s* and *स् + त् + t*.

In the Ātmanepada the *स्* stands before the terminations of the optative e.g. सीय *sīya* instead of ईय *īya*. Besides this, the personal terminations originally beginning with *त्* or *त्* take an additional *स्*. (Remark that the *स्* before these terminations is liable to be dropt after a short vowel in the first aorist, § 351.) Thus, instead of

Opt	ईय, <i>īya</i>	ईषा, <i>īṣa</i>	ईत, <i>īta</i>	ईवहि, <i>īvahi</i>	ईयाया, <i>īyāyā</i>	ईयाता, <i>īyāta</i>	ईमहि, <i>īmahi</i>	ईध्व, <i>īdhvam</i>	ईरन्, <i>īran</i>
	<i>īyā</i>	<i>īṣāh</i>	<i>īta</i>	<i>īvahi</i>	<i>īyāthām</i>	<i>īyātām</i>	<i>īmahi</i>	<i>īdhvam</i>	<i>īran</i>
Ben	सीय, <i>sīya</i>	सीषा, <i>sīṣa</i>	सीत, <i>sīta</i>	सीवहि, <i>sīvahi</i>	सीयाया, <i>sīyāyā</i>	सीयाता, <i>sīyāta</i>	सीमहि, <i>sīmahi</i>	सीध्व, <i>sīdhvam</i>	सीरन्, <i>sīran</i>
	<i>sīya</i>	<i>sīṣāh</i>	<i>sīta</i>	<i>sīvahi</i>	<i>sīyāthām</i>	<i>sīyātām</i>	<i>sīmahi</i>	<i>sīdhvam</i>	<i>sīran</i>

§ 386 Verbal bases ending in *अय* *ay* (Chur, Caus Denom &c.) drop *अय* *ay* before the terminations of the benedictive Par. चोरय *choray*, Ben चोरयाम *choryasam* but in Ātm चोरयिषीय *chorayishīya*. Denominative bases in *य* drop *य* in the Ben Par. पुत्रीय *putrīy*, Ben पुत्रीयाम *putrīyasam* but in Ātm पुत्रीयिषीय *putrīyishīya*.

§ 387 The benedictive Parasmaipada belongs to the weakening, the

benedictive *Ātmanepada* to the strengthening forms (§ 344) Hence from चित् *chit*, Par चित्वास *chityasam*, *Ātm* चेतिसीय *chetishīya*

§ 388 The benedictive *Parasmaipada* never takes intermediate इः The benedictive *Ātmanepada* generally takes intermediate इः Exceptions are provided for by the rules §§ 331 seq

Weakening of the Base before Terminations beginning with य्

§ 389 Some of the rules regulating the weakening of the base, which is required in the benedictive *Parasmaipada*, may here be stated together with the rules that apply to the weakening of the base in the passive and intensive

§ 390 While, generally speaking the terminations of the benedictive, passive, and intensive exercise a weakening influence on the verbal base, there is one important, though only apparent, exception to this rule with regard to verbs ending in इः, उः, च्चः Final इः and उः, before the य् of the terminations of benedictive, passive, and intensive, are lengthened (Pan VII 4, 25), but not strengthened by Guna

चिच्चि, to gather, Ben चीयात् *chīyat* Pass चीयते *chīyate* Int. चेचीयते *chechīyate* Final च्चः is changed, to चिः (Pan VII 4, 28)

क्कृः, to do, Ben क्रियात् *kriyat* Pass क्रियते *kriyate* (The Intensive has चेक्रीयते *chekriyate*, Pan VII 4, 27)

In roots, however, beginning with conjunct consonants, final च्चः is actually strengthened by Guna, and appears as चर *ar* (Pan VII 4, 29)

स्मृ *smri*, to remember, Ben स्मर्यात् *smaryat* Pass स्मर्यते *smaryate*, Int स्मस्मर्यते *asmarmaryate*

Also in च्चृः, to go, Ben अर्यात् *aryat* Pass अर्यते *aryate* Int अरार्यते *araryate* Final च्चृः is changed to ईर *īr*, and, after labials, to ऊर् *ūr*

स्तृ *stīr*, to stretch, Ben स्तोर्यात् *sturyāt* Pass स्तोर्यते *stiryate* Int तेस्तोर्यते *testīryate*

पृ *pri*, to fill, Ben पूर्यात् *puryat* Pass पूर्यते *pūryate* Int पोपूर्यते *popūryate* Exceptions शी *śi* is changed to शय् *śay*

शी *śi*, to lie down, (Ben शय्यात् *śayyat* does not occur, because the verb is *Ātmanepadin*), Pass शय्यते *śayyate* Int शशय्यते *śasayyate* (Pan VII 4, 22)

इः after prepositions, does not lengthen the final इः in the benedictive

इः, to go, Ben ईयात् *īyat* but समियात् *samiyāt* (Pan VII 4, 24)

उह् *ūh*, to understand, after prepositions, is shortened to उह् *ūh* (Pan VII 4, 23)

Ben ऊह्यात् *ūhyat* Pass ऊह्यते *ūhyate*

Ben समुह्यात् *samuhyat* Pass समुह्यते *samuhyate*

§ 391 The following roots may or may not drop their final न् *n*, and then lengthen the preceding vowel (Pan VI 4, 43)

जन् *jan*, to beget, Ben जायात् *jayat* or जय्यात् *janyat* Pass जायते *jayate* or जय्यते *janyate* Int जाजायते *jjayate* or जनय्यते *janyanyate*

सन् *san*, to obtain; Ben. सायात् *sáyāt* or सन्यात् *sanyāt*; Pass. सायते *sáyate* or सन्यते *sanyate*; Int. सामायते *sásáyate* or संसन्यते *samsanyate*.

खन् *khan*, to dig; Ben. खायात् *kháyāt* or खन्यात् *khanyāt*; Pass. खायते *kháyate* or खन्यते *khanyate*; Int. चाखायते *chákháyate* or खंखन्यते *chañkhanyate*.

In the passive only, तन् *tan*, to stretch; Ben. तन्यात् *tanyāt*; Pass. तायते *táyate* or तन्यते *tanyate*; Int. तंतन्यते *tantanyate*.

§ 392. According to a general rule, roots ending in ऐ *ai* and औ *o* change their final diphthong in the general tenses into खाँ *á* · ध्ये *dhyai*, ध्यायते *dhyáyate*. Roots ending in छा *d* retain it: पा *pá*, पायते *páyate*, he is protected. But the following roots change their final vowel into ई *i* in the passive and intensive; into ए *e* in the benedictive Par.; and keep it unchanged before gerundial य *ya*. (Pân. vi. 4, 66, 67, 69.)

The six verbs called पु *ghu**, and the following verbs:

	Passive.	Intensive	Benedictive†.	Gerund.
दा <i>dā</i> , to give	दीयते <i>dīyate</i>	देदीयते <i>dedīyate</i>	देयात् <i>deyāt</i>	प्रदाय <i>pradāya</i>
मा <i>mā</i> , to measure	मीयते <i>mīyate</i>	मेमीयते <i>memīyate</i>	मेयात् <i>meyāt</i>	प्रमाय <i>pramāya</i>
स्था <i>sthā</i> , to stand	स्वीयते <i>sthīyate</i>	तेष्वीयते <i>teshsthīyate</i>	स्वेयात् <i>stheyāt</i>	प्रस्थाप <i>prasthāya</i>
गे <i>gai</i> , to sing	गीयते <i>gīyate</i>	जेगीयते <i>jegīyate</i>	गेयात् <i>geyāt</i>	प्रगाय <i>pragāya</i>
पा <i>pā</i> , to drink	पीयते <i>pīyate</i>	पेपीयते <i>pepīyate</i>	पेयात् <i>peyāt</i>	प्रपाय <i>prapāya</i>
हा <i>hā</i> , to leave	हीयते <i>hīyate</i>	जेहीयते <i>jehīyate</i>	हेयात् <i>heyāt</i>	प्रहाय <i>prahāya</i>
सो <i>so</i> , to finish	सीयते <i>sīyate</i>	सेपीयते <i>seshtīyate</i>	सेयात् <i>seyāt</i>	प्रसाय <i>prasāya</i>

§ 393. The following verbs take *Samprasāraṇa* in the benedictive (Pân. iii. 4, 104), passive, participle, and gerund. (Pân. vi. 1, 15.)

वच् *ach*, to speak; स्वप् *ap*†, to sleep; वञ्च् *aś* (Pân vi. 1, 20), to wish; and the यजादि *yajādi*, i. e. those following यज् *yaj*.

Ben. उच्यात् *uchyāt*; Pass. उच्यते *uchyate*, Part. उक्ता *uktah*; Ger. उक्त्वा *uktvā*. The यजादि are, (23, 33-41) यज् *yaj*, to sacrifice; वप् *ap*, to sow; वह् *ah*, to carry; वस् *as*, to dwell; वे *ie*, to weave; क्वे *ie*||, to cover; ह्वे *hre*||, to call; वद् *vad*, to speak; श्वि *svi*||, to grow.

* This term comprises the six roots दुदात्, दाण्, दी, देह्, दुधात्, and धेद्, all varieties of the radicals दा *dā* and धा *dhā*, but not दाप् and धेप्, i. e. दाति *dāti*, he cuts, and दापति *dāyati*, he cleans (Pân i. 1, 20) Hence दीयते *dīyate*, it is given, but दायते *dāyate*, it is cleaned

† In other roots, ending in छा *d* or diphthongs, and beginning with more than one consonant, the change into ए *e* in the benedictive Par. is optional (Pân vi. 4, 68). ग्लि *glai*, to wither, ग्लेयात् *gleyāt* or ग्लयात् *glāyāt*. स्वा *khyā*, to call, स्वायात् *khyāyāt* or स्वैयात् *khyeyāt*.

‡ साप् *śāp*, to send to sleep, takes *Samprasāraṇa* in the reduplicated aorist (Pân vi. 1, 18) शम्भुषत् *śm̐bhushat*.

§ स्वप् *scap*, to sleep, स्यम् *syam*, to sound, and म्ये *rye*, take *Samprasāraṇa* in the intensive also (Pân vi. 1, 19); सोष्यते *soshupyate*, सेसिम्यते *sesimpyate*, चेपीयते *cepiyate*. श्वि *śvi* takes *Samprasāraṇa* optionally in the intensive (Pân vi. 1, 30); श्वोग्रयते *śosyate* or शेषीयते *śeshyate*. ह्वे *hve* forms Int. जोह्वयते *johvyate* (Pân vi. 1, 23) In the intensive चाप् *chāy* forms चेकीयते *chekīyate* (Pân vi. 1, 21), प्याप् *pydy*, चेपीयते *pepiyate* (Pân. vi. 1, 29).

§ 394 The following verbs take *Samprasārana* in the benedictive, passive, participle, gerund, and intensive (Pāṇ vi 1, 16)

ग्रह् *grah*, to take, ज्या *jya*, to fail, व्यध् *vyadh*, to pierce, व्यच्छ् *vyacch*, to surround, व्रश् *vrash*, to cut, प्रश् *prash* to ask, भृश् *bhray*, to fry
ग्रह् *grah* Ben. गृह्यात् *grihyat*, Pass गृह्यते *grihyate*, Part गृहीत *grihitah*, Ger गृहीत्वा *grihitva*, Int जरीगृह्यते *jarigrihyate*

§ 395 शास् *śas*, to rule, substitutes शिष् *śish* in the benedictive, passive, participle, gerund, intensive, also in the second aorist. (Pāṇ vi 4, 34)

Ben शिष्यात् *śishyāt*, Pass शिष्यते *śishyate*, Part शिष्ट *śishṭah*, Ger शिष्ट्वा *śishṭva* Aor अशिषत् *aśishat*

§ 396 With regard to the benedictive *Ātm* see the general rules as to the strengthening of the base, § 344 Remember, that if the benedictive *Ātm.* does not take intermediate इ १, penultimate इ १, उ ५, च् १ are left unchanged, whereas in other strengthening tenses they take Guna (§ 344) Final च् १, too, remains unchanged, and च् १ becomes ईर *fr*, or, after labials, ऊर् *ūr* क्षिप् *kship*, to throw, क्षिप्सीय *kshippsīya*, पू *prī*, to fill, पूर्य *pūrshīya*

Benedictive
PARASMAIPADA

1 बुध्यास <i>budhyāsam</i>	बुध्यास् <i>budhyāsva</i>	बुध्यास्त <i>budhyasma</i>
2 बुध्या <i>budhyāh</i>	बुध्यास्त <i>budhyastam</i>	बुध्यास्त <i>budhyāsta</i>
3 बुध्यात् <i>budhyat</i>	बुध्यास्ता <i>budhyāstām</i>	बुध्यासु <i>budhyāsuḥ</i>
ĀTMANEPAḌA		
1 बोधिपीय <i>bodhishtīya</i>	बोधिपीयहि <i>bodhishtīcah</i>	बोधिपीमहि <i>bodhishtīmah</i>
2 बोधिपीष्टा <i>bodhishtīsthāh</i>	बोधिपीयास्या <i>bodhishtīyastham</i>	बोधिपीष्ट <i>bodhishtīdham</i>
3 बोधिपीष्ट <i>bodhishtīshṭa</i>	बोधिपीयास्ता <i>bodhishtīyāstām</i>	बोधिपीरन् <i>bodhishtīran</i>

CHAPTER XV

PASSIVE

§ 397 The passive takes the terminations of the *Ātmanepada*

Special Tenses of the Passive

§ 398 The present, imperfect, optative, and imperative of the passive are formed by adding य *ya* to the root This य *ya* is added in the same manner as it is in the *Div* verbs, so that the *Ātmanepada* of *Div* verbs is in all respects (except in the accent) identical with the passive

Ātm नश्यते *nāhyate*, he binds, Pass नश्यते *nahyate*, he is bound

§ 399 Bases in च् य *ay* (Chur, Caus Denom &c) drop च् य *ay* before य *ya* of the passive

बोधय् *bodhay*, to make one know, बोध्यते *bodh-yate*, he is made to know

चोरय् *choray*, to steal, चोर्यते *chor-yate*, he is stolen

Intensive bases ending in *y y* retain their *y y*, to which the *y ya* of the passive is added without any intermediate vowel

लोलूय् *loldy*, to cut much, लोलूय्यते *loldyyate*, he is cut much

Intensive bases ending in *y y*, preceded by a consonant, drop their *y y*

चेभिद्य् *bebhidy*, to sever, चेभिद्यते *bebhidyate*, it is severed

दीधी *didhī*, to shune, वेवी *vevī*, to yearn, दरिद्रा *daridrā*, to be poor, drop their final vowel, as usual

दीधी *didhī*, दीयते *didhyate*, it is lightened, १ e it lightens

§ 400 As to the weakening of the base, see the rules given for the benedictive, §§ 389 seq

Passive			
SINGULAR			
	1	2	3
Pres	भूये <i>bhūye</i>	भूयसे <i>bhūyase</i>	भूयते <i>bhūyate</i>
Impf	अभूये <i>abhūye</i>	अभूयथा <i>abhūyathā</i>	अभूयत <i>abhūyata</i>
Opt	भूयेय <i>bhūyeya</i>	भूयेथा <i>bhūyethā</i>	भूयेत <i>bhūyeta</i>
Imp	भूये <i>bhūya</i>	भूयस्व <i>bhūyasva</i>	भूयता <i>bhūyatām</i>
DUAL			
Pres	भूयावहे <i>bhūyāvāhe</i>	भूयेथे <i>bhūyēthe</i>	• भूयेते <i>bhūyete</i>
Impf	अभूयावहि <i>abhūyāvāhi</i>	अभूयेथा <i>abhūyēthā</i>	अभूयेत <i>abhūyeta</i>
Opt	भूयेयहि <i>bhūyēyāhi</i>	भूयेथाया <i>bhūyēyāthā</i>	भूयेयाता <i>bhūyēyātā</i>
Imp	भूयावहे <i>bhūyāvāhai</i>	भूयेथा <i>bhūyēthā</i>	भूयेता <i>bhūyētā</i>
PLURAL			
Pres	भूयामहे <i>bhūyāmāhe</i>	भूयाथे <i>bhūyāthe</i>	भूयते <i>bhūyante</i>
Impf	अभूयामहि <i>abhūyāmāhi</i>	अभूयाथ <i>abhūyāthā</i>	अभूयत <i>abhūyanta</i>
Opt	भूयेमहि <i>bhūyēmāhi</i>	भूयेथ <i>bhūyēthā</i>	भूयेरन् <i>bhūyeran</i>
Imp	भूयामहे <i>bhūyāmāhai</i>	भूयाथ <i>bhūyāthā</i>	भूयता <i>bhūyantām</i>

General Tenses of the Passive

§ 401 In the general tenses of the passive, *y ya* is dropt, so that, with certain exceptions to be mentioned hereafter, there is no distinction between the general tenses of the passive and those of the *Ātmanepada*. The *y ya* of the passive is treated, in fact, like one of the conjugtional class marks (*vikaranas*), which are retained in the special tenses only, and it differs thereby from the derivative syllables of causative, desiderative, and intensive verbs, which, with certain exceptions, remain throughout both in the special and in the general tenses

Reduplicated Perfect

The reduplicated perfect is the same as in the *Ātmanepada*

Periphrastic Perfect

The periphrastic perfect is the same as in the *Ātmanepada*, but the auxiliary verbs अस् *as* and भू *bhū* must be conjugated in the *Ātmanepada*, as well as कृ *krī* (§ 342)

§ 407 The following are a few irregular formations of the 3rd pers sing aorist passive

- रम् *rabh*, to desire, forms अरामि *arambhi* (Pan VII 1, 63) See § 345 †
 रम् *radh*, to kill, — अरधि *arandhi* (Pan VII 1, 61)
 जम् *jabh*, to yawn — अजभि *ajambhi* (Pan VII 1, 61)
 भञ् *bhary*, to break, — अभनि *abharji* or अभानि *abhaji* (Pan VI 4, 33)
 लम् *labh*, to take, — अलभि *alambhi* or अलामि *alubhi* (Pan VII 1, 69)

With prepositions लम् *labh* always forms अलभि *alambhi*

- जन् *jan*, to beget, — जननि *yanu* (Pan VII 3 35)
 बध् *badh*, to strike, — अबधि *abudhi* (Pan VII 3, 35)

§ 408 Roots ending in अम् *am*, which admit of intermediate इ, do not lengthen their radical vowel (Pan VII 3 34)

शम् *śam*, अशमि *aśamī* तम् *tam*, अतमि *atamī* but यम् *yam*, अयामि *ayamī*
 Pāṇini excepts आचम् *acham*, to rinse, which forms आचामि *uchamī* Others add कम् *kam*, वम् *lam*, नम् *nam* (Pan VII 3 34, v)

§ 409 Thus the paradigms given in the Ātmanepada may be used in the passive of the aorist, with the exception of the 3rd pers sing (See p 183)

अलविषि <i>alaviṣi</i>	अलविष्महि <i>alaviṣmahī</i>	अलविष्महि <i>alaviṣmahī</i>
अलविष्टा <i>alaviṣṭhā</i>	अलविषाणो <i>alaviṣāṇām</i>	अलविष् or °दृ <i>alaviṣṭhām</i> or <i>dhrām</i>
अलावि <i>alavi</i>	अलविषाता <i>alaviṣṭhātā</i>	अलविषत <i>alaviṣṭa</i>

The Two Futures, the Conditional, and the Benedictive Passive

§ 410 These formations are identically the same in the passive as in the Ātmanepada Hence

- Fut बोधिष्ये *bodhiṣhye* I shall be known
 Cond बोधिष्ये *abodhiṣhye*, I should be known
 Periphr Fut बोधिताह *bodhitāhe*, I shall be known
 Bened बोधिषीय *bodhiṣīya*, May I be known †

Secondary Form of the Aorist, the Two Futures, the Conditional, and Benedictive of Verbs ending in Vowels

§ 411 All verbs ending in vowels in अय् *ay*, and likewise हन् *han* to strike, दृश् *drīś* to see, ग्रह् *grah*, to take, may form a secondary base (really denominative), being identical with the peculiar third person singular of the aorist passive, described before Thus from लु *lu* we have अलावि *alavi*, and from this, by treating the final इ as the intermediate इ, we form,

- Sing 1 pers अलाविषि *alaviṣi*, by the side of अलविषि *alaviṣi*
 2 अलाविष्टा *alaviṣṭhā*, — — अलविष्टा *alaviṣṭhā*
 3 अलावि *alavi* — — अलावि *alavi*

Dual 1 pers	अलाविष्यहि <i>alāvi-shyahi</i> , by the side of	अलविष्यहि <i>alavi shyahi</i>
2	अलाविष्याया <i>alāvi-shatham</i> , — —	अलविष्याया <i>alāvi shdtham</i>
3	अलाविष्याता <i>alavi-shatum</i> , — —	अलविष्याता <i>alavi-shdtām</i>
Plur 1 pers	अलाविष्यहि <i>alavi-shmahī</i> , by the side of	अलविष्यहि <i>alāvi shmahī</i>
2	अलाविष्य <i>alavi-dhi am</i> or <i>दृ-dhi am</i> —	अलविष्य <i>alavi-dhvam</i> or <i>दृ</i>
3	अलाविषत <i>alavi-shata</i> , — —	अलविषत <i>alavi-shata</i>
Fut	लाविष्ये <i>lavi shyē</i> , by the side of	लविष्ये <i>lāvi shyē</i>
Cond.	अलाविष्ये <i>alavi shyē</i> , — —	अलविष्ये <i>alāvi-shyē</i>
Per Fut	लाविताहे <i>lavi take</i> , — —	लविताहे <i>lavi take</i>
Ben	लाविषीय <i>lavi-shīya</i> , — —	लविषीय <i>lāvi shīya</i>
From चि <i>chi</i> , to gather, 3rd pers sing Aor Pass	अचायि <i>achāyi</i> hence	
Aor	अचायिषि <i>achayishi</i> besides	अचेयि <i>acheshi</i> , &c
Fut	चायिष्ये <i>chayishyē</i> , —	चेय्ये <i>cheshyē</i>
Cond	अचायिष्ये <i>achayishyē</i> , —	अचेय्ये <i>acheshyē</i>
Per Fut	चायिताहे <i>chayitake</i> , —	चेताहे <i>chetdhe</i>
Ben	चायिषीय <i>chayishīya</i> , —	चेषीय <i>cheshiya</i>
From घ्रा <i>ghrā</i> , to smell, 3rd pers sing Aor Pass	अघ्रायि <i>aghrayi</i> hence	
Aor	अघ्रायिषि <i>aghrayishi</i> , besides	अघ्रासि <i>aghrasi</i>
Fut	घ्रायिष्ये <i>ghrayishyē</i> , —	घ्रास्ये <i>ghrasyē</i>
Cond.	अघ्रायिष्ये <i>aghrayishyē</i> , —	अघ्रास्ये <i>aghrasyē</i>
Per Fut	घ्रायिताहे <i>ghrayitake</i> , —	घ्राताहे <i>ghratake</i>
Ben	घ्रायिषीय <i>ghrayishīya</i> —	घ्रासीय <i>ghrasiya</i>
From धृ <i>dhrī</i> , to hurt, 3rd pers sing Aor Pass	अध्वारि <i>adhvāri</i> hence	
Aor	अध्वारिषि <i>adhvāriṣhi</i> , besides	अध्वयि <i>adhvishi</i> or अध्वरिषि <i>adhvāriṣhi</i>
Fut	ध्वारिष्ये <i>dhvāriṣhyē</i> , —	ध्वरिष्ये <i>dhvāriṣhyē</i>
Per Fut	ध्वारिताहे <i>dhvāritake</i> , —	ध्वताहे <i>dhvārtāke</i>
Ben	ध्वारिषीय <i>dhvāriṣhīya</i> , —	ध्वपीय <i>dhvērishīya</i> or ध्वरिषीय <i>dhvāriṣhīya</i> *
From हन् <i>han</i> , to kill, 3rd pers sing Aor Pass	अघानि <i>aghani</i> hence	
Aor	अघानिषि <i>aghanishi</i> , besides	(अघपिषि <i>aghipishi</i>) Paṇ vi 4 62†
Fut	घानिष्ये <i>ghāniṣhyē</i> , —	हनिष्ये <i>hanishyē</i>
Per Fut	घानिताहे <i>ghanitake</i> , —	हताहे <i>hantake</i>
Ben	घानिषीय <i>ghanishīya</i> , —	(घपिषीय <i>adhiṣhīya</i>)
From दृग् <i>dris</i> , to see, 3rd pers sing Aor Pass	अदर्शि <i>adarśi</i> hence	
Aor	अदर्शिषि <i>adarśiṣhi</i> , besides	अद्रक्षि <i>adrakshi</i>
Fut	दर्शिष्ये <i>darśiṣhyē</i> , —	द्रक्ष्ये <i>drakshyē</i>
Per Fut	दर्शिताहे <i>darśitake</i> , —	द्रष्टाहे <i>drashṭake</i>
Ben	दर्शिषीय <i>darśishīya</i> , —	द्रक्षीय <i>drakshīya</i>

* See § 332 5

† Sddh Kaum vol II 1 200 seems to allow अहमि *ahamī*

From ग्रह *grah*, to take, 3rd pers sing Aor P¹स्य ग्रहादि *agrahādi* hence
 Aor अग्रहीषि *agrāhishī* besides अग्रहीषि *agrahishī*
 I at ग्रहीष्ये *grāhishye*, — ग्रहीष्ये *grāhishye*
 Per I at ग्रहीताहे *grāhītāhe*, — ग्रहीताहे *grāhītāhe*
 Ben ग्रहीषीय *grāhishīya*, — ग्रहीषीय *grāhishīya*

From रम्य *ramay*, to delight, Caus of रम *ram*, 3rd pers sing Aor P¹स्य
 सरमि *arami* or सरामि *arāmi*, hence

Aor सरमिषि *aramishī* or सरामिषि *arāmiishī*, besides सरमयिषि *aramayishī*

§ 412 Certain verbs of an intransitive meaning take the passive इ in the
 3rd pers sing Aor Thus उत्पद्यते *utpadyate* (3rd pers sing present of the
 Ātmanepada of a Div verb), he arises becomes उत्पद्यि *utpadyi*, he arose,
 he sprang up, but it is regular in the other persons, उत्पद्यतां *utpadyātām*,
 they two arose, &c (Pan III 1, 60)

§ 413 Other verbs of an intransitive character take the same form
 optionally (Pan III 1, 61)

दीप *dīp* (दीप्यते *dīpyate*, he burns Div, Ātm), अदीपि *adīpi* or अदीपिषि *adīpiishī*
 जन *jan* (जायते *jayate*, he is born, he is, Div, Ātm, it cannot be formed
 from जन *jan* (Hu Par), to beget) अजनि *ajani* or अजनिषि *ajanishī*
 बुध *budh* (बुध्यते *budhyate*, he is conscious, Div, Ātm), अबोधि *abodhi* or
 अबुद्ध *abuddha*

पूर *pūr* (पूरयति *pūrayati* he fills Chur), अपूरि *apuri* or अपूरिषि *apurishī*
 ताय *īy* (तायते *tāyate*, he spreads Bhu, Ātm, really Div form of Tan),
 अतपि *atapi* or अतपिषि *atapiishī*

प्याय *pyay* (प्यायते *pyayate* he grows), अप्यायि *apyayi* or अप्यायिषि *apyayishī*

CHAPTER XVI

PARTICIPLES, GERUNDS, AND INFINITIVE

§ 414 The participle of the present Parasmaipada retains the Vikarapas
 of the ten classes It is most easily formed by taking the 3rd pers plur of
 the present, and dropping the final इ This gives us the Anga base, from
 which the Pada and Bha base can be easily deduced according to general
 rules (§ 182) Thus

भवति	भवत्	Nom S भवन्	Acc भवत	Instr भवता &c
<i>bharanti</i>	<i>bharant</i>	<i>bharan</i>	<i>bharantam</i>	<i>bharantā</i>
तुदति	तुदत	तुदन्	तुदतं	तुदता &c
<i>tudanti</i>	<i>tudant</i>	<i>tudan</i>	<i>tudantam</i>	<i>tudatā</i>
दीप्यति	दीप्यत	दीप्यन्	दीप्यत	दीप्यता &c
<i>dīpyanti</i>	<i>dīpyant</i>	<i>dīpyan</i>	<i>dīpyantam</i>	<i>dīpyatā</i>

चोरयन्ति	चोरयन्त्	Nom S चोरयन्	Acc चोरयन्तं	Instr चोरयता &c.
<i>chorayanti</i>	<i>chorayant</i>	<i>chorayan</i>	<i>chorayantam</i>	<i>chorayatā</i>
सुनन्ति	सुनन्त्	सुनन्	सुनन्तं	सुनन्ता &c
<i>sunanti</i>	<i>sunant</i>	<i>sunan</i>	<i>sunantam</i>	<i>sunatā</i>
तन्वन्ति	तन्वन्त्	तन्वन्	तन्वन्तं	तन्वन्ता &c
<i>tanvanti</i>	<i>tanvant</i>	<i>tanvan</i>	<i>tanvantam</i>	<i>tanvatā</i>
क्रीयन्ति	क्रीयन्त्	क्रीयन्	क्रीयन्तं	क्रीयता &c
<i>krīyanti</i>	<i>krīyant</i>	<i>krīyan</i>	<i>krīyantam</i>	<i>krīyatā</i>
अदन्ति	अदन्त्	अदन्	अदन्तं	अदन्ता &c
<i>adanti</i>	<i>adant</i>	<i>adan</i>	<i>adantam</i>	<i>adatā</i>
जुह्वन्ति	जुह्वन्त्	जुह्वन्	जुह्वन्तं	जुह्वता (§ 184)
<i>juhvanti</i>	<i>juhvant</i>	<i>juhvan</i>	<i>juhvantam</i>	<i>juhvatā</i>
रुन्धन्ति	रुन्धन्त्	रुन्धन्	रुन्धन्तं	रुन्धता &c
<i>rundhanti</i>	<i>rundhant</i>	<i>rundhan</i>	<i>rundhantam</i>	<i>rundhatā</i>
बोभ्रवन्ति Intens	बोभ्रवन्त्	बोभ्रवन्	बोभ्रवन्तं	बोभ्रवता (§ 184)
<i>bobhuvanti</i>	<i>bobhuvant</i>	<i>bobhuvan</i>	<i>bobhuvantam</i>	<i>bobhuvatā</i>

§ 415. The participle of the future is formed on the same principle

भविष्यन्ति	भविष्यन्त्	Nom S भविष्यन्	Acc भविष्यन्तं	Instr भविष्यता
<i>bhaviṣhyanti</i>	<i>bhaviṣhyant</i>	<i>bhaviṣhyan</i>	<i>bhaviṣhyantam</i>	<i>bhaviṣhyatā</i>

§ 416. The participle of the reduplicated perfect may best be formed by taking the 3rd pers plur of that tense. This corresponds with the Bha base of the participle, only that the स् s, as it is always followed by a vowel, is changed to श् sh. Having the Bha base, it is easy to form the Anga and Pada bases, according to § 204. In forming the Anga and Pada bases, it must be remembered,

1. That roots ending in a vowel, restore that vowel, which, before उः uḥ, had been naturally changed into a semivowel
2. That, according to the rules on intermediate इ i, all verbs which, without counting the उः uḥ, are monosyllabic in the 3rd pers. plur., insert इ i.
(See Necessary इ i, § 338, 1; Optional इ i, § 337, 8.)

3rd P. Plur	Instr Sing	Nom Sing	Acc Sing	Instr Plur
बभ्रुवुः	बभ्रुवुषा	बभ्रुवान्	बभ्रुवांसं	बभ्रुवद्भिः
<i>babhruvuh</i>	<i>babhruvushā</i>	<i>babhruvān</i>	<i>babhruvānsam</i>	<i>babhruvadbbhīḥ</i>
निन्युः	निन्युषा	निनीयान्	निनीयांसं	निनीयद्भिः
<i>ninyuh</i>	<i>ninyushā</i>	<i>ninīcān</i>	<i>ninīcānsam</i>	<i>ninīcādbbīḥ</i>
तुतुदुः	तुतुदुषा	तुतुद्वान्	तुतुद्वामं	तुतुद्वद्भिः
<i>tutuduh</i>	<i>tutudushā</i>	<i>tutudvān</i>	<i>tutudvānsam</i>	<i>tutudvadbbhīḥ</i>
दिदिपुः	दिदिपुषा	दिदिपान् (§ 143)	दिदिपांसं	दिदिपद्भिः
<i>didipuh</i>	<i>didipushā</i>	<i>didipān</i>	<i>didipānsam</i>	<i>didipadbbhīḥ</i>
चोरयामासुः	चोरयामासुषा	चोरयामासिपान्	चोरयामासिपामं	चोरयामासिपद्भिः
<i>chorayāmsuh</i>	<i>chorayāmsushā</i>	<i>chorayāmsipān</i>	<i>chorayāmsipānsam</i>	<i>chorayāmsipadbbhīḥ</i>

First Division

भवते *bhava-nte*—भवमान *bhava manah*तुदते *tuda nte*—तुदमान *tuda manah*दीयते *diya-nte*—दीयमान *diya manah*चोरयते *choraya nte*—चोरयमाण *choraya manah*Caus भावयते *bhavaya-nte*—भावयमान *bhavaya manah*Des बुभूषते *bubhusha-nte*—बुभूषमाण *bubhusha-manah*Int बोभूयत *bobhūya-nte*—बोभूयमान *bobhūya manah*

Second Division

सुन्यते *sunv-ate*—सुन्यान *sunv-anah*तन्यते *tanv-ate*—तन्यान *tanv-ānah*क्रीणते *krīn-ate*—क्रीणान *krīn-anah*सदते *ad-ate*—सदान *ad-anah*जुहते *juhv-ate*—जुहान *juhv-anah*रुधते *rundh-ate*—रुधान *rundh-anah*

§ 420 The participle of the future *Ātmanepada* is formed by adding मान *manah* in the same manner

भविष्यते *bhavishya nte*—भविष्यमाण *bhavishya manah*नेष्यते *neshya nte*—नेष्यमाण *neshya-mānah*तोष्यते *totsya nte*—तोष्यमाण *totsya mānah*एधिष्यते *edhishya nte*—एधिष्यमाण *edhishya manah*

§ 421 The participles of the present and future passive are formed by adding मान *manah* in the same manner

भूयते *bhūya nte*—भूयमान *bhūya manah*बुध्यते *budhya nte*—बुध्यमान *budhya manah*स्तूयते *stūya nte*—स्तूयमान *stūya manah*क्रियते *kriya nte*—क्रियमाण *kriya-manah*भाष्यते *bhāṣya-nte*—भाष्यमान *bhāṣya mānah*

भाविष्यते—भाविष्यमाण

bhavishya-nte—*bhavishya-manah*

नाविष्यते—नाविष्यमाण

ndyishya nte—*nayishya manah*Or like the Part Fut *Ātm*

The Past Participle *Ātmanepada* in त् *ta* and the Gerund in त्वा *tvā*

§ 422 The past participle passive is formed by adding त् *ta* or न *nah* to the root कृ *kṛ*, कृता *kṛitah* done, masc., कृता *kṛitā*, fem., कृतं *kṛitam*, neut लृ *lṛ*, लृत् *lṛitah*, cut

This termination त् *ta* is, as we saw, most opposed to the insertion of intermediate इः so much so that verbs which may form any one general tense with or without इः always form their past participle without it. The number of verbs which must insert इः before त् *ta* is very small (§ 332, D)

Besides being averse to the insertion of intermediate इः, the participial termination त् *ta* is one of those which have a tendency to weaken verbal bases (See § 344)

§ 423 The gerund of simple verbs is formed by adding त्वा *tvā* to the root कृ *kṛ*, कृत्वा *kṛitā*, having done पृथु *pṛithu* पृथुत्वा *pṛithvā* or पयित्वा *payitvā* having purified.

The rules as to the insertion of the intermediate इः before त्वा *tvā* have been given before. With regard to the strengthening or weakening of the

base, the general rule is that *त्वा* *tvā* without intermediate इ : weakens, with intermediate इ : strengthens the root. In giving a few more special rules on this point, it will be convenient to take the term *actions* *त* *ta* and *त्वा* *tvā* together, as they agree to a great extent, though not altogether.

I त *tah* and त्वा *tvā*, with intermediate इ :

§ 424 If त *tah* takes intermediate इ :, it may in certain verbs produce Guna. In this case the Guna before त्वा *tvā* is regular.

जी *śī*, to lie down, शयित *śayitah* (Pan 1 2, 19), शयित्वा *śayitva*
 स्विद् *sviḍ*, to sweat, स्वेदित *sveditah* or स्विद्य *svindyah* स्वेदित्वा *sveditva*
 मिद् *miḍ*, to be soft, मेदित *meditah* मेदित्वा *meditva*
 क्षिद् *kṣiḍ*, to drip, क्षेदित *kṣheditah* क्षेदित्वा *kṣheditva*
 धृष् *dhriṣh*, to dare, धर्षित *dharshitah* धर्षित्वा *dharshitva*
 मृष् *mriṣh*, to bear, मर्षित *marshitah* (patient), (Pan 1 2, 20), मर्षित्वा *marshitva*,
 पूष् *pūṣh*, to purify, पवित *paṇitah* (Pan 1 2, 22), पवित्वा *paṇitva*.

§ 425 Verbs with penultimate उ *u* may or may not take Guna before त *ta* with intermediate इ :, if they are used impersonally.

द्युत् *dyut*, to shine, द्युतित *dyutitam* or द्योतित *dyotitam*, it has been shining (Pan 1 2 21)

§ 426 If त्वा *tvā* takes intermediate इ :, it requires as a general rule, Guna (Pan 1 2, 18), or at all events does not produce any weakening of the base. वृत् *rit*, to exist, वर्तित्वा *vartitva* स्रस् *sraṣṣ*, to fall, स्रमित्वा *sramitva* (Pan 1 2, 23) पूष् *pu*, to purify, पवित्वा *paṇitva* (Pan 1 2, 22)

Verbs, however, beginning with consonants, and ending in any single consonant except य *y* or व *v*, preceded by इ, ई *ī* or उ, ऊ *ū*, take Guna optionally (Pan 1 2, 26) द्युत् *dyut*, to shine, द्योतित्वा *dyotitva* or द्युतित्वा *dyutitva*. The same option applies to तृष् *triṣh*, to thirst, मृष् *mriṣh*, to bear, कृष् *kriṣh*, to attenuate (Pan 1 2, 25), तृषित्वा *triṣhitva* or तृषित्वा *triṣhitva*.

§ 427 Though taking intermediate इ :, त्वा *tvā* does not produce Guna, but, if possible, weakens the base, in रुद् *rud*, to cry, रुदित्वा *ruditva* (Pan 1 2, 8), विद् *vid*, to know, विदित्वा *viditva* मृष् *mriṣh* to steal, मृषित्वा *mriṣhitva*, ग्रह् *grah* to take, गृहीत्वा *grāhitva* मृद् *mriḍ*, to delight, मृदित्वा *mriḍitva*, 2, 7), मृद् *mriḍ*, to rub, मृदित्वा *mriḍitva* गुप् *guh*, to draw, गुपित्वा *guhita*, क्रिप् *kriṣh* to hurt, क्रिशित्वा *kriṣhitva* यत् *ad* to speak, उदित्वा *uditva* वस *vaṣṣ*, to dwell, वषित्वा *uṣhitva*.

§ 428 Roots ending in च *th* or ष *ph*, preceded by a nasal, may or may not drop the nasal before त्वा *tvā* (Pan 1 2 23), ग्रथित्वा *granthitva* or ग्रथित्वा *granthitva*, having twisted. The same applies to the roots च *ch*, to pluck and लुच् *luṣh*, to pluck (Pan 1 2 24) चित्वा *cahitva* or चित्वा *cahitva*.

II त्ता and त्वा tva, without intermediate इ :

§ 429 Roots ending in nasals lengthen their vowel before त्ता tātā and त्वा tva (Pan vi 4, 15) शम् śam, to rest, शात śātā, शात्वा śāntva

क्रम् kram, to step, may or may not lengthen its vowel before त्वा tva (Pan vi 4, 18) क्रम् kram, क्रात krātā, क्रात्वा krantra or क्त्वा krantra also क्रमित्वा kramitrā

§ 430 The following roots, ending in nasals drop them before त्ता tātā and त्वा tva (Pan vi 4, 37)

यम् yam, to check, यत yatā, यत्वा yatva* रम् ram to sport, रत ratā, रत्वा ratrā, नम् nam, to bend, नत natā, नत्वा natrā : हन् han, to kill, हत hatā, हत्वा hatrā : गम् gam, to go, गत gatā, गत्वा gatrā : मन् man, to think, मत matā, मत्वा matrā यन् yan, to ask, तन् tan, to stretch, तत tatā, तत्वा tatrā and the other verbs of the Tan class, ending in न् n

Note—Of the same verbs those ending in न् n drop the nasal before the gerundial यया and insert त्त् प्रमत्य pramatya (Pan vi 4, 38) those ending in न् m may or may not drop the nasal before the gerundial यया प्रगत्य pragatya or प्रगम्य pragamyā

§ 431 The following verbs drop final न् n, and lengthen the vowel

जन् jan, to hear, जात jātā, जात्वा jatvā : सन् san, to obtain, सात satā, सात्वा satvā रन् kham, to dig, खात khātā, खात्वा khātvā

1 Roots ending in च chh, or र् r, substitute त्त् and त्त् (Pan vi 4, 19)

प्रच्छ prachh, to ask, प्रक्ष prakhā, प्रक्षत्वा prakhātrā : दृष्ट dir, to play, दृष्ट्वा dirvā

2 Roots ending in च्छ chh or र् r, drop both their final consonants (Pan vi 4, 21)

मूर्च्छ murchh to faint, मूर्च्छा murtā, मूर्च्छत्वा murtvā : तूर्त्त tur, to strike, तूर्त्तत्वा turvā

§ 432 The following verbs change their र् r with the preceding or

§ 435. ओ *śo*, to sharpen, and छो *chho*, to cut, substitute इ *i*, or take the regular सा *d*.

ओ *śo*, गितः *śitah* or गीतः *śitah*, गित्वा *śitū* or गीत्वा *śitū* (Pāṇ. vii. 4. 41).

§ 436. Exceptional forms:

दत् *dā*, to give, forms दत्तः *dattah**, दत्त्वा *dattū* (Pāṇ. vii. 4. 46).

स्फप् *sphdy*, to grow, forms स्फोटः *sphlāh* (Pāṇ. vi. 1. 22).

स्वी *styai*, to call (with प्र *pra*), forms प्रस्वीतः *prastitah* (Pāṇ. vi. 1. 23) and प्रस्वीतः *prastimāh* (Pāṇ. viii. 2. 54).

उय् *kyai*, to curdle, forms गोनः *śinah*, and गीतः *śitah*, cold; but मंयमानः *saṁśyānah*, rolled up (Pāṇ. vi. 1. 24, 25).

प्यप् *pydy*, to grow, forms पीनः *plnah*; but प्यानः *pyānah* after certain prepositions (Pāṇ. vi. 1. 28).

§ 437. The verbs which take *Samprasāraṇa* before तः *tah* and त्वा *trū* have been mentioned in § 393, as undergoing the same change in the benedictive and passive. वच् *īach*, to speak, उक्तः *uktah*, उक्त्वा *uktū*, &c.

§ 438. Roots which can lose their nasal (§ 345†) lose it before तः *tah* and त्वा *trū*. श्रम् *śram*, to tear, श्रतः *śrastah*, श्रत्वा *śrastū*.

But स्कन्द *skand*, to stride, forms its gerund स्कन्त्वा *skantū*, and स्कन्द *syand*, to flow, स्कन्त्वा *syantū* (Pāṇ. vi. 4. 31), although their न् *n* is otherwise liable to be lost. Part. स्कन्नः *skannah*, स्कन्वः *syannah*.

नश् *naś*, to perish, and roots ending in न् *j*, otherwise liable to nasalization, retain the nasal optionally before त्वा *trū* (Pāṇ. vi. 4. 32). नष्टा *naṁśtrū* or नष्टा *nashtrū* (but only नष्टः *nashtah*); रक्ता *rahktrū* or रक्ता *raktrū* (but only रक्तः *raktah*); मज्ज *majj*, to dive, मज्जन्त्वा *maṁktrū* or मज्जन्त्वा *maktrū* (Pāṇ. vii. 1. 60).

§ 439. Causal verbs form the participle after rejecting अय *aya*, कारयति *kārayati*, कारितः *kāritah*, but कारयित्वा *kārayitrū*.

§ 440. Desiderative verbs form the participle and gerund regularly; चिकीर्षति *chikirshati*, चिकीर्षितः *chikirshitah*, चिकीर्षित्वा *chikirshitū*.

§ 441. Intensive verbs *Ātm.* of roots ending in vowels form the participle and gerund regularly; चेक्रीयते *chekriyate*, चेक्रीयितः *chekriyitah*, चेक्रीयित्वा *chekriyitū*. After roots ending in consonants the intensive य् *y* is dropped; बेभिद्यते *bebhidhyate*, बेभिदितः *bebhiditah*, बेभिदित्वा *bebhiditū*.

Intensive verbs *Par.* form the participle and gerund regularly; चर्कति *charkati*, चर्कितः *charkritah*, चर्कित्वा *charkritū*.

नः *nah* instead of तः *tah* in the Past Participle.

§ 442. Certain verbs take नः *nah* instead of तः *tah* in the past participle 'passive, provided they do not take the intermediate इ.

* After prepositions ending in vowels, द *da* may be dropped, and the final इ *i* and उ *u* of a preposition lengthened मदत् *madattah*, प्रदत् *prattah*, सुदत् *śu tattah*, मृदत् *mṛ tattah*.

- 1 Twenty one verbs of the Kri class, beginning with कृ *li*, to cut, कृ *li nah* (Dhatupāṭha 31, 13, Pan VIII 2, 44) The most important are, धून *dhūnah*, shaken, जिन *jinah*, decayed Some of them come under the next rule
- 2 Twelve verbs of the Dā class, beginning with मृ *śi* (Dhatupāṭha 26, 23-35, Pan VIII 2, 45) The most important are, दून *dūnah*, pained, दीन *dīnah*, wasted, प्रीण *prīṇah*, loved
- 3 Verbs ending in च्छ *rī* which is changed into ईर *ir* or ऊर *ur* मृ *śrī*, स्तीर्य *stīrī*, spread, स्तीर्य *stīrī*, injured, पूर्य *pūrī*, filled (also पूर्य *pūrī* Pan. VIII 2, 57), दीर्य *dīrī*, torn, जीर्य *jīrī*, decayed
- 4 Verbs ending in द् *d* भिद् *bhid*, भिद्य *bhidyah*, broken, छिद् *chhid*, छिद्य *chhidyah* cut But मद् *mad*, मद्य *madyah* intoxicated In नुद् *nud*, to push, विद् *vid*, to find, and उद् *ud*, to wet, the substitution is optional (Pan VIII 2, 56), नुद्य *nudyah* or नुत् *nuttah*
- 5 Verbs which native grammarians have marked in the Dhatupāṭha with an indicator, चो *o* भुज् *bhuj* (भुजो *bhujō*, Dhatupāṭha 28, 124) to bend, भुज् *bhujah*
- 6 Verbs beginning with a double consonant, one of them being a semivowel, and ending in ण *a*, or र *e*, रे *ai* चो *o* changeable to ण *ḍ* ग्लि *glai*, ग्लि *glī*, faded I except धि *diyah* to meditate, धि *dhī*, to proclaim, क्लि *khyai* In हि *trai*, to protect, घ्रि *ghrī*, to smell the substitution is optional, त्रि *trī* or त्रि *trī* (Pan VIII 2, 6)
- 7 Miscellaneous participles in न *nah* क्रीण *kṛīṇah*, from क्री *kṛī* to waste द्युण *dyūṇah*, from द्रि *drī*, to play (not to gamble, where it is द्रि *dyī*), लग्ण *lagṇah*, from लग्ण *lag*, to be in contact with (Pan VIII 2, 14), also from लग्ण *lag*, to be exhausted, जिन *jinah* and जिन *jinah*, coagulated, but शीत *śīṭah*, cold.

§ 443 Native grammarians enumerate certain words as participles which though by their meaning they may take the place of participles are by their formation to be classed as adjectives or substantives rather than as participles This is दृक् *dṛk* type, दृक् *dṛk*, dry; क्षीण *kṣīṇah*, weak, क्षीण *kṣīṇah* thin; प्रसृत *prasṛta* crowded, प्रसृत *prasṛta* expanded; दीप्त *dīpta*, drunk &c

§ 444 By all the persons a new participle (643) to the participles in कृ *li* & कृ *li*, a new participle of very common occurrence is formed, being in fact a participle perfect active It is कृ *krī* & कृ *krī* becomes कृ *krī*, one who has done, &c generally used as a dative to verb कृ *krī* कृ *krī* in Sanskrit is used to denote the past or in the form कृ *krī*

कृतपतो *sā kṛitavatī*, and in the neuter तत्कृतपत *tat kṛitavat* They are regularly declined throughout like adjectives in *वत् vat*

Gerund in य ya

§ 445 Compound verbs, but not verbs preceded by the negative particle *अ a*, take *य ya* instead of *त्वा tvā* Thus, instead of भूत्वा *bhūtvā*, we find सम्भूय *sambhūya* but जित्वा *ajitva*, not having conquered

§ 446 Verbs ending in a short vowel take *त्य tyā* instead of *य ya* जि *ji*, to 'conquer, जित्वा *jitvā*, having conquered, but विजित्य *vijitya* भृ *bhri*, to carry, भूत्वा *bhūtvā*, but सम्भृत्य *sambhṛitya*, having collected Except क्षि *kṣhi*, which forms प्रक्षीय *prakṣhiya*, having destroyed (Pan vi 4, 59)

§ 447 Causative bases with short penultimate vowel, keep the causative suffix *अय ay* before *य ya* (Pan vi 4, 56) गमयति *gamayati*, गमय्य *gamayya*, having caused to go Otherwise the causative suffix is, as usual, dropt तारयति *tarayati*, प्रतारये *pratārya*, having caused to advance प्रापयति *prāpayati* forms प्राप्य *prāpya* and प्रापय्य *prāpayya*, having caused to reach (Pan vi 4, 57)

§ 448 The verbs called घु *ghu* (§ 392*), मा *mā*, to measure, स्था *sthā*, to stand, या *yā*, to sing or to go, पा *pā*, to drink or to protect, हा *hā*, to leave, सो *so*, to finish, take *अ a*, not ई *ī* (Pan vi 4, 69) दो *do*, to cut, चवदाय *avadaya* स्था *sthā*, प्रस्थाप्य *prasthāya* But पा *pā*, to drink, may form प्रपाय *prapaya* or प्रपीय *prapiya* (Sār)

§ 449 Verbs ending in न् *m*, which do not admit of intermediate इ *i*, may or may not drop their न् *m* Ex नम *nam*, to bow, प्रणम्य *pranamyā* or प्रणत्य *pranatyā*, गन् *gam*, to go, जागम्य *agamyā* or जागत्य *agatyā* Other verbs ending in nasals, not admitting of intermediate इ *i*, or belonging to the Tan class, always drop their final nasal Ex हन् *han*, प्रहस्य *prahatyā*, तन् *tan*, प्रतप्त्य *pratatyā*† खन् *khan* and जन् *jan* form खन्त्य *khanya* or खाय *khaya*, जन्त्य *janya* or जाय *jāya*

§ 450 Verbs ending in च् *ri* change it to ईर *ir*, and, after labials, into ऊर *ūr* Ex वितरीच्य *utirya*, having crossed, सम्पूर्य *sampūrya*, having filled

§ 451 Certain verbs are irregular in not taking *Samprasārana* Thus वे *ve*, to weave, forms प्रवाप्य *pratāya* ज्या *jyā*, to fail, उपज्याय *upajyāya*, ये *tye*, to cover, प्रव्याय *pravyāya*, but after परि *pari* optionally परिव्याय *parivyāya* or परिपीय *paripiya* (Pan vi 1, 41-44)

§ 452 Some verbs change final इ *i* and ई *ī* into वा *d* Thus मी *mī*, मीनाति *mināti*, he destroys, and मि *mi*, मिनोति *minoti*, he throws, form निमाय *namaya*, दी *dī*, to destroy, उपदाय *upadaya*, ली *li*, to melt, optionally विलाय *vilaya* or विलीय *ilīya* (Pan vi 1, 50-51)

† Versus memorial s of these verbs रमिदमिनमी हतिरनुदात्ता यमिमेति । तनु घण् द्विण् षुलुकूण् घनुर्वमुत्तनादयः ॥

CHAPTER XVII.

VERBAL ADJECTIVES.

Verbal Adjectives in क्तव्यः kṛtyah, कर्त्तव्यः kṛtyah, or यः yah.

§ 453. These verbal adjectives (called *Kṛitya*) correspond in meaning to the Latin participles in *ndus*, conveying the idea that the action expressed by the verbs ought to be done or will be done. कर्त्तव्यः *kṛtaryah*, कर्त्तव्यः *karanlyah*, कर्त्तव्यः *kūryah*¹, faciendus. इत्. धर्मस्य कर्त्तव्यः *dharmaṣ trayā kṛtaryah*, right is to be done by thee.

§ 454. In order to form the adjective in क्तव्यः *kṛtyah*, take the periphrastic future, and instead of ता *tā* put क्तव्यः *kṛtyah*.

Thus दा <i>dā</i> , to give	दाता <i>dād</i>	दातव्यः <i>dātaryah</i>	दातव्यः <i>dātaryah</i>	देयः <i>deyah</i>
ग <i>gā</i> , to sing	गाता <i>gād</i>	गातव्यः <i>gātaryah</i>	गातव्यः <i>gātaryah</i>	गयः <i>gryah</i>
जि <i>ji</i> , to conquer	जेता <i>jēd</i>	जेतव्यः <i>jetaryah</i>	जेतव्यः <i>jetaryah</i>	जेयः <i>jeyah</i>
भू <i>bhū</i> , to be	भविता <i>bhavitd</i>	भविष्यः <i>bhavitaryah</i>	भविष्यः <i>bhavitaryah</i>	भव्यः or भव्यः ²
कृ <i>kṛ</i> , to do	कर्त्ता <i>kārd</i>	कर्त्तव्यः <i>kṛtaryah</i>	कर्त्तव्यः <i>kṛtaryah</i>	कर्त्तव्यः <i>kūryah</i>
जृ <i>jṛ</i> , to grow old	जरीता or जरीता ³	जरीतव्यः or जरीतव्यः ⁴	जरीतव्यः <i>jarataryah</i>	जरीतव्यः <i>jarayah</i>
क्षि <i>kṣi</i> , to	क्षेदिता	क्षेदिष्यः	क्षेदिष्यः	क्षेदिष्यः
अव <i>av</i> , to	क्षेदिता	क्षेदिष्यः	क्षेदिष्यः	क्षेदिष्यः
बु <i>budh</i> , to know	बोधिता <i>boḍhid</i>	बोधिष्यः <i>boḍhitaryah</i>	बोधिष्यः <i>boḍhitaryah</i>	बोधिष्यः <i>boḍhiyah</i>
कु <i>kṛ</i> , to draw	करोता or करोता ⁵	कर्त्तव्यः or करोता ⁶	कर्त्तव्यः <i>kṛtaryah</i>	कर्त्तव्यः <i>kūryah</i>
कु <i>kṛ</i> , to know	कुचिता <i>kucitd</i>	कुचिष्यः <i>kucitaryah</i>	कुचिष्यः <i>kucitaryah</i>	कुचिष्यः <i>kuciyah</i>
मि <i>mi</i> , to make	मृता <i>mṛtd</i>	मृतव्यः <i>mṛtaryah</i>	मृतव्यः <i>mṛtaryah</i>	मृतव्यः <i>mṛtyah</i>
ग <i>gā</i> , to go	गता <i>gātd</i>	गतव्यः <i>gātaryah</i>	गतव्यः <i>gātaryah</i>	गतव्यः <i>gatyah</i>
दृ <i>dṛ</i> , to see	दृष्टा <i>dṛṣṭid</i>	दृष्टव्यः <i>dṛṣṭaryah</i>	दृष्टव्यः <i>dṛṣṭaryah</i>	दृष्टव्यः <i>dṛṣṭyah</i>

§ 455. In order to form the adjective in *अनीयः anīyah*, it is generally sufficient to take the root as it appears before *तयः taryah*, omitting, however, intermediate *इ i*, and putting *अनीयः anīyah* instead. Guna-vowels before *अनीयः anīyah* have, of course, the semivowel for their final element, and there can be no occasion for the intermediate *इ i*. The *अय ay* of the causative and the *य y* after consonants of intensives and other derivative verbs are, as usual, rejected. *बुध् budh*, *बोधयति bodhayati*, *बोधनीयः bodhanīyah*; *भिद् bhid*, *बेभिद्यते bebbhidyate*, *बेभिदनीयः bebbhidanīyah*.

§ 456. In order to form the adjective in *यः yah*, it is generally sufficient to take the adjective in *अनीयः anīyah* and to cut off *अनी anī*. Thus *भवनीयः bhav-anī-yah* becomes *भयः bhayah*; *चेतनीयः chet-anī-yah*, *चेतः chetyah*; *ययनीयः yay-anī-yah*, *येयः ʔeyah*; *बोधनीयः bodh-anī-yah*, *बोध्यः bodhyah*. A few more special rules, however, have here to be mentioned:

1. Final *आ á*, *ए e*, *ऐ ai*, *ओ o*, become *ए e* *दा dá*, to give, *देयः deyah*; *गै gai*, to sing, *नेयः geyah*. (Pân. III. 1, 98; VI. 4, 65.)
2. Final *इ i* and *ई ī* take Guna, as before *अनीयः anīya*, *जि ji*, *जेयः jeyah*, to be conquered, different from *जयः jayyah*, conquerable; *क्षि kshi*, to destroy, *क्षेयः ksheyah*, different from *क्षयः kshayyah*, destructible (Pân. VI. 1, 81). Final *उ u* and *ऊ ū*, under the same circumstances, are changed to *अव av*, or, after *अवश्य avasya*, when a high degree of necessity is expressed, to *अव् av*, *भयः bhayah* or *अवश्यभायः avasya-bhāyah*; *विप्रेण शुचिना भाष्यं viprena śuchinā bhāṣyam*, a Brāhman must be pure. Final *ऊ ū* if it appears as *उव uv* before *अनीयः anīya*, appears as *ऊ ū* before *य ya*, *गू gū*, to sound, *गुनीयः gūanīya*, *गूयः gūya*.
3. Final *रि ri* and *रि ri* before *यः yah*, but not before *अनीयः anīyah*, take Vṛiddhi instead of Guna. *कार्यः kāryah*; *पार्यः pāryah*. (Pân. III. 1, 120, 124.)
4. Penultimate *रि ri*, which takes Guna before *अनीयः anīyah*, does not take Guna before *यः yah*, with few exceptions; *दृष्यः ṛidhyah*, *द्रव्यः drisyaḥ* (Pân. III. 1, 110). But *कृप् krip*, to do, forms *कल्प्यः kalpyah*; *वृष् vrish*, to sprinkle, *वृष्यः ṛishyah* or *वर्ष्यः tarshyah* (Pân. III. 1, 120). Penultimate *रि ri* becomes *ई ī*; *कृत् kṛt*, *कीर्तः kīrtiyah*.
5. Penultimate *इ i* and *उ u* take Guna before *यः yah*, as before *अनीयः anīyah*, *विद् vid*, *वेद्यः vedyah*; *शुष् śush*, *शोष्यः śoṣyah*.
6. Penultimate *अ a*, prosodically short, before *यः yah*, but not before *अनीयः anīyah*, is lengthened, unless the final consonant is a labial (Pân. III. 1, 98; 124); *हस् has*, to laugh, *हस्यः hāsyaḥ*, *रह rah*, *रायः rāhyaḥ*. But *शप् śap*, to curse, *शप्यः śapyah*. *लभ labh*, *लभ्यः labhyaḥ*. The *अ a* remains likewise short in *शक्यः śakyah*, from *शक् śak*, to be able; in

सहः *sahyah*, from सह् *sah*, to bear (Pân III 1, 99), and some other verbs* यत् *khân* forms खेयः *kheyah* (Pân. III 1, 111), which, however, may be derived from खै *khai*, to dig, हन् *han*, यध् *adhyah* or घातः *ghâtayah*

§ 457 The following are a few derivatives in यः *yah*, formed against the general rules

गुप् *gup*, to protect, may form गुप्यः *gupyah*, गुह् *guh*, to hide, गुह्यः *guhyyah*, जुष् *jush*, to cherish, जुष्यः *jushyeh*, ग्रह् *grah*, to take, ग्रह्यः *grihyeh*, after प्रति *prati* and अपि *api*, वद् *ad*, to speak, उद्यः *udyah*, in composition (Pân III 1, 106, 114 ब्रह्मोद्या कथा *brahmodya kathâ*, a story told by a Brâhman), भू *bhû*, to be, भूय *bhûya*, in composition (Pân III 1, 107 ब्रह्मभूय गतः *brahmabhûyam gatah*, arrived at Brahmahood), शास् *śās*, to rule, शिष्यः *śishyah*, pupil

We find त् *t* inserted before यः *yah*, in analogy to the gerunds in य *ya*, in the following verbs

इत् *iti*, to go, इत्यः *ityah*, स्तु *stu*, to praise, स्तुत्यः *stutyah*, वृत् *vri*, to choose, वृत्यः *vriytyah* दृ *dri*, to regard, दृत्यः *drutyah*, भृ *bhri*, to bear, भृत्यः *bhriytyah*, कृ *kri*, to do, कृत्यः *krityah* But many of these forms are only used in certain senses, and must not be considered as supplanting the regular verbal adjectives Thus गुह्यः *guhyyah* and गोह्यः *gohyeh* both occur, दुह्य *duhyah* and दोह्य *dohyeh*, &c

§ 458 Verbs ending in च् *ch* or ज् *j* change their final consonant into क् *k* or ग् *g* if the following य *ya* (*nyat*) requires the lengthening of the vowel यच् *pach*, पाच्य *pakyam*, भुञ् *bhuj*, to enjoy, भोग्य *bhogyam*, but भोज्य *bhojyam*, what is to be eaten (Pân VII 3, 69)

There are, however, several exceptions Verbs beginning with a guttural do not admit the substitution of gutturals. Likewise the following verbs: यज् *yaj*, याच् *yâch*, रुच् *ruch*, प्रवच् *pravâch*, वृच् *vriçh*, सज् *tyaj*, पूज् *pûj*, अज् *aj*, व्रज् *vraj*, यच् *ranch* (to go) Thus याज्य *yâjyam*, याच्य *yâchyam*, रोच्य *rochyam*, प्रवाच्य *pravachyam*, अर्च्य *archyam*, राज्य *tyâjyam*, पूज्य *pûjyam* (Prakriyâ-Kaumudî, p 55 b).

Infinitive in तु *tum*

§ 459 The infinitive is formed by adding तु *tum* The base has the same form as before the त् *ta* of the periphrastic future, or before the त्व्य *latyeh* of the verbal adjective बुद् *buddh*, बोधिषु *bodhitum* (See § 454) Ex. कृष्ण द्रष्टुं गच्छति *krishnam drashṭum trayati*, he goes to see Kṛishṇa, भोक्तुं कालः *bhoktum kâlah*, it is time to eat.

* Pânini (III 1, 100) mentions only गद् *ga* / गद् *mad*, चरच् *char*, यम् *yam* if used without preposition The Sârasvatî (III 7, 7) includes among the Sakâdi verbs, शक् *śak*, सह् *sah*, गद् *gad* गद् *mad* चरच् *char*, यम् *yam*, लक् *lak*, शम् *śas* चतच् *chat*, यत् *yat* पत् *pat* भज् *jas*, हन् *han* (यध् *radh*) शल *śal* रुच् *rach*

Verbal Adverb

§ 460 By means of the suffix *am*, which, as a general rule, is added to that form which the verb assumes before the passive इः (3rd pers sing aor pass, § 403), a verbal adverb is formed. From भुञ् *bhuj*, to eat, भोज *bhojam*, from पा *pa*, to drink, पाय *payam*. Ex अग्रे भोजं व्रजति *agre bhojam vrajati*, having first eaten, he goes. This verbal adverb is most frequently used twice over. Ex भोजं भोजं व्रजति *bhojam bhojam vrajati*, having eaten and eaten, he goes (Pān III 4, 22). It is likewise used at the end of compounds, द्वेषकार *dvaiddhamkaram*, having divided, उच्चैःकार *uchchaiskaram*, loudly.

CHAPTER XVIII

CAUSATIVE VERBS

§ 461 Simple roots are changed into causal bases by Guna or Vriddhi of their radical vowel, and by the addition of a final इः. The root is then treated as following the Bhū class, so that इः appears in the special tenses as अय *aya*. Thus भू *bhū* becomes भावि *bhavi* and भावयति *bhavayati*, he causes to be, बुध *budh* becomes बोधि *bodhi* and बोधयति *bodhayati*, he causes to know.

§ 462 The rules according to which the vowel takes either Guna or Vriddhi are as follows

- 1 Final इः and ईः, उः and ऊः, ऋः and ॠः take Vriddhi.
Thus स्मि *smi*, to laugh, स्माययति *smayayati*, he makes laugh
नी *ni*, to lead, नाययति *nayayati*, he causes to lead
प्लु *plu*, to swim, प्लावयति *plāvayati*, he makes swim
भू *bhū*, to be, भावयति *bhāvayati*, he causes to be
कृ *kṛi*, to make, कारयति *kārayati*, he causes to make
कृ *kṛi*, to scatter, कारयति *kārayati*, he causes to scatter
 - 2 Medial इः उः, ऋः and ॠः followed by a single consonant take Guna,
ऋः becomes ईर *īr*.
Thus विद् *vid*, to know, वेदयति *vedayati*, he makes know
बुध *budh*, to know, बोधयति *bodhayati*, he makes know
कृत् *kṛit*, to cut, कर्तयति *kartayati*, he causes to cut
कृष् *kṛiṣ*, to be able, कल्पयति *kālpayati*, he renders fit
 - 3 Medial अः followed by a single consonant is lengthened, but there are many exceptions
सद् *sad*, to sit, सादयति *sadayati*, he sets
पत् *pat*, to fall, पातयति *patayati*, he fells
- Exceptions
- I Most verbs ending in अम् *am* do not lengthen their vowel
गम् *gam*, to go, गमयति *gamayati*, he makes go
क्रम् *kram*, to stride, क्रमयति *kramayati*, he causes to stride

Verbs in *अम् am* which do lengthen the vowel are,

कम् *kam*, to desire, कामयते *kāmayate*, he desires; Caus कामयति *kāmayati*, he makes desire.

अम् *am*, to move, अमति *amati*, he moves; Caus. अमयति *āmayati*, he makes move.

चम् *cham*, to eat, चमति *chamati*, he eats; Caus. चामयति *chāmayati*, he makes eat.

शम् *śam*, if it means to see, शाम्यति *śamyati*, he sees; Caus. शामयति *śamayati*, he shows; but शमयति *śamayati*, he quiets.

यम् *yam*, unless it means to eat, यच्छति *yachchhati*; Caus. यामयति *yāmayati*, he extends; but यमयति *yamayati*, he feeds.

नम् *nam*, to bend, necessarily lengthens its vowel after a preposition; विनामयति *vinamayati*, he bends.. In the simple verb the lengthening is optional.

वम् *vam*, to vomit, necessarily shortens its vowel after a preposition; उद्धमयति *uddhamayati*, he makes vomit. In the single verb the lengthening is optional.

- II. A class of verbs collected by native grammarians, and beginning with घट् *ghat* (Dh P. 19, 1), do not lengthen their vowel. The same verbs may optionally retain their short vowel in the 3rd pers. sing. aorist of the causative passive (§ 405). The following list contains the more important among these verbs:

CAUSATIVE

Root	3rd Pers Sing Pres Par	3rd Pers Sing Aor Passive
1 घट् <i>ghat</i> , to strive	घटयति <i>ghatayati</i>	अघटि or अघाटि <i>aghāṭi</i>
2 व्यथ् <i>vyath</i> , to fear	व्यथयति <i>vyathayati</i>	अवथि or अन्वाथि <i>avyāṭhi</i>
3 प्रथ् <i>prath</i> , to be famous	प्रथयति <i>prathayati</i>	अप्रथि or अप्राथि <i>apráṭhi</i>
4 मृद् <i>mrad</i> , to rub	मृदयति <i>mradayati</i>	अमृदि or अमृदि <i>amrūḍi</i>
5 कृप् <i>krap</i> , to pity	कृपयति <i>krapayati</i>	अकृपि or अकृपि <i>akrōpi</i>
6 त्वर् <i>twar</i> , to hurry	त्वरयति <i>twarayati</i>	अत्वरि or अत्वारि <i>atcāri</i>
7. ज्वर् <i>jwar</i> , to burn with fever	ज्वरयति <i>jwarayati</i>	अज्वरि or अज्वारि <i>ajcāri</i>
8. नट् <i>naṭ</i> , to dance	नटयति <i>natayati</i>	अनटि or अनटि <i>anāṭi</i>
9 अथ् <i>ath</i> , to kill	अथयति <i>athayati</i>	अथथि or अन्नाथि <i>asrāṭhi</i>
10 वृन् <i>van</i> , to act *	प्रवृत्तयति <i>pravanayati</i>	प्रवृत्ति or प्रवृत्ति <i>prācāri</i>
11 ज्वल् <i>jal</i> , to shine *	प्रज्वलयति <i>prajvalayati</i>	प्रज्वलि or प्रज्वलि <i>prājvali</i>
12 स्मृ <i>smri</i> , to regret	स्मरयति <i>smarayati</i>	अस्मरि or अस्मारि <i>asmāri</i>
13. दृर् <i>dr̥</i> , to respect, (not to tear)	दरयति <i>darayati</i>	अदरि or अदरि <i>adāri</i>
14 आर् <i>ār</i> , to boil	अपयति <i>āpayati</i>	अपथि or अन्नापि <i>asrōpi</i>
15. ज्ञा <i>jñā</i> , to slay, to please, to sharpen (?), to perceive	ज्ञापयति <i>jñāpayati</i>	अज्ञापि or अज्ञापि <i>ajñāpi</i>

* With a preposition, and optionally without a preposition

16 चल् <i>chal</i> to tremble	चलयति <i>chalayati</i>	अचलि or अचालि <i>achālā</i>
17 मद <i>mad</i> to rejoice &c	मदयति <i>madayati</i>	अमदि or अमादि <i>amadī</i>
18 ध्वन् <i>dhvan</i> to sound to ring	ध्वनयति <i>dhvanayati</i>	अध्वनि or अध्वानि <i>adhvāni</i>
19 दल् <i>dal</i> to cut	दलयति <i>dalayati</i> (opt onal)	अदलि or अदालि <i>adalā</i>
20 चल् <i>cal</i> to cover	चलयति <i>calayati</i> (opt onal)	अचलि or अचालि <i>acālā</i>
21 खल् <i>skhal</i> to drop	खलयति <i>skhalayati</i> (opt onal)	अखलि or अखालि <i>askhālā</i>
22 त्रप <i>trap</i> to be ashamed	त्रपयति <i>trapayati</i>	अत्रपि or अत्रापि <i>atrāpi</i>
23 क्षे <i>kshai</i> to wane	क्षपयति <i>kshapayati</i>	अक्षपि or अक्षापि <i>akshapi</i>
24 जन <i>jan</i> (D v) nasci	जनयति <i>janhayati</i>	अजनि <i>ajani</i> *
25 जृ <i>jṛ</i> (D v) to grow old	जरयति <i>jarayati</i>	अजरि or अजारि <i>ajari</i>
26 रज <i>raj</i> (Bhū) to hunt to dye	रजयति or रज ^o <i>rajayati or ra ja</i>	अरणि or अराणि <i>arāṇi</i>
27 ग्ल <i>glā</i> † or ग्ले <i>gle</i> to fade	ग्लपयति or ग्लापयति <i>glapayati</i>	अग्लपि or अग्लापि <i>aglapī</i>
28 स्ना <i>snā</i> † to wash	स्नपयति or स्नापयति <i>snāpayati</i>	अस्नपि or अस्नापि <i>asnapi</i>
29 वन् <i>van</i> † to cherish	वनयति or वानयति <i>vaṇayati</i>	अवनि or अवानि <i>avāni</i>
30 फण <i>phaṇ</i> to approach	फणयति or फाणयति (†) <i>phanayati</i>	अफणि or अफाणि <i>aphaṇi</i>

Note—Some of these verbs are to be considered as *m t i e* as having a short vowel in the causative if employed in the sense given above while if they occur again in other sections of the Dhātupāṭha and with different meanings they may be conjugated like ordinary verbs

§ 463 Some verbs form their causative base anomalously

I Nearly all verbs ending in *आ a* and most ending in *ए e* *हे ai*, *ओ o*, changeable to *आ a* insert *प p* before the causal termination (Pan VII 3 36)

Thus दा *da*, to give ददाति *daddāti*, he gives, दापयति *dapayati*, he causes to give

दे *de*, to pity, दयते *dayate*, he pities, दापयति *dāpayati* he causes pity
 दो *do*, to cut दाति *dāti* or दति *djati* he cuts, दापयति *dapayati*, he causes cutting

दै *dai*, to purify, दायति *dāyati* he purifies, दापयति *dīpayati*, he causes to purify

II Other irregular causatives are given in the following list Their irregularity consists chiefly in taking *प p* with Guna or Vriddhi of the radical vowel, sometimes in lengthening the vowel instead of raising it to Guna, and frequently in substituting a new base

1 इ *i* to go in अधीति *adhīte*, he reads, Caus अध्यापयति *adhyapayati* he teaches† (P n VI 1, 48)

2 अर् *ri*, to go, अर्चयति *richchati* Caus अर्चयति *arpayati*, he places (Pan VII 3 36)

* Pan VII 3 3.

† Opt onally as a mple verbs wtl prepositions 27 and 28 do not shorten the vowel in the causative 29 does shorten it

‡ प्रति + इ *prati* + *i* to approach forms its causal regular when *t* means to make a person

* understand प्रत्यापयति *pratyāpayati* Otherwise the causative of इ *i* is formed from गम् *gam*

- 3 झृक् *knūy*, to sound झृणाति *knūnati* Caus झोपयति *knopayati*, he causes to sound
- 4 क्री *krī*, to buy, क्रीणाति *krīnati* Caus क्रापयति *krāpa-jati*, he causes to buy
- 5 क्ष्माप् *kshmd*, to tremble, 'क्ष्मायते *kshmd-jate* Caus क्ष्मापयति *kshmapayati*, he causes to tremble (Pan vii 3, 36)
- 6 चि *chi*, to collect, चिनोति *chinoti* Caus चापयति *chapa-jati*, or regularly पापयति *chapa-jati*, he causes to collect (Pan vi 1, 54)
- 7 छो *chho*, to cut, छति *chh-jati* Caus छापयति *chhapa-jati*, he causes to cut
- 8 जागृद्गृ, to be awake जागर्ति *igarti* Caus जागरयति *igara-jati*, he rouses
- 9 जिज्, to conquer, जयति *ja-jati*, Caus जापयति *japa-jati* he causes to conquer
- 10 दरिद्रा *daridra* to be poor, दरिद्राति *daridra-ti* Caus दरिद्रयति *daridrayati*, he makes poor
- 11 दीधी *didhī*, to shine, दीधीते *didhīte* Caus दीधयति *didhayati*, he causes to shine
- 12 दुष *dush*, to sin दुष्यति *dushyati* Caus दूषयति *dūsha-jati*, he causes to sin, also दोषयति *dosha-jati* he demoralizes (Pan vi 4, 91)
- 13 धृ *dhr* to shake, धूनोति *dhūnoti* Caus धूनयति *dhūnayati* he causes to shake
- 14 पा *pā* to drink, पिबति *pi-bati* Caus पापयति *pa-jati*, he causes to drink, also पे *pai* पायति *payati*, to be dry
- 15 पा *pa*, to protect, पाति *pāti* Caus पालयति *pala-jati*, he protects
- 16 प्री *pri*, to love, प्रीणाति *prīnati* Caus प्रीणयति *prīna-jati*, he delights
- 17 भज् *bhaj* to roast, भृञ्जति *bhrijati* Caus भज्जयति *bhajayati* he makes roast, or भर्जयति *bharjya-jati* from भृज् *bhrij*
- 18 भी *bhi* to fear, बिभेति *bibheti* Caus भापयते *bhapayate* or भीषयते *bhisha-jate*, he frightens, also regularly भापयति *bhapayati* (Pan vi 1, 56)
- 19 नि *ni* to throw, निनोति *nnoti*, and मो *mī*, to destroy, मिनोति *mnati* form their Caus like मा *mī*
- 20 री *ri*, to flow or to go, रीयते *ri-jate* Caus रपयति *repajati* he makes flow
- 21 रुह *ruh*, to grow रोहति *rohati* Caus रोहयति *roha-jati*, रोपयति *ropayati*, he causes to grow (Pan vii 3, 43)
- 22 ली *li* to adhere लिनाति *linati* and लीयते *li-jate* Caus लीनयति *lina-jati* लापयति *lapa-jati* and लापयति *lu-jayati* and, if the root takes the form ला *la*, also लालयति *lala-jati* (Pan vii 3 39) The meaning varies see Pan vi 1, 48, 51
- 23 वा *va*, to blow, वाति *ti* Caus वानयति *vajajati* if it means he shakes
- 24 वो *vī*, to obtain वेति *eti* Caus वापयति *vipajati* or वाययति *vājajati*, if it means to make conceive (Pan vi 1 55)
- 25 वे *te*, to weave, वयति *vayati* Caus वाययति *vājayati*, he causes to weave
- 26 वेवी *vevī*, to conceive, वेवोति *vevīte* Caus वेवयति *vevayati*
- 27 व्ये *rye*, to cover, व्ययति *vajajati* Caus व्यापयति *ryajajati*, he causes to cover
- 28 वृ *vī*, to choose वृणाति *vlīnati* Caus व्रेपयति *vlepa-jati* he causes to choose
- 29 शद् *śad*, to fall, शोयते *śi-jate* Caus शतयति *śata-jati*, he fells, but not, if it means to move (Pan vii 3 42)

- 30 शो *śa*, to sharpen, शयति *śjati* Caus शाययति *śajajati*, he causes to sharpen
 31 सिध् *sidh* to succeed, सिध्यति *sidh jati* Caus माधयति *sidhayati*, he performs,
 but सेधयति *sedhajati*, he performs sacred acts
 32 सो *so*, to destroy, स्यति *s jati* Caus माययति *su jajati*, he causes to destroy
 33 स्फुर *sphur*, to sparkle, स्फुरति *sphurati* Caus स्फारयति *sphara jati* and
 स्फोरयति *sphora jati*, he makes sparkle
 34 स्फाय् *sphay*, to grow, स्फायते *spha jate* Caus स्फाययति *sphayajati*, he causes
 to grow
 35 स्मि *smi*, to smile, स्मयते *smajate* Caus स्माययते *smujajate*, he astonishes,
 also स्माययति *smajajati* he causes a smile by something (Pan vi 1, 57)
 36 ह्री *hri*, to be ashamed, निह्रेति *jihreti* Caus ह्रेषयति *hrepajati*, he makes
 ashamed (Pan vii 3 36)
 37 ह्वे *hve*, to call, ह्वयति *hwayati* Caus ह्वाययति *hwayajati* he causes to call
 38 हन् *han*, to kill, हन्ति *hanti* Caus घातयति *ghatajati* he causes to kill

§ 464 As causative verbs are conjugated exactly like verbs of the Chur class, there is no necessity for giving here a complete paradigm. Like Chur verbs they retain अय् *ay* throughout, except in the reduplicated aorist and the benedictive Parasmaipada, and they form the perfect periphrastically. The only difficulty in causative verbs is the formation of their bases, and the formation of the aorist. Thus कृ *kṛ*, as causative, forms Pres Par and Âtm कारयति, ०ते, *kara jati*, -ते Impf अकारयत्, ०त्, *akarayat*, ta Opt कारयेत्, ०त्, *kara jet*, ta Imp कारयतु ०ता, *kara jatu*, tam Red Perf कारयाचकार, ०चक्रे, *kara janchakara*, -chakre (§ 342), Aor अचोकरत्, ०त्, *achikarat*, ta Fut कारयिष्यति, ०ते, *kara jishyati*, te Cond अकारयिष्यत् ०त्, *akarayishjat*, ta Per Fut कारयिता *kara jitu* Ben कर्षित *karyat* कारयिषोष्ट *kara jishishṭa*.

§ 465 If a causative verb has to be used in the passive, अय् *ay* is dropt (§ 399), but the root remains the same as it would have been with अय् *aj*. Hence Pres कर्षते *kuryate*, he is made to do, रोषते *ropjate*, from रुह *ruh*, he is made to grow. The imperfect, optative, and imperative are formed regularly. The perfect is periphrastic with the auxiliary verbs in the Âtmanepada.

§ 466 In the general tenses however, where the य् *ya* of the passive disappears (§ 401), the causative अय् *aj* may or may not reappear, and we thus get two forms throughout (see Colebrooke, p 198 note)

Fut भावयिष्ये *bharayishje* or भाविष्ये *bhavishje*

Cond अभावयिष्ये *abhavajishye* or अभाविष्ये *abhavishje*

Per Fut भावयिताहे *bharayitahē* or भाविताहे *bhavitahē*

Ben भावयिषीय *bharayishīya* or भाविषीय *bhavishīya*

First Aor I 1 p अभावयिषि *abhavayishī* or अभाविषि *abhavishī*

2 p अभावयिषा *abhavajishṭhah* or अभाविषा *abhavishṭhah*

3 p अभावि *abhavi*

CHAPTER XIX

DESIDERATIVE VERBS

§ 467 Desiderative bases are formed by reduplication, the peculiarities of which will have to be treated separately, and by adding *ṣ* to the root. Thus from *भू bhū*, to be, *बुभूषि* *bubhūṣi*, to wish to be.

§ 468 These new bases are conjugated like *Tud* roots. *बुभूषामि* *bubhūṣāmi*, *बुभूषसि* *bubhūṣasi*, *बुभूषति* *bubhūṣati*, *बुभूषाव* *bubhūṣāv*, &c.

§ 469 The roots which take the intermediate *ṛ* have been given before (§§ 331, 340), as well as those which take intermediate *ṛi*. Thus from *विद् vid*, to know, *विविदिष्व* *vividishva*, to wish to know, from *तृ tṛ*, to cross, *तितरिष्व* *titarishva* or *तितरोष्व* *titarishva*, to wish to cross.

§ 470 As a general rule, though liable to exceptions, it may be stated that bases ending in one consonant may be strengthened by Guna, if they take the intermediate *ṛ*. Thus *बुद् budh* forms *बुबोधिषति* *bubodhishati*, *वृध vṛdh*, *विवर्धिषति* *ivardhishati*, *दिद् di*, *दिदेयिषति* *dideyishati*, also *कृ kṛ*, *चिकरिषति* *chikarishati*, *दृ dṛ*, *दिदरिषति* *didarishati*. But *भृद् bhūd*, *Des* *विभित्सति* *bibhītsati* (Pan 1 2, 10), *गृह gṛh*, *जुगुप्सति* *jughupsati* (Pan vii 2, 12). In fact, no Guna without intermediate *ṛ*.

§ 471 But there are important exceptions. In many cases the base of the desiderative is neither strengthened nor weakened, *रुद् rud*, *रुरुदिषति* *rirudishati*. Other bases may be strengthened optionally, *द्युद् dyud*, *दिद्युतिषते* *didyutishate* or *दिद्योतिषते* *didyotishate*. Certain bases which do not take intermediate *ṛ* are actually weakened, *सृप् sṛap*, *सुसृप्सति* *sushupsati*.

1 Verbs which do not take Guna, though they have intermediate *ṛ* :

रुद् rud, to cry, *रुरुदिषति* *rirudishati*, *विद् vid*, to know, *विविदिषति* *vividishati*, *मुष् मुṣh*, to steal, *मुमुषिषति* *mumushishati* (Pan 1 2, 8).

2 Verbs which may or may not take Guna, though they have intermediate *ṛ* :

Verbs beginning with consonants, and ending in any single consonant, except *ṣ y* or *ṣ r*, and having *ṛ* or *ṛu* for their vowel. (Pan 1 2, 26)

द्युद् dyud, *दिद्युतिषति* *didyutishati* or *दिद्योतिषति* *didyotishati*.

But *दिद् di*, *दिदेयिषति* *dideyishati* or, without *ṛ*, *दुद्युषति* *dudyuṣhate* (Pan vii 2, 49), *वृत् vṛt*, *विवर्तिषते* *ivartishate* or *विपृत्ति* *vīṛtsati*.

3 Verbs ending in *ṛ* or *ṛu*, not taking intermediate *ṛ*, lengthen their vowel, final *च r* and *च् r* become *ई r*, and, after labials, *ऊ r* (Pan vi 4, 16)

जि ji, to conquer, *जिगीषति* *jigīṣati*, *यु yu*, to mix, *युयुषति* *yuyuṣhate*.

कृ kṛ, to do, *चिकीर्षति* *chikīṣhate*, *तृ tṛ*, to cross, *तितरीषति* *titarīṣhate*.

मृ mṛ, to die, *मृमृषति* *mṛmṛshate*, *पृ pṛ*, to fill, *पृपृषति* *pṛpṛshate*.

If, however, they take intermediate इ *i*, they likewise take Guna

स्मि *smi*, to smile, सिस्मयिषति *sismayishati* पृ *pṛ*, to purify, पिपयिषते *pipayishate*, गृ *gṛ*, to swallow, जिगरिषति *jigarishati*, दृ *dṛ*, to respect, दिदरिषते *didarishate*.

4 गम् *gam*, to go, as a substitute for इ *i* to go, and हन् *han* to kill, lengthen their vowel before the स् *s* of the desiderative (Pāṇ VI 4, 16)

गम् *gam*, अधिगमिषते *adhyigamsate*, he wishes to read, but निगमिषति *nigamishati*, he wishes to go

हन् *han*, जिघामसि *jighamsati* he wishes to kill

5 तन् *tan*, to stretch, lengthens its vowel optionally (Pāṇ V 4, 17)

तन् *tan*, तितासति *titasati* or तितसति *titamsati* but also तिततिषति *titatishati* (Pāṇ VII 2, 49 v)

6 सन् *san*, to obtain, drops its न् *n* and lengthens the vowel before the स् *s* of the desiderative (Pāṇ VI 4, 42)

सन् *san*, सिषासति *sishasati* but सिंसतिषति *sinsatishati*

7 ग्रह् *grah*, to take, स्वप् *svap*, to sleep, and प्रच्छ् *prachh*, to ask, shorten their bases by Samprasāraṇa (Pāṇ I 2, 8)

ग्रह् *grah*, जिघृक्षति *jighrikshati* स्वप् *svap*, सुषुप्सति *sushupsati*

प्रच्छ् *prachh*, पिपृच्छिषति *piprichhishati*

8 The following verbs shorten their vowel to इ *i* before the स् *s* of the desiderative, insert त् *t* (Pāṇ VII 4, 54), and reject the reduplication

मी *mī* (मीमाति *minati*, to destroy, and मिनोति *minoti*, to throw), Des मित्सति *mitsati*

मा *ma* (माति *mati*, to measure मिमीते *mimite*, to measure, मयते *majate*, to change), Des मित्सति *mitsati* मित्सते *mitsate*

दा *da* (ददाति *dadati*, to give, दाति *dāti*, to cut, द्यति *dyati*, to cut, दयते *dayate*, to pity), Des दित्सति *ditsati*, दित्सते *ditsate*

धा *dha* (धाति *dadhāti*, to place, धयति *dhaṇi*, to drink), Des धित्सति *dhitsati*

9 Other desideratives formed without reduplication

रम् *rabh*, to begin (रभते *rabhate*), Des रिप्सति *ripsate*

लभ *labh*, to take (लभते *labhate*), Des लिप्सते *lipsate*

शक् *śak*, to be able (शक्नोति *śaknoti*, शक्यति *śakyati*), Des शिष्यति *śikshati*

पत *pat*, to fall (पतति *patati*), Des पित्सति *pitsati*

पद् *pād*, to go (पद्यते *padyate*), Des पित्सते *pitsate*

आप् *ap*, to obtain (आप्नोति *apnoti*), Des ईप्सति *īpsati*

जप् *jnap*, to command (जपयति *jnapayati*), Des जोप्सति *jūpsati*

वृध् *vidh*, to grow (वृध्नोति *ridhnoti*), Des ईत्सति *ītsati*

दम् *dambh*, to deceive (दध्नोति *dabhnōti*), Des धीप्सति *dhīpsati* or धिप्सति *dhīpsati*

मुच *muc*, to free (मुच्यते *mucyate*), Des मोक्षते *mokshate* or मुमुक्षते *mumukshate*, he wishes for spiritual freedom

राध *radh* to finish (राधति *radhyati*), Des प्रतिरिस्ति *prati ratsati*, in the sense of injuring, otherwise रिरास्ति *riratsati*, also रिरिस्ति *ririsati*

§ 472 Certain verbs which are commonly considered to belong to the Bhū class are really desiderative bases *

कित् *kit*, चिकित्ते *chikitsate* he cures
 गुप *gup*, जुगुप्सते *jugupsate*, he despises
 तिक् *ty*, तितिक्षते *titikshate*, he bears
 मान् *man*, मीमांसते *mīmāṃsate*, he investigates
 बध् *badh* बोधस्ते *bibhātsate*, he loathes
 दाग् *da*, दीदास्ते *dīdātsate*, he straightens
 शान् *śān*, शीशास्ते *śīśātsate*, he sharpens

Reduplication in Desideratives

§ 473 Besides the general rules of reduplication given in §§ 302-319*, the following special rules with regard to the vowel of the reduplicative syllable are to be observed in forming the desiderative base

Radical अ *a* and आ *ā* are represented by इ *i* in the reduplicative syllable (Pan VII 4, 79)

पच् *pach* पिपचति *pipakshati* स्वा *sth*, तिश्नाति *tishthasati*

§ 474 अच् *ac* and आच् *āc*, standing as Guṇa or Vriddhi of radical उ *u* or ऊ *ū*, are represented by इ *i* in the reduplicative syllable, provided they be preceded by प् *p* म् *m* ब् *b*, भ् *bh* म् *m*, य् *y* र् *r*, ल् *l* व् *v*, ऋ *ṛ* (Pan VII 4, 80)

पू *pū* पिपावयिषति *pipāva-jishati*, (Red Aor अपीवत *apīparat*) See § 375

भू *bhū* बिभावयिषति *bibhāva-jishati*, (Red Aor अबीभवत् *abībharat*)

यु *yu*, यिययिषति *yijayishati*, and Caus Desid यियावयिषति *yijavayishati*

जु *ju* जिजावयिषति *jijava-jishati*, (Red Aor अजीवत् *ajjavat*)

But नु *nu* नुनावयिषति *nuṇava-jishati* (Red Aor अनूवत् *anūnarat*) See § 375†

§ 475 Roots सु *śru* to flow श्रु *śru*, to hear, द्रु *dru* to run प्रु *pru*, to approach प्रु *plu* to swim च्यु *chyu*, to fall, may under similar circumstances optionally take इ *i* or उ *u* in the reduplicative syllable

सु *śru*, सिश्वावयिषति *śisraṇayishati* or मुष्ठावयिषति *śusṭra-jishati* but the simple desiderative सुसृष्टि *susṛṣhate* only

स्वापच् *śvapac* the Caus of स्वप् *śvap*, forms सुप्तावयिषति *sushvapa-jishati*

§ 476 Roots beginning with a vowel have a peculiar kind of internal reduplication, to which allusion was made in § 378 Thus (Pan VI 1, 2)

अञ् *aś* fortis अशिञ् + इषति *aśiś + ishate*

अट् *aṭ* forms अटिट् + इषति *aṭiṭ + ishate*

अक्ष *aksh* form* अचिक्ष + इषति *achiksh + ishate*

उच्छ् *uchchh* forms उचिच्छ् + इषति *uchchchh + ishate*

* Except onal redupl cat on occurs in चिकीषति *chikīshate* bes des चिचिषति *chichishate* from चि *chi* (Pan VII 3, 8) in निचिषति *nichishate* from नि *ni* (Pan VII 3, 56) &c

§ 477. If the root ends in a double consonant, the first letter of the second letter is reduplicated

अर्च arch, अर्चिर्चयति archich ishati

उद् und, उद्दिदयति undid-ishati

उब् ubj, उब्जिजयति ubjy-ishati

In ईर्श irshj the last consonant is reduplicated

ईर्श् ईर्शियति irshiy-ishati

In the verbs beginning with कट् कट्ठयति kaddiyati (§ 498) the final य y is reduplicated

कट्ठय कट्ठययति kaddiyiy-ishati

CHAPTER XX

INTENSIVE VERBS

§ 478 Intensive, or, as they are sometimes called, frequentative bases are meant to convey an intenseness or frequent repetition of the action expressed by the simple verb. Simple verbs, expressive of motion, sometimes receive the idea of tortuous motion, if used as intensives. Some intensive bases convey the idea of reproach or disgrace, &c.

§ 479 Only bases beginning with a consonant, and consisting of one syllable, are liable to be turned into intensive bases. Verbs of the Chur class cannot be changed into intensive verbs. There are, however, some exceptions. Thus अट् at, to go, though beginning with a vowel, forms अटायते atayate, he wanders about, अस् as, to eat, असायते asayate च ri, to go, सरयते araryate and सरति ararti (Siddh-kāum vol II p 216), उरु ūru, to cover, उरुनूयते ūronūyate (Paṇ 111 1, 22)

§ 480 There are two ways of forming intensive verbs

- 1 By a peculiar reduplication and adding य ya at the end
- 2 By the same peculiar reduplication without any modification in the final portion of the base. The latter occurs very seldom

Bases formed in the former way admit of Ātmanepada only,

Ex भू bhū, बोभूयते bobhūyate

Bases formed in the latter way admit of Parasmaipada only, though, according to some grammarians, the Ātmanepada also may be formed

Ex भू bhū, बोभवीति bobhāvīti or बोभोति bobhoti

The Ātmanepada would be बोभूते bobhūte

§ 481 When य ya is added, the effect on the base is generally the same as in the passive and benedictive Par (§ 389). Thus final vowels are lengthened चि chi, to gather, चेचीयते chechīyate, श्रु ūru, to hear, श्रोश्रूयते śrośrūyate. अ a is changed to ई ī धा dha, to place, देधीयते dedhīyate च ri becomes ईर् ir, or, after labials, ऊर् ūr त्र tri, to cross, तेतीयते tetīyate प्र pri,

to fill, पोपूर्यते *popūryate* Final च्च *ri*, however, when following a simple consonant, is changed to री *ri*, not to रि *ri* कृ *kri*, to do, चेक्रीयते *chekrīyate* When following a double consonant it is changed to चर् *ar* स्मृ *smri*, to remember, सामर्यते *sāmaryate* These intensive bases are conjugated like bases of the Div class in the Ātmanepad. It should be observed, however, that in the general tenses roots ending in vowels retain य् *y* before the intermediate इ *i*, while roots ending in consonants throw off the य् *ya* of the special tenses altogether. Thus from बोभूय *bobhūya*, बोभूयिता *bobhūy itā* from बेभिद्य *bebhidya*, बेभिदिता *bebhiditā*

§ 482 When य् *ya* is not added the intensive bases are treated like bases of the Huclass. The rules of reduplication are the same. Observe, however, that verbs with final or penultimate च्च *ri* have peculiar forms of their own (§§ 489, 490), and verbs in च्च *ri* start from a base in चर् *ar*, and therefore have सा *a* in the reduplicative syllable त्रु *tri*, तर *tar*, तातर्मि *tatarmi*, 3rd pers plur तातिरति *taturati*

§ 483 According to the rules of the Hu class, the weak terminations require Guna (§ 297). Hence from बोबुध् *bobudh*, बोबोधि *bobodhi* but बोबुध् *bobudh* *mah*. From बोभ् *bobhi*, बोभोमि *bobhomi*, बोभवानि *bobhavani* but बोभूम् *bobhumāḥ*. Remark, however, that in 1 2 3 p sing Pres 2 3 p sing Impf, 3 p sing Imp ई *i* may be optionally inserted

बोबोधि *bobodhi* or बोबुधोनि *bobudhoni* बोभोमि *bobhomi* or बोभवोमि *bobhavomi* And remark further, that before this intermediate ई *i*, and likewise before weak terminations beginning with a vowel, intensive bases ending in consonants do not take Guna (Pan VII 3, 87). Hence बोबुधोनि *bobudhoni*, बोबुधानि *bobudhani*, अबोबुध *abobudham* From बिद् *vid*,

Present	Imperfect	Imperative
वेवेत्ति or वेविदीमि <i>veveti</i> or <i>vevidāmi</i>	अवेविद् <i>avevidam</i>	वेविदानि <i>vevidāni</i>
वेवेत्सि or वेविदीषि <i>veveti</i> or <i>vevidishi</i>	अवेवेत् or अवेविदी <i>avevet</i> or <i>avevidiḥ</i>	वेविद्धि <i>vevidhi</i>
वेवेत्ति or वेविदीति <i>veveti</i> or <i>veviditi</i>	अवेवेत् or अवेविदीत् <i>avevet</i> or <i>avevidi</i>	वेवेत्तु or वेविदीतु <i>vevettu</i> or <i>veviditu</i>
वेविद् <i>vevidiḥ</i> , &c	अवेविद्ध <i>avevidiḥ</i>	वेविदाव <i>vevidāva</i>

* Rules of Reduplication for Intensives

§ 484. The simplest way to form the peculiar reduplication of intensives is to take the base used in the general tenses, to change it into a passive base by adding य् *ya*, then to reduplicate, according to the general rules of reduplication, and lastly, to raise, where possible, the vowel of the reduplicative syllable by Guna (Pan VII 4, 82), and सा *a* to सा *ā* (Pan VII 4 83)

चि *chi*, to gather, चीय *chīya*, चेचीयते *chechīyate* चेचेति *checheti*

क्रु *kru*, to abuse, क्रुय *kruya*, चोक्रुयते *chokruyate* चोक्रोहि *chokroshiti*

टौक् *trauk*, to approach, टौक्क *traukya*, तोटौक्कते *totraukyate*, तोटौक्कित्त *totraukitti*

रेक् *rek*, to suspect, रेक्क *rekya*, रेरेक्कते *rerekhyate*, रेरेक्कित्त *rerekitti*

क् *kr*, to do, क्कोक् *krīya*, चेक्कोक्कते *chekkrīyate*, चक्कित्त *charkritti*

क् *krī*, to scatter, क्कोक् *krīya*, चेक्कोक्कते *chekkrīyate*, चाक्कित्त *chikritti* (§ 482.)

पृ *pri*, to fill, पृप् *pūrya*, पोपृप्कते *popūryate*, पार्षित्त *pūparitti*

स्मृ *smri*, to remember, स्मर्क् *smarya*, मास्मर्कते *sāsmaryate*, स्मस्मर्कित्त *sarsmaritti* *.

दा *dā*, to give, दीप् *dīya*, देदीप्कते *deddīyate*, दादाप्कित्त *dādāpitti*

हे *hie*, to call, हृक् *hūya*, जोहृक्कते *johūyate*, जोहोक्कित्त *johottitti*

§ 485 The roots वच् *vañch*, स्रस् *srams*, ध्वस् *dhuams*, भ्रस् *bhrams*, कस् *kas*, पत् *pat*, पद् *pad*, स्कन् *skand*, place नी *nī* between the reduplicative syllable and the root. (Pān VII 4, 84)

वच् *vañch*, to go round, वनीवच्कते *va nī vachyate*, वनीवच्कित्त *vanīvañchitti*.

स्रस् *srams*, to tear, सनीस्रक्कते *sa nī srasyate*, सनीस्रक्कित्त *sanīsrasmitti*

ध्वस् *dhuams*, to fall, दनीध्वक्कते *da nī dhuasyate*, दनीध्वक्कित्त *danīdhuamsitti*.

भ्रस् *bhrams*, to fall, वनीभ्रक्कते *ba nī bhrasyate*, वनीभ्रक्कित्त *banībhramsitti*

कस् *kas*, to go, चनीक्कते *cha nī kasyate*, चनीक्कित्त *chanīkasitti*

पत् *pat*, to fly, पनीपत्कते *pa nī patyate*, पनीपत्कित्त *panīpatitti*.

पद् *pad*, to go, पनीपद्कते *pa nī padyate*, पनीपद्कित्त *panīpaditti*

स्कन् *skand*, to step, चनीस्कक्कते *cha nī skadyate*, चनीस्कक्कित्त *chanīskanditti*.

§ 486 Roots ending in a nasal, preceded by स *a*, repeat the nasal in the reduplicative syllable (Pān VII 4, 85) The repeated nasal is treated like *m*, and the vowel, being long by position, is not lengthened.

गम् *gam*, to go, जगम्कते *jagamyate* जगम्कित्त *jagamitti*

भ्रम् *bhram*, to roam, बभ्रम्कते *bambhramyate*, बभ्रम्कित्त *bambhramitti*

हन् *han*, to kill, जहन्कते *jañghanyate*, जहन्कित्त *jañghanitti*

§ 487. The roots जप् *jap*, to recite, जभ *jabh*, to yawn, दह् *dah*, to burn, दश् *daś*, to bite, भञ् *bhañj*, to break, पश् *pas*, to bind, insert a nasal in the reduplicative syllable (Pān VII 4, 86)

जप् *jap*, जनप्कते *jañjapyate*, जनप्कित्त *jañjapitti*

दश् *daś*, दंद्श्कते *damdaśyate*, दंद्श्कित्त *damdaśitti*

§ 488 The roots चर् *char* and फल् *phal* form their intensives as, चचृक्कते *chanchūryate* and चचृक्कित्त *chanchuritti* or चचृक्कित्त *chañchūritti* पफुल्कते *pamphulyate* and पफुल्कित्त *pamphulitti* or पफुल्कित्त *pamphulitti* (Pān VIII 4, 87)

§ 489 Roots with penultimate च् *ṛ* insert री *ri* in their reduplicative syllable (Pān VII 4, 90)

वृत् *vrit*, वरीवृक्कते *va ri vrityate* वरीवृक्कित्त *va ri vrititti*

In the Par these roots allow of six formations. (Pān VII 4, 91)

वर्चत्कित्त *va r vrititti*

वर्चत्कित्त *varvrititti*

* This form follows from Pān VII 4, 92, and is supported by the *Mādhaviya-dhātuvṛtta*. Other grammarians give स्मस्मर्कित्त *sāsmaritti*

परिपृच्छति *ra ri rirīṣti*.परिपृच्छति *varicarti*.परिपृच्छति *ra ri rirīṣti*.परिपृच्छति *varicarti*.

§ 490. The same applies to roots ending in *चृ ri*, if used in the Parasmaipada. (Pāṇ. vii. 4, 92.)

चर्कति *cha r karīti*.चर्कति *charkarti*.चर्कति *cha ri karīti*.चर्कति *charikarti*.चर्कति *chá ri karīti*.चर्कति *charikarti*.

§ 491. A few frequentative bases are peculiar in the formation of their base*.

स्वप् *svap*, to sleep, सोपुष्यते *soshupyate*; but सास्नति *sāsnapti*. (Pāṇ. vi. 1, 19.)

स्यम् *syam*, to sound, सेसिम्यते *sesimyate*; but संस्रियति *sansriyanti*.

व्ये *vye*, to cover, वेच्येयते *veciyate*, but वाप्याति *vāpyāti*; or (§ 483) पाप्येति *vāryeti*.

यञ् *vaś*, to desire, वाप्यते *vāvaśyate*; वाशति *vāśati*. (Pāṇ. vi. 1, 20.)

चाय् *chāy*, to regard, चेकीयते *chekiyate*; चेकेति *cheketi*. (Pāṇ. vi. 1, 21.)

प्याय् *pyāy*, to grow, पेप्यते *pepiyate*; पाप्याति *pāpyāti*. (Pāṇ. vi. 1, 29.)

श्वि *śvi*, to swell, शोष्यते *śośyate* or शेक्ष्यते *śeśyate*; शेक्षेति *śeśveti*. (Pāṇ. vi. 1, 30.)

हन् *han*, to kill, जेघ्न्यते *jeghniyate*; जंघति *janghanti*. (Pāṇ. vii. 4, 30, v.)

ग्रा *ghrā*, to smell, जेघ्र्यते *jeghriyate*, जाघ्राति *jāghrāti*. (Pāṇ. vii. 4, 31.)

ध्मा *dhmā*, to blow, देध्न्यते *dedhniyate*; दाध्माति *dādhamāti*. (Pāṇ. vii. 4, 31.)

गृ *gṛ*, to swallow, जेगिष्यते *jegilyate*; जागति *jāgati*. (Pāṇ. viii. 2, 20.)

श्लि *śli*, to lie down, श्लिष्यते *śliṣyate*; श्लेक्षेति *śleśeti*. (Pāṇ. vii. 4, 22.)

§ 492. From derivative verbs new derivatives may be formed, most of which, however, are rather the creation of grammarians, than the property of the spoken language. Thus from भावयति *bhāvayati*, the causal of भू *bhū*, he causes to be, a new desiderative is derived, बिभाषयिषति *bibhāyishati*, he wishes to cause existence. So from the intensive बोध्यते *bodhyate*, he exists really, is formed बोध्यिषति *bodhyishati*, he wishes to exist really;

* The formation and conjugation of the Intensive in the Parasmaipada, or the so called Charkarta, have given rise to a great deal of discussion among native grammarians. According to their theory यद् *yan*, the sign of the Intensive Ātmanepada, has to be suppressed by लुक् *luk*. By this suppression the changes produced in the verbal base by यद् *yan* would cease (Pāṇ. i. 1, 63), except certain changes which are considered as Anangakārya, i.e. changes of the root that are to take place in the Intensive. These changes, however, are distinctly mentioned by the grammarians. Thus the Prakrāyā-Kaumudī forms सोपुषति *soshopti*, because Pāṇ. vi. 1, 19, prescribes सोपुष्यते *soshupyate*, other authorities form only सास्नति *sāsnapti* or सास्नयति *sāsnayati*. Colebrooke allows चेकेति *cheketi* (p. 332), because Pāṇ. vi. 1, 21, prescribes चेकीयते *chekiyate*, and the commentary argues in favour of चेकेति *cheketi*. But Colebrooke (p. 321) declines to form सेसिते *sesate*, because it is in the Ātm. only that Pāṇ. vi. 1, 19, allows सेसिम्यते *sesimyate*. Whether the Perfect should be periphrastic or reduplicated is likewise a moot point among grammarians, some forming पोभारयकार *bodhārdāchakāra*, others पोभूय *bobhūa*, others पोभार *bobhāra*.

then a new causative may be formed, बोभूयिष्यति *bobhūyishyati*, he causes a wish to exist really; and again a new desiderative, बोभूयिष्यिष्यति *bobhūyishyishyati*, he wishes to excite the desire of real existence.

CHAPTER XXI.

DENOMINATIVE VERBS.

§ 493. There are many verbs in Sanskrit which are clearly derived from nominal bases*, and which generally have the meaning of behaving like, or treating some one like, or wishing for or doing whatever is expressed by the noun. Thus from श्येन *śyena*, hawk, we have श्येनायति *śyenāyate*, he behaves like a hawk; from पुत्र *putra*, son, पुत्रीयति *putriyati*, he treats some one like a son, or he wishes for a son. Some denominatives are formed without any derivative syllable. Thus from कृष्ण *krishna*, कृष्णति *krishnati*, he behaves like Krishna; from पितृ *pitr*, father, पितरति *pitaraṭi*, he behaves like a father.

These denominative verbs, however, cannot be formed at pleasure; and many even of those which would be sanctioned by the rules of native grammarians, are of rare occurrence in the national literature of India. These verbs should therefore be looked for in the dictionary rather than in a grammar. A few rules, however, on their formation and general meaning, may here be given.

Denominatives in य या, Paraṃaipada.

§ 494. By adding य या to the base of a noun, denominatives are formed expressing a wish. From गो *go*, cow, गयति *gayati*, he wishes for cows. These verbs might be called nominal desideratives, and they never govern a new accusative.

§ 495. By adding the same य या, denominatives are formed expressing one's looking upon or treating something like the subject expressed by the noun. Thus from पुत्र *putra*, son, पुत्रीयति शिष्ये *putriyati śiṣhyam*, he treats the pupil like a son. By a similar process प्रासादीयति *prāsādiyati*, from प्रासाद *prāsāda*, palace, means to behave as if one were in a palace; प्रासादीयति कुट्यां भिक्षुः *prāsādiyati kuṭyām bhikṣuh*, the beggar lives in his hut as if it were a palace.

§ 496. Before this य या,

1. Final य a and य ā are changed to ई ई; सुता *sutā*, daughter, सुतीयति *sutīyati*, he wishes for a daughter†.

* They are called in Sanskrit लिङ्गु *liṅgu*, from लिङ्ग *liṅga*, it is said, a crude sound, and युङ्गु *yūṅgu*, for युङ्गु *yūṅgu*, root (Carey, Grammar, p. 543.)

† Minute distinctions are made between अशनीयति *aśanīyati*, he wishes to eat at the proper time, and अशनीयति *aśanīyati*, he is ravenously hungry, between उदकीयति *udakīyati*, he wishes for water, and उदयति *udanyati*, he starves and craves for water, between धनीयति *dhanīyati*, he is greedy for wealth, and धनीयति *dhanīyati* he asks for some money. (Pāṇ. ii. 4. 34)

2. इ i and उ u are lengthened; पति *pati*, master, पतियति *patiyati*, he treats like a master; कवि *kavi*, poet, कवियति *kariyati*, he wishes to be a poet.
3. ए r becomes ऐ ri, ओ o becomes अ ar, औ au becomes आ ar; पितृ *pitri*, father, पितृयति *pitriyati*, he treats like a father, नौ *nau*, ship, नायति *nariyati*, he wishes for a ship
4. Final न n is dropt, and other final consonants remain unchanged; राजन् *rajan*, king, राजयति *rajiyati*, he treats like a king, पयस् *payas*, milk, पयस्यति *payasyati*, he wishes for milk; वाक् *vāch*, speech, वाचयति *vachyati* (Pāṇ 1 4. 15), नमस् *namas*, worship, नमस्यति *namasyati*, he worships (Pāṇ III 1. 19).

Denominatives आ.स ३a, *Ātmanepada*

§ 497. A second class of denominatives, formed by adding य *ya*, has the meaning of behaving like, or becoming like, or actually doing what is expressed by the noun. They differ from the preceding class by generally following the *Ātmanepada**, and by a difference in the modification of the final letters of the nominal base. Thus

1. Final अ a is lengthened; ह्येन *hyena*, hawk, ह्येनायते *hyenāyate*, he behaves like a hawk, शब्द *śabda*, sound, शब्दायते *śabdayate*, he makes a sound, he sounds, भृश *bhrīśa*, much, भृशायते *bhrīśāyate*, he becomes much, कष्ट *kashṭa*, mischief, कष्टायते *kashṭiayate*, he plots, रोमंश्च *romanṭha*, ruminating, रोमंश्चायते *romanṭhāyate*, he ruminates. The final इ i of feminine bases is generally dropt, and the masculine base taken instead, कुमारी *kumārī*, girl, कुमारायते *kumariyate*, he behaves like a girl. (Pāṇ VI 3. 36-41)
- 2 and 3. Final इ i and उ u, ए r, ओ o, औ au are treated as in § 496, शुचि *śuchi*, pure, शुचीयते *śuchiyate*, he becomes pure
4. Final न n is dropt, and the preceding vowel is lengthened; राजन् *rajan*, king, राजायते *rajiyate*, he behaves like a king; उष्मन् *uśman*, heat, उष्मायते *uśmiyate*, it sends out heat

kaṇḍvādi's, i.e. beginning with *kaṇḍú*. They take *y ya*, both in *Parasmaipada* and *Ātmanepada*, and keep it through the general tenses under the restrictions applying to other denominatives in *y ya* (§ 501). Nouns ending in *śa* drop it before *y ya*. Thus from *अगद agada*, free from illness, *अगद्यति agadyati*, he is free from illness, from *मृग mṛga*, pleasure, *मुस्यति mukhyati*, he gives pleasure, from *कङ्क kaṇḍú*, scratching, *कङ्कयति* or *कङ्कयति kaṇḍáyati* or *le*, he scratches.

Denominatives in *स्य sya*

§ 499 Certain denominative verbs, which express a wish, take *स्य sya* instead of *y ya*. Thus from *क्षीर kṣhira*, milk, *क्षीरस्यति kṣhīrasyati*, the child longs for milk, from *लवण laṇa*, salt, *लवणस्यति laṇasasyati* he desires salt. Likewise *अश्वस्यति aśvasyati* the mare longs for the horse, *वृषस्यति vṛshasyati*, the cow longs for the bull (Pāṇ vii 1, 52). Some authorities admit *स्य sya* and *अस्य asya*, in the sense of extreme desire, after all nominal bases. Thus from *मधु madhu*, honey, *मधुस्यति madhusyati* or *मध्वस्यति madhvasyati*, he longs for honey.

Denominatives in *काम्य kamyā*

§ 500 It is usual to form desiderative verbs by compounding a nominal base with *काम्य kamyā*, a denominative from *काम kāma* love. Thus *पुत्रकाम्यति putrakamyati*, he has the wish for a son, Fut *पुत्रकाम्यता putrakamyatā*. Here the *y y*, it is said is not liable to be dropt. (Siddh Kaum vol ii p 222)

§ 501 The denominatives in *y ya* are conjugated like verbs of the *Bhū* class in the *Parasmaipada* and *Ātmanepada*. Pres *पुत्रीयामि putriyāmi*, Impf *अपुत्रीय अपुत्रीयामि apuṭriyāmi*, Imper *पुत्रीयाणि putriyāṇi*, Opt *पुत्रीय्य putriyeyāmi*. Pres *इयेनाये śyenāye*, Impf *अइयेनाये aśyenāye*, Imp *इयेनाये śyenāyāi*, Opt *इयेनाय्य śyenāyeyā*. In the general tenses the base is *पुत्रीप् putriy* or *इयेनाप् śyenāy* but when the denominative *y y* is preceded by a consonant, *y y* may or may not be dropt in the general tenses (Pāṇ vi 4 50). Hence, Per Perf *पुत्रीयायामास putriyāmasa* (§ 3*5 3), Aor *अपुत्रीयिषि अपुत्रीयिष्यामि apuṭriyishāmi*, Fut *पुत्रीयिष्यामि putriyishyāmi*, Per Fut. *पुत्रीयिष्या putriyishā*, Ben *पुत्रीयास putriyāsam*.

From *इयेनायते śjendjate*, Per Perf *इयेनायामास śyenāyāmasa*, Aor *अइयेनायिषि aśyenāyishā*, Fut *इयेनायिष्ये śyenāyishye*, &c.

From *समिध samidh*, fuel, *समिधयति samidhyati*, he wishes for fuel, Per Fut *समिधयिष्या samidhyatā* or *समिधिता samidhitā*, &c (Pāṇ vi 4 50).

Denominatives in *अय aya*

§ 502 Some denominative verbs are formed by adding *अय aya* to certain nominal bases. They generally express the act implied by the nominal base. They may be looked upon as verbs of the *Chur* class. They are

conjugated in the Parasmaipada and Âtmanepada, some in the Âtmanepada only. They retain *अय् ay* in the general tenses under the limitations that apply to verbs of the Chur class and causatives (viz. benedictive Par, reduplicated aorist, &c), and their radical vowels are modified according to the rules applying to the verbs of the Chur class (§ 296, 4)

Thus from पाश *pāśa*, fetter, विपाशयति *vipaśayati*, he unties, from वनेन् *varman*, armour, सवनेयति *samvarmayati*, he arms, (the final न् *n* being dropt), from मुड *munda*, shaven, मुडयति *mundayati*, he shaves, from शब्द *śabda*, sound, शब्दयति *śabdayati*, he makes a sound (Dhātupāṭha 33, 40), from मिश्र *mīśra*, mixed, मिश्रयति *mīśrayati*, he mixes (Pan III 1, 21, 25)

Some of these verbs are always Âtmanepada. Thus from पुच्छ *puchchha*, tail, उत्पुच्छयते *utpuchchhayate*, he lifts up the tail (Pan III 1, 20)

If *अय् aya* is to be added to nouns formed by the secondary affixes मत् *mat*, चत् *cat*, मिन *min* चिन् *cin*, these affixes must be dropt. From स्रविन् *sragvin*, having garlands, स्रजयति *srajayati*

If *अय् aya* is added to feminine bases, they are generally replaced by the corresponding masculine base. From श्येनी *śyēnī* (§ 247), white, श्येतयति *śyētayati*, he makes her white (Pan VI 3 36)

Certain adjectives which change their base before इह *ishtha* of the superlative, do the same before *अय् aya*. मृदु *mrīḍu*, soft, मृदयति *mradayati*, he softens, दूर *dūra*, far, दृढयति *darayati*, he removes

Some nominal bases take आपय *apaya*. Thus from सत्य *satya*, true, सत्यापयति *satya-apayati*, he speaks truly, from अर्थ *artha*, sense, अर्थोपयति *arthapayati*, he explains

Denominatives without any Affix

§ 503 According to some authorities every nominal base may be turned into a denominative verb by adding the ordinary verbal terminations of the First Division, and treating the base like a verbal base of the Bhū class. च *a* is added to the base, except where it exists already as the final of the nominal base, other final and medial vowels take गुण *Guṇa*, where possible, as in the Bhū class,

Thus from कृष्ण *kṛṣṇa*, कृष्णति *kṛṣṇati*, he behaves like Krishna, from माला *māla*, garland, मालति *mālati*, it is like a garland, Impf समालात् *amālāt*, Aor समालासीत् *amālāsīt*, from कवि *kaui*, poet, कवयति *kaṇayati*, he behaves like a poet, from पि *pi*, bird, पयति *payati*, he flies like a bird, from पितृ *pitri*, father, पितरति *pitaratī*, he is like a father, from राजन् *rajan*, king, राजानति *rajanati*, he is like a king (Pan VI 4, 15)

हलाहल *haram prati halahalam*, venom was for Hara, विष्णुमन्यर्च्यते *ishnu-mani archyate*, he is worshipped after Vishnu, अनु हरि सुरा *anu harim surāh*, the gods are less than Hari

The ablative is governed by प्रति *prati*, परि *pari*, अप *apa*, सा *a* Dr भक्ते प्रलभृत *bhakteh praty amritam*, immortality in return for faith, सा मृत्यो *a mrityoh*, until death, अप त्रिगतभ्यो वृष्टो देव *apa trigartebhyo irishṭo devah*, it has rained away from Trigarta, or परि त्रिगतभ्यः *pari trigartebhyah*, round Trigarta, without touching Trigarta

The locative is governed by उप *upa* and अधि *adhi* Lx उप निष्के कार्षापण *upa nishke karsh upanam*, a Karshâpana is more than a Nishka, अधि पंचालेषु ब्रह्मदत्त *adhi panchaleshu brahmadattah*, Brahmadatta governs over the Panchâlas

§ 507 There are many other adverbs in Sanskrit, some of which may here be mentioned

1 The accusative of adjectives in the neuter may be used as an adverb
Thus from मद् *mandah*, slow, मद् मद् *mandam mandam*, slowly, slowly, शीघ्र *śighram*, quickly, पुत्र *dhrumam* truly

2 Certain compounds, ending like accusatives of neuters, are used adverbially, such as यथाशक्ति *yathasakti*, according to one's power For these see the rules on composition

3 Adverbs of place

अन्तर *antar*, within, with loc and gen, between, with acc अन्तरा *antaru*, between, with acc अन्तरं *antarena*, between, with acc, without, with acc आरात *arat*, far off, with abl वहि *vahih*, outside, with abl समया *samaya*, near, with acc निकषा *nikash*, near, with acc उपरि *upari*, above, over, with acc and gen उच्चे *uchchah*, high, or loud नीचे *nichah*, low अधः *adhah*, below, with gen and abl अतः *atah*, below, with gen तिर *tirah*, across with acc or loc इह *iha*, here पुरा *pur*, before समक्ष *samaksham* साक्षात् *sukshat*, in the presence सकाशात् *sakashat*, from पुरः *purah*, before, with gen अग्रे *am*, सखा *sachā*, साथ *satham*, समा *sam*, सर्प *sardham*, together, with instr अभित *abhitah* on all sides, with acc उभयत *ubhayatah* on both sides, with acc समन्तत *samanant*, from all sides दूर *dūram*, far, with acc, abl and gen अतिक *antikam*, near, with acc abl, and gen अथक् *ridhak*, पृथक् *prithak*, apart

4 Adverbs of time

प्रार *pralar*, early माय *sayam*, at eve दिया *dit*, by day अह्नाय *ahnaya*, by day दोषा *doshā*, by night. नक्त *naktam*, by night उषा *ush*, early युगपद् *yugapad*, at the same time अद्य *adya*, to-day ह्य *hyah*, yesterday पृथग् *pṛthyag*, yesterday च *chah*, to-morrow परेद्यपि *paredyapi*, to-morrow लोक् *loka*, long चिर *chiram*, चिरं *chirena*, चिराय *chir iya*, चिरात् *chirat*, चिरम् *chiramya*, long सना *sana*, सनात् *sanat*, सन्तत् *sanat*,

CHAPTER XXIII.

COMPOUND WORDS.

§ 510. The power of forming two or more words into one, which belongs to all Aryan languages, has been so largely developed in Sanskrit that a few of the more general rules of composition claim a place even in an elementary grammar.

As a general rule, all words which form a compound, drop their inflectional terminations, except the last. They appear in that form which is called their base, and when they have more than one, in their Pada base (§ 180). Hence देवदासः *devā-dāsah*, a servant of god; राजपुरुषः *rājapurushah*, a king's man; प्रत्यगमुखः *pratyagmukhah*, facing west.

§ 511. Sometimes the sign of the feminine gender in the prior elements of a compound may be retained. This is chiefly the case when the feminine is treated as an appellative, and would lose its distinctive meaning by losing the feminine suffix: कल्याणीमाता *kalyāṇīmātā*, the mother of a beautiful daughter (Pān. vi. 3, 34); कठीभार्या *kathībhāryah*, having a Kathī for one's wife (Pān. vi. 3, 41). If the feminine forms a mere predicate, it generally loses its feminine suffix: शोभनभार्या *śobhanabhāryah*, having a beautiful wife (Pān. vi. 3, 34; 42).

The phonetic rules to be observed are those of external Sandhi with certain modifications, as explained in §§ 24 seq.*

§ 512. Compound words might have been divided into substantival, adjectival, and adverbial. Thus words like तपुरुषः *tapurushah*, his man, नीलोत्पलं *nīlotpalam*, blue lotus, द्विगवं *dvigavam*, two oxen, अग्निधूमौ *agnidhūmau*, fire and smoke, might have been classed as substantival; बहुव्रीहिः *bahuvrīhiḥ*, possessing much rice, as an adjectival; and यथाशक्ति *yathāśakti*, according to one's strength, as an adverbial compound.

Native grammarians, however, have adopted a different principle of division, classing all compounds under six different heads, under the names of *Talpurusha*, *Karmadhāraya*, *Drigu*, *Dianda*, *Bahuvrīhi*, and *Aryayibhāva*.

* Occasionally bases ending in a long vowel shorten it, and bases ending in a short vowel lengthen it in the middle of a compound, उदकं *udaka*, water, पाद *pāda*, foot, हृदय *hṛdaya*, heart, frequently substitute the bases उदन् *udān* (i e उद *uda*), पद् *pad*, and हृद् *hrud*. हृदोगः *hṛdogah*, heart-disease, or हृदयरोगः *hṛdayarogah* (Pān. vi. 3, 51—60)

The particle कु *ku*, which is intended to express contempt, as कुब्राह्मणः *kubrāhmaṇah*, a bad Brāhman, substitutes कद् *kad* in a determinative compound before words beginning with consonants. कजुष्टः *kadushṭrah*, a bad camel. The same takes place before रथ *ratha*, पद *pada*, and वृक्ष *vr̥kṣa* कद्वपः *kadvapah*, a bad carriage; कद्वृक्ष *kadvṛkṣah*, a bad kind of grass. The same particle is changed to का *kā* before पथिन् *pathin* and अक्ष *akṣa* कपथः *kāpatham*, and optionally before पुरुष *purusha*. (Pān. vi. 3, 101—107)

1. *Tatpurusha* is a compound in which the last word is determined by the preceding words, for instance, तत्पुरुषः *tat-purushah*, his man, or राजपुरुषः *rāja-purushah*, king's man.

As a general term the *Tatpurusha* compound comprehends the two subdivisions of *Karmadhāraya* (I b) and *Dvigu* (I c). The *Karmadhāraya* is in fact a *Tatpurusha* compound, in which the last word is determined by a preceding adjective, e.g. नीलोत्पलं *nīlotpalam*, blue lotus. The component words, if dissolved, would stand in the same case, whereas in other *Tatpurushas* the preceding word is governed by the last, the man of the king, or fire-wood, i. e. wood for fire.

The *Dvigu* again may be called a subdivision of the *Karmadhāraya*, being a compound in which the first word is not an adjective in general, but always a numeral: द्विगवं *dvigavam*, two oxen, or द्विगुः *dviguḥ*, bought for two oxen.

- These three classes of compounds may be comprehended under the general name of *Determinative Compounds*, while the *Karmadhāraya* (I b) may be distinguished as *appositional* determinatives, the *Dvigu* (I c) as

nom or acc neut.: अधिस्त्रि *adhi-śtri*, for woman, as in अधिस्त्रि गृहकार्याणि *adhistrī grihakāryāṇi*, household duties are for women. They may be called *Adverbial Compounds*.

I Determinative Compounds

§ 513 This class (Tatpurusha) comprehends compounds in which generally the last word governs the preceding one. The last word may be a substantive or a participle or an adjective, if capable of governing a noun.

1 Compounds in which the first noun would be in the Accusative.

कृष्णश्रितः *krishna-śritah*, m f n gone to Kṛishṇa, dependent on Kṛishṇa, instead of कृष्ण श्रितः *krishnam śritah* दुःखातीतः *duḥkha atītah*, m f n having overcome pain, instead of दुःखमतीतः *duḥkham atītah* वर्षभोग्यः *varsha-bhogyah*, m f n to be enjoyed a year long ग्रामप्राप्तः *grāma-prāptah*, m f n having reached the village, instead of ग्राम प्राप्तः *grāmam praptah* it is more usual, however, to say प्राप्तग्रामः *prāptagrāmah* (Pān II. 2, 4). Similarly are formed determinatives by means of adverbs or prepositions, such as अतिगिरिः *atigiri*, past the hill, used as an adverb, or as an adjective, अतिगिरिः *atigirih*, ultramontane, अभिमुखः *abhimukham*, facing, &c.

2 Compounds in which the first noun would be in the Instrumental

धान्याचः *dhānya-arthah*, m. wealth (*arthah*) (acquired) by grain (*dhānyena*) शङ्कुलखटः *śaṅkulā khaṇḍah*, m a piece (*khaṇḍah*) (cut) by nippers (*śaṅkulābhah*) दातृच्छिन्नः *datṛa-śchhinnah*, m f n cut (*śchhinnah*) by a knife (*datṛena*) हरित्रातः *hari-trātah*, m f n protected (*trātah*) by Hari. देवदत्तः *deva-dattah*, given (*dattah*) by the gods (*devah*), or as a proper name with the supposed auspicious sense, may the gods give him (*Dieu donne*) पित्रसमः *pitṛi-samah*, m f n like the father, i e पित्रा समः नखनिर्भिन्नः *nakhā-nirbhinnah*, m f n cut asunder (*nirbhinnah*) by the nails (*nakhah*) विश्वोपास्यः *viśva-upāsyaḥ*, m f n to be worshipped by all स्वयम्कृतः *svayam-kṛtah*, m f n done by oneself

3 Compounds in which the first noun would be in the Dative.

यूपदारुः *yūpa daru*, n wood (*daru*) for a sacrificial stake (*yūpaya*) गोहितः *go-hitah*, m f n good (*hitah*) for cows (*gobhyah*). द्विजार्थः *divya-arthah*, m f n object (*artha*), i e intended for Brāhmans. Determinative compounds, when treated as possessive, take the terminations of the masc, fem, and neut., e g द्विजार्था यवामूः *divyārtha yavagūh*, fem gruel for Brāhmans

4 Compounds in which the first noun would be in the Ablative.

चोरभयः *chōra-bhayaḥ*, m fear (*bhayaḥ*) arising from thieves (*chorebhayaḥ*) स्वर्गपतितः *siarga-patitah*, m f n fallen from heaven अपग्रामः *apa-grāmah*, m f n gone from the village

5. Compounds in which the first noun would be in the Genitive:

तत्पुरुषः *tat-purushah*, m. his man, instead of *tasya*, of him, *purushah*, the man*.
 राजपुरुषः *rāja-purushah*, m. the king's man, instead of *rājāḥ*, of the king,
purushah, the man. राजसखः *rāja-sakhah*, m. the king's friend. In these
 compounds *sakhi*, friend, is changed to *sakhah*. कुम्भकारः *kumbha-kārah*, a
 maker (*kārah*) of pots (*kumbhānām*). गोततम् *go-tatam*, a hundred of cows.

6. Compounds in which the first noun would be in the Locative:

अक्षजितः *akṣha-jaunḍah*, m. f. n. devoted to dice. उरोजः *uro-jah*, m. f. n.
 produced on the breast.

§ 514. Certain Tatpuruṣa compounds retain the case-terminations in the governed noun.

सहसाकृतः *śahasā-kṛtah*, done suddenly (Pān. vi. 3, 3). आत्मनापक्षः *ātman i-
 śhahśah*, the sixth with oneself (Pān. vi. 3, 6). अक्षणाकाशः *akṣhānā-
 kānah*, blind in the eye. परस्मैपदं *parasmai-padam*, a word for the sake
 of another, i. e. the transitive form of verbs (Pān. vi. 3, 7, 8). कष्टात्प्राप्तं
kṛichchhrāt-labdhām, obtained with difficulty. स्वसुपुत्रः *svasuh-putrah*,
 sister's son (Pān. vi. 3, 23). दिवस्पतिः *divas-patiḥ*, lord of heaven.
 वाचस्पतिः *vāchas-patiḥ*, lord of speech. देवानामप्रीयः *devānām-priyah*, beloved
 of the gods, a goat, an ignorant person. गेहेपंडितः *gehe-panditah*, learned
 at home, i. e. where no one can contradict him. खेचरः *khecharah*,
 moving in the air. सरसिजः *sarasi-jah*, born in a pond, water-lily.
 हृदिस्पर्शः *hṛdi-sparśah*, touching the heart. युधिष्ठिरः *yudhishṭhirah*, firm in
 battle, a proper name (Pān. vi. 3, 9).

§ 515. To this class a number of compounds are referred in which the governing element is supposed to take the first place. Ex. पूर्वपादः *pūrvā-lāyah*, the fore-part of the body, i. e. the fore-body; पूर्वरात्रः *pūrvā-rātrah*, the first part of the night, i. e. the fore-night; राजदंतः *rājadantah*, the king of teeth, lit. the king-teeth, i. e. the fore-teeth. (Pān. vi. 2, 1.)

§ 516. If the second part of a determinative compound is a verbal base, no change takes place in bases ending in consonants or long vowels, except that diphthongs, as usual, are changed to वा ऽ. Hence जलमुषः *jalamuch*, water-dropping, i. e. a cloud; सोमपा *soma-pā*, Soma-drinking, nom. sing. सोमपाः *somapāḥ* (§ 239).

Bases ending in short vowels generally take a final त् *t*: विजित् *visrajit*, all-conquering, from विज् *ji*, to conquer. Other suffixes used for the same purpose are अ *a*, इन् *in*, &c.

* Most words ending in त् *ti* or क्त *ka* are not allowed to form compounds of this kind. Hence कटस्य कर्ता *kaṭasya kartā*, maker of a mat, not कटकर्ता *kaṭakartā*. पूर्वा भेदा *pūrvā bheda*, breaker of towns. There are, however, many exceptions, such as देवपूजकः *deva-pūjakaḥ*, worshipper of the gods, &c.

nom or acc. neut. . अधिस्त्रि *adhi-stri*, for woman, as in अधिस्त्रि गृहकार्याणि *adhistri gṛhākāryāṇi*, household duties are for women They may be called *Adverbial Compounds*

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राजपुरुषः *rajā-purushah*, m. his man, instead of *raja*, of him, *purushah*, the man*.
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 compounds *sakhi*, friend, is changed to *sakha*. कुम्भकारः *kumbha-kārah*, n
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 no change takes place in bases ending in consonants or long vowels, except
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Bases ending in short vowels generally take a final *त्*: विजित् *vikajit*,
 all-conquering, from *विजि* *jī*, to conquer. Other suffixes used for the same
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 Hence कर्म कर्ता *kārmā karta*, maker of a mat, not कर्मकर्ता *kārmā-karta*: पुरं भक्षः *purāṃ
 bhakṣah*, breaker of towns. There are, however, many exceptions, such as देवपूजकः *deva-
 pūjakah*, worshipper of the gods, &c.

I b *Appositional Determinative Compounds*

§ 517 These compounds (Karmadhārya) form a subdivision of the determinative compounds (Tatpuruṣa). In them the first portion stands as the predicate of the second portion, such as in *black-beetle*, *sky-blue*, &c

The following are some instances of appositional compounds

नीलोत्पल *nīla utpalam*, neut the blue lotus परमात्मा *parama-atmā*, masc the supreme spirit. शाकपार्थिव *śaka-parthivah*, masc a Śāka king, explained as a king such as the Śākas would like, not as the king of the Śākas सर्वरात्र *sarva-rātrah* masc the whole night, from *sarva*, whole, and *ratrah*, night *Rātrah*, fem, is changed to *rātra*, cf पूरारात्र *pūra-rātrah*, masc the fore night, मध्यरात्र *madhya-rātrah*, masc midnight, पुण्यरात्र *punya ratrah*, masc a holy night द्विरात्र *dvi ratram*, neut a space of two nights, is a numeral compound (Digu) महाराज *maha rajah*, masc a great king In these compounds महत् *mahat*, great, always becomes महा *mahā* (Pan vi 3, 46), and राजन् *rajan*, king, राज् *rajah* as परमराज् *parama rjah*, a supreme king but सुराजा *su-rajā*, a good king, किराजा *kirāja*, a bad king (Pan v 4, 69 70) प्रियसक्त *priya sakṭah*, masc a dear friend सक्ति *sakṭi* is changed to सक्त *sakṭah* परमाह *parama ahah*, masc the highest day In these compounds अहन् *ahan*, day, becomes अह *aha* cf उत्तमाह *uttamahah*, the last day Sometimes अह्ना *ahna* is substituted for अहन् *ahan* पूर्वाह्न *purāḥṇah*, the fore noon कूपुरुष *ku puruṣah*, masc a bad man, or कापुरुष *kapuruṣah* प्राचार्य *prā acharyah*, masc a hereditary teacher, i e one who has been a teacher (*acharya*) before or formerly (*prā*) अब्राह्मण *a brāhmanah*, masc a non-Brahman, i e not a Brahman अनश्व *an aśah*, masc a non horse, i e not a horse घनश्याम *ghana śyamaḥ* m f n cloud black from *ghana*, cloud, and *śyama*, black ईषत्पिङ्गल *īṣat piṅgalah*, m f n a little brown, from *īṣat*, a little, and *piṅgala*, brown समिकृत *sām kṛtah*, m f n half done, from *sām* half, and *kṛta*, done

§ 518 In some appositional compounds, the qualifying word is placed last विप्रगौर *vipragaurah*, a white Brāhman, राजधम *rajadhamaḥ*, the lowest king, भरतेश्वर *bharata kṛṣṇah*, the best Bharata, पुरुषव्याघ्र *puruṣa vyāghrah*, a tiger like man, a great man, गोवृन्दारक *govindurakah*, a prime cow

I c *Numeral Determinative Compounds*

§ 519 Determinative compounds, the first portion of which is a numeral, are called *Digu*. The numeral is always the predicate of the noun which follows. They are generally *neuters*, or *feminines*, and are meant to express aggregates but they may also form adjectives, thus becoming possessive compounds, with or without secondary suffixes

If an aggregate compound is formed, final *अ a* is changed to *ई f* fem, or in some cases to *अ am*, neut. Final *अन् an* and *आ d* are changed to *ई f* or *अ am*

पञ्चाग पancha gavam, neut an aggregate of five cows, from *panchan*, five, and *गो go* (in an aggregate compound) is changed to *गय gara* (Pan II 1, 23), and *नी nau* to *नाय naya* *पञ्चगु पancha guh*, as an adjective, worth five cows (Pan v 4, 92) *द्विनी dvinauh*, bought for two slaps *द्वगुल dvay angulam*, neut what has the measure of two fingers, from *द्वi*, two, and *अङ्गुलिह finger*, final *ह* being changed to *अ* *द्वह dvay ahah*, masc a space of two days, *आह* changed to *अहah* (Pan II 1, 23) *पञ्चकपाल pañcha kapalah*, m f n an offering (*puroduśah*) made in a dish with five compartments, from *panchan* five, and *kapalam*, neut (Pan II 1, 51, 52, IV 1, 88) *तिलोकी tri loki*, fem the three worlds here the Dvigu compound takes the fem termination to express an aggregate (Pan IV 1, 21) *त्रिभुवन tri bhuvanam*, neut the three worlds here the Dvigu compound takes the neut termination *दशकुमारी daśa kumārī*, fem an assemblage of ten youths *चतुयुग chatur-yugam*, neut the four ages

§ 520 The following rules apply to the changes of the final syllables in determinative compounds. Very few of them are general *as* requiring a change without any regard to the preceding words in the compound. The general rules are given first, afterwards the more special, while rules for the formation of one single compound are left out, such compounds being within the sphere of a dictionary rather than of a grammar

- 1 *रुच rich*, verse *पुर pur*, town, *अप ap*, water, *दुर dūr*, charge *पथिन pathin*, path, add final *अ a* (Pan v 4 74), *अर्धच ardharchah*, a half verse. This is optional with *पथिन् pathin* after the negative *अ a* *अपथ अपatham* or *अपथा apanthāh*
- 2 *राजन् rājan*, king *अहन ahan*, day, *सखि sakhi*, friend, become *राज rāja*, *अह aha*, *सख sakha* *महाराज maharajah* (Pan v 4, 91)
- 3 *उरस् uras*, if it means chief becomes *उरस urasa* *अश्वोरस aśhorasam*, an excellent horse (Pan v 4 93). Likewise after *प्रति prati*, if the locative is expressed, *प्रत्युरस pratyurasam* on the chest (Pan v 4, 82)
- 4 *अक्षि akshi*, eye, becomes *अक्षaksha* if it ceases to mean eye *गण्डा गण्डakshah*, a window, but *ब्रह्मणादि brhmanakshi*, the eye of a Brahman (Pan v 4 76)
- 5 *अनम् anas*, cart, *अश्मन asman*, stone, *अयस् ayas* iron *सरस् saras* lake, take final *अ a* if the compound expresses a kind or forms a name *कालासन kalaya-sam*, black iron, but *सदय sadayah* a piece of good iron (Pan v 4 94)
- 6 *ब्रह्मन् brahman* becomes *ब्रह्म brahma*, if preceded by the name of a country, *सुराष्ट्रब्रह्म surashttrabrahmah*, a Brahman of Surashtṛ (Pan v 4, 104). After *कु ku* and *महा mahā* that substitution is optional (Pan v 4 105)

- 7 तक्षन् *takshan* takes final *स a* after ग्राम *grāma* and कौट *kauṭa*, ग्रामतक्ष *grāma takshah*, village carpenter (Pan v 4, 95)
- 8 श्वन् *śvan*, dog, takes final *स a* after अति *ati*, and after certain words, not the names of animals, with which it is compared, आकर्षश्च *ākārṣhaśch*, a dog of a die, a bad throw (?) (Pan v 4, 97)
- 9 अध्वन् *adhvan* becomes अध्वा *adhva* after prepositions, प्राध्व *pradhva* (Pan v. 4, 85)
- 10 सामन् *sāman*, hymn, and लोमन् *loman*, hair, become साम *sāma* and लोम *loma* after प्रति *prati*, अनु *anu*, and अया *aya* अनुलोम *anulomah*, regular, अनुलोम *anulomam*, adv with the hair or grain, i e regularly (Pan v 4, 75)
- 11 तमस् *tamas* becomes तमस *tamasa* after अया *aya*, स *sam*, and अध *andha* अधतमस *andhatamasam*, blind darkness (Pan v 4, 79)
- 12 रहस् *rahas* becomes रहस *rahasa* after अनु *anu*, अया *aya*, and तप्त *tapta* अनुरहस *anurahasah*, solitary (Pan v 4, 81)
- 13 वर्चस् *varchas* becomes वर्चस *varchasa* after ब्रह्म *brahma* and हस्ति *hasti*, ब्रह्मवर्चस *brahmararchasam*, the power of a Brahman (Pan v 4, 78)
- 14 गो *go* becomes गव *gava*, except at the end of an adjectival Dvigu पचगव *panchagavam*, five cows, but पचगु *panchaguh*, bought for five cows (Pan v 4, 92)
- 15 नौ *nau*, ship, becomes नाव *nāva*, if it forms a numerical aggregate, पञ्चनाव *pañchanāvam*, five ships not when it forms a numerical adjective, पञ्चनी *pañchanāvah*, worth five ships (Pan v 4, 99)
- 16 नौ *nau*, ship, after अर्ध *ardha*, becomes नाव *nāva* अर्धनाव *ardhanāvam*, half a ship (Pan v 4, 100)
- 17 खारी *khari*, a measure of grain becomes खार *khāra* as an aggregate, द्विखार *dvikharam*
- 18 खारी *khari*, a measure of corn becomes खार *khāra* after अर्ध *ardha* अर्धखार *ardhakharam* (Pan v 4, 101)
- 19 अजलि *ajali*, a handful, after द्वि *dvī* or त्रि *tri*, may, as an aggregate, take final *स a* द्व्यजल *dyanjalam* or त्र्यजल *tryanjam*, two handfuls (Pan v 4, 102)
- 20 अंगुलि *anguli*, finger, after numerals and indeclinables becomes अंगुल *angula* द्व्यंगुल *dyangulam*, a length of two fingers (Pan v 4 86)
- 21 सक्थि *sakthi*, thigh becomes सक्थ *saktha* after उत्तर *uttara*, मृग *mṛga*, and पूर *pūra* पूर्वसक्थ *pūrasaktham* (Pan v 4 98)
- 22 रात्रि *ratni* night, after सर्व *sarva*, after partitive words, after सख्यात् *sakhyata* पुण्य *punya*, likewise after numerals and indeclinables, becomes रात्र *ratra* सर्वरात्र *sarvarātrah*, the whole night, पूर्वरात्र *pūrarātrah*, the fore night, द्विरात्र *diratram*, two nights (Pan v 4, 87)
- 23 सहन् *ahan*, dry, under the same circumstances, becomes सह *ahna* सर्वाह्न *sarvāhna*, the whole day but not after a numeral when it expresses an

aggregate, *द्वयं diyahāḥ*, two days Except also *पुण्याह punyāham*, a good day, and *एकाह ekaḥam*, n and m a single day (Pāṇ v 4, 88-90)

II Collective Compounds

§ 521 Collective compounds (Dvandva) are divided into two classes The first class (called *इतरेतर itaretara*) comprises compounds in which two or more words, that would naturally be connected by *and*, are united, the last taking the terminations either of the dual or the plural, according to the number of words forming the compound The second class (called *समाहार samahara*) comprises the same kind of compounds but formed into neuter nouns in the singular *हस्त्यश्वाḥ hastyāśrau*, an elephant and a horse, is an instance of the former, *हस्त्यश्वाḥ hastyāśam*, the elephants and horses (in an army), an instance of the latter class Likewise *शुक्लकृष्णौ śukla krishṇau*, white and black, *गवाय गौḥ gaudsram*, a cow and a horse

If instead of a horse and an elephant, *हस्त्यश्वाḥ hastyāśrau*, the intention is to express horses and elephants, the compound takes the terminations of the plural, *हस्त्यश्वाḥ hastyāśūḥ*

§ 522 Some rules are given as to which words should stand first in a Dvandva compound Words with fewer syllables should stand first *शिवकेशवौ śiva keśavau*, Śiva and Keshava, not *केशवेशौ keśamesau* Words beginning with a vowel and ending in *ञ a* should stand first *ईशकृष्णौ īśa krishṇau*, Īśa and Krishna Words ending in *इः* (gen ए *eh*) and *उः* (gen ओ *oh*) should stand first *हरिहरो hari harau*, Hari and Hara, also *भोक्तृभोग्यौ bhoktṛa bhogyau*, the enjoyer and the enjoyed Lastly, words of greater importance should have precedence *देवदेवौ deva dautyau*, the god and the demon, *ब्राह्मणक्षत्रियौ brāhmaṇa kshatriyau*, a Brahman and a Kshatriya, *मातापितरौ matā pitarau*, mother and father, but in earlier Sanskrit *पितरामातरा pitara mātara*, father and mother (Pāṇ vi 3 33)

§ 523 Words ending in *ञ ri*, expressive of relationship or sacred titles, forming the first member of a compound, and being followed by another word ending in *ञ ri*, or by *पुत्र putra*, son, change their *ञ ri* into *ञ a* (Pāṇ vi 3 25) *मातृ matṛ + पितृ pitṛ* form *मातापितरा matāpitarau*, father and mother, *पितृ pitṛ + पुत्र putra* form *पितापुत्रौ pitāputrau* *होतृ hotṛ + पोत्र potṛ* form *होतापोतारौ hotāpotarau*, the Hotṛ and Potṛ priests

§ 524 When the names of certain deities are compounded the first sometimes lengthens its final vowel (Pāṇ vi 3 26) Thus *मित्रारुणौ mitra-varunau* Mitra and Varuna, *अग्नीषोमौ agniśhomau*, Agni and Soma Similar irregularities appear in words like *द्यावापृथिव्यौ dyāva prithivyau*, heaven and earth, *उषानक्षत्राḥ uśāśd nakṣam*, dawn and night (Pāṇ vi 3, 29-31)

§ 525 If the compound takes the termination of the singular, then final

च *ch*, छ *chh*, ज् *j*, झ् *jh*, ढ् *d*, श् *sh*, and ह् *h* take an additional स *a* वाच् *uach* + त्वच् *tvach* form वाक्त्वच् *vaktvacham*, speech and skin (Pan v 4, 106) अहन् *ahan*, day (see §§ 90, 196) and रात्रि *rātri*, night, form the compound अहोरात्र *ahorātrah*, a day and night, a *ννϋθμρερον* (Pan v 4 87)

§ 526 भ्रातरी *bhratarau* may be used in the sense of brother and sister, पुत्री *putrāu* in the sense of son and daughter, पितरौ *pitarau* in the sense of father and mother, श्वशुरौ *śvaśurau* in the sense of father and mother in law Man and wife may be expressed by भावापती *jāyā pati*, जंपती *jampati*, or दंपती *dampati*

III Possessive Compounds

§ 527 Possessive compounds (Bahuvrīhi) are always predicates referring to some subject or other. A determinative may be used as a possessive compound by a mere change of termination or accent. Thus नीलोत्पल *nīla utpalam*, a blue lotus is a determinative compound (Tatpuruṣa subdivision Karmadhāraya), but in नीलोत्पल सर *nīlotpalam sarah*, a blue lotus lake, *nīlotpalam* is an adjective and as such a predicative or possessive compound, (see Pan II 2, 24, com) In the same manner अनश्व *anaśah*, not a horse, is a determinative, अनश्वो रथ *anaśo rathah*, a cart without a horse, a horseless cart, a possessive compound

Examples ग्रामोदको ग्राम *grāma udako gramah*, a water reached village, a village reached by water ऊदरपोऽनङ्गन् *ūdā a rāho 'nāṅgan*, a bull by whom a cart (*rathah*) is drawn (*idha*) उपहृतपशू रुद्र *upahṛta paśu rudrah*, Rudra to whom cattle (*paśuḥ*) is offered (*upahṛta*) पीताम्बरो हरि *pīta ambaro harī* Hari possessing yellow garments प्रपणै *pra-parṇah*, leafless, i.e. a tree from which the leaves are fallen off अपुत्र *a putrah* sonless चित्रगु *chitra guh*, possessed of a brindled cow रूपवद्भाषि *rūpaśat bhāṣyah*, possessed of a beautiful wife द्विमूर्ध *dvi-mūrdhah* two-headed here *mūrdha* stands for *mūrdhan* द्विपाद *dvi pād*, two legged here *pād* stands for *pada* सुहृद् *su hṛd*, having a good heart, a friend भक्षितभिक्षु *bhakṣita bhikṣuḥ*, one who has eaten his alms नीलोत्पलरूप *nīla utpala rūpuḥ*, having a blue resplendent body

§ 528 Bahuvrīhi compounds frequently take suffixes. The following rules apply to the changes of the final syllables in possessive compounds

- 1 शक्ति *śakti*, thigh, and अक्षि *akṣi*, eye if they mean really thigh and eye, take final स *a* कमलाक्ष *kamalākṣah*, lotus eyed (Pan v 4, 113)
- 2 अङ्गुलि *aṅguli*, finger, substitutes final स *a* if it refers to wood, द्व्यङ्गुल दार *dvyāṅgulam dāra*, a piece of wood with two prongs* (Pan v 4 114)
- 3 मूर्धन् *mūrdhan*, head, substitutes final स *a* after द्वि *dvi* and त्रि *tri* द्विमूर्ध *dvi-mūrdhah* having two heads (Pan v 4 115)

- 4 लोमन् *loman*, hair, substitutes final *अ* *a* after अन्तर *antar* and वहि *ahih* अन्तर्लोम *antarlomah* having the hairy part inside (Pan v 4 117)
- 5 नासिका *nasika*, nose, becomes नस *nasa*, if it stands at the end of a name, गोनस *gonasah*, cow nosed, *१* *c* a snake, but not after स्थूल *sthūla* स्थूलनासिक *sthūla ndsikaḥ*, large nosed, *१* *e* a hog. The same change takes place after prepositions, उन्नस *unnasah*, with a prominent nose*
- 6 After *अ* *a*, दु *duh*, or सु *su*, हलि *hah*, furrow, and सक्चि *sakih*, th gh, may substitute final *अ* *a* अहल *ahalah* or अहलि *ahalih* (Pan v 4 121)
- 7 After the same particles प्रजा *praja* progeny, and मया *medha*, mind are treated like nouns ending in अच् *as* दुर्मया *durmedhah* (Pan v 4 122)
- 8 धर्म *dharma*, law, preceded by one word is treated like a noun ending in अन् *an* कल्याणधर्म *kalyāṇadharmā* (Pan v 4 124)
- 9 जम्बा *jambhā* jaw, after certain words becomes जम्बन् *jambhan* मुजम्बा *mujaṃbha*
- 10 जानु *janu*, knee after प्र *pra* and स *sam* becomes जु *ju* प्रजु *prajuh* (Pan v 4 129) This is optional after ऊर्ध्व *ūrdhva* (Pan v 4, 130)
- 11 ऊधस् *ūdhas* udder, becomes ऊधन् *ūdhan* कुडोमी *kundomī* (Pan v 4, 131)
- 12 धनुस् *dhanus* bow, becomes धन्वन् *dhanvan* पुष्पधन्या *pushpadhamā*, having a bow of flowers (Pan v 4 132) In names this is optional
- 13 ज्ञाया *jaya*, wife, becomes ज्ञानि *jani* शुभज्ञानि *śubhajanik* (Pan v 4, 134)
- 14 गन्ध *gandha* smell substitutes गन्धि *gandhi* after certain words, सुगन्धि *sugandhi* (Pan v 4 135-137)
- 15 पाद *pada* foot, becomes पाद *pad* after certain words, व्यग्रपाद *vyāghrapād*
- 16 दन्त *danta* tooth becomes दन्त *dat* after many words, द्विदन्त *dvidan* having two teeth, (sign of a certain age), fem द्विदन्ती *dvidatī* (Pan v 4, 141-145)
- 17 ककुद *kakuda*, hump becomes ककुद् *kakud* after certain words and in certain senses अजातककुद् *ajatakakud* a young bull before his humps have grown†
- 18 वरम् *uras* and other words belonging to the same class add final क *ka* व्यग्रोरस्क *vyāghoraskah*, broad-chested (Pan v 4 151)
- 19 Words in इन् *in* add final क *ka* in the feminine, बहुस्वामिका *bahusāmika*, having many masters from स्वामिन् *sāmin* master (Pan v 4, 152)
- 20 Feminine words in ईत्, like नदी *nadī* and words in अर्त् add final क *ka* बहुकुमारिक *bal ukumārikah* having many maidens, बहुभर्तृक *bahubhartṛkah*, having many husbands (Pan v 4 153)
- 21 Most other words may or may not add final क *ka* बहुमालक *bahumalakah* or बहुमाल *bahumalah* (Pan v 4, 154)

IV Adverbial Compounds

§ 529 Adverbial or indeclinable compounds (Avyayibhava) are formed by joining an indeclinable particle with another word. The resulting com

* Pan v 4 118-119

† Pan v 4 138-140

‡ Pan v 4 146-148

pounds, in which the indeclinable particle forms always the first element, are again indeclinable, and generally end like adverbs, in the ordinary terminations of the nom or acc neut

Examples अधिहरि *adhi harī*, upon Hari, instead of अपि हरी *adhi harau*,
 loc sing अनुविष्णु *anu viṣṇu* after Vishnu, instead of अनु विष्णु *anu viṣṇum*, acc sing उपकृष्ण *upa kṛṣṇam*, near to Krishna निर्मक्षिक *nir makṣhikam*, free from flies, flylessly अतिहिम *ati himam*, past the winter, after the winter, instead of अति हिम *ati himam*, acc sing प्रदक्षिण *pradakṣhinam*, to the right अनुरूप *anu rūpam*, after the form, i e accordingly, instead of अनु रूप *anu rūpam*, acc sing यथाशक्ति *yathashakti*, according to one's ability, instead of शक्तिर्यथा *śaktir yatha* सत्रं *sa trinaṃ*, with the grass, सत्रंमसि *satrinam aṁsi* he eats (everything) even the grass instead of तृणेन सह *trīṇena saha*, with the grass याचच्छ्लोक *yacach chhlokam*, at every verse आमुक्ति *amukti*, until final delivery अनुगङ्गा *anu gangā*, near the Ganga उपशरद् *upa śaradam*, near the autumn, from शरद् *śarad* autumn (Pan v 4, 107) उपजरस *upa jarasam*, at the approach of old age, from जरस् *jaras*, old age (§ 167) उपसमिन् *upa samit* or उपसमिन् *upa samidham*, near the fire-wood, from समिन् *samidh*, fire wood उपराज *upa rajam*, near the king, from राजन् *rājan*, king

§ 530 There are some Avyayibhavas the first element of which is not an indeclinable particle Ex तिष्ठतु *tishṭhad gu*, at the time when the cows stand to be milked, पञ्चगङ्गा *pancha-gaṅgā* at the place where the five Gangās meet, (near the Madhav rāo ghāt at Benares), प्रत्यग्राम *pratyag-gramam*, west of the village

§ 531 The following rules apply to the changes of the final syllables in adverbial compounds

- 1 Words ending in mutes (*k, kh, g, gh, ch, chh, j, jh, t, th, d, dh, t, th, d, dh, p, ph, b, bh*) may or may not take final च *a* उपसमिन् *upasamidham* or उपसमिन् *upasamit*, near the fire-wood (Pan v 4, 111)
- 2 Words ending in अन् *an* substitute final च *a* अध्यात्म *adhyatmam*, with regard to oneself (Pan v 4 108)
- 3 But neuters in अन् *an* may or may not, उपचर्म *upacharmam* or उपचर्म *upacharma*, near the skin (Pan v 4 109)
- 4 नदी *nadi*, पौरुषाम् *pauruṣam*, आग्रहयन् *agrahayan*, and गिरि *giri* may or may not take final च *a* उपनदी *upanadi* or उपनदी *upanodam*, near the river (Pan v 4 110 and 112)
- 5 Words belonging to the class beginning with शरद् *śarad* take final च *a*, उपशरद् *upasharadam*, about autumn (Pan v 4 107)

APPENDIX.

LIST OF VERBS

Explanation of some of the Verbal Anudandhas or Indicatory Letters

अ a is put at the end of roots ending in a consonant in order to facilitate their pronunciation

Accent—The last letter of a root is accented with the acute, the grave, or circumflex accent in order to show that the verb follows the Parasmaipada the Ātmanepada, or both forms

The roots themselves are divided into *udatta*, acutely accented, and *anudatta*, gravely accented, the former admitting the latter rejecting the intermediate इ :

आ a prohibits the use of the intermediate इ : in the formation of the Nishthās (§ 333 D 2), Pan VII 2, 16 Ex फुल *phullah* from फिफला *iphala*

इ i requires the insertion of a nasal after the last radical vowel which nasal is not to be omitted where a nasal that is actually written would be omitted (§ 345†), Pan VII 1, 58, VI 4, 24. Ex नदि *nandati* from नदि *nadi*, Pass नद्यते *nandjate* but from मप् or मप् *manth* Pres मयति *manthate* Pass मयते *mathyate*

इ r shows that a verb may take the first or second aorist in the Parasmaipada (§ 367), Pan III 1, 57 Ex अच्युत *achyutat* or अच्योति *achyotit* from च्युति *chyutir*

ई f prohibits the use of the intermediate इ : in the formation of the Nishthās (§ 333 D 2), Pan VII 2, 14. Ex उन् *unnah* from उन् *undi*

उ u renders the admission of the intermediate इ : optional before the gerundial त्वा *ti* : (§ 337, II 5), Pan VII 2, 56, and therefore inadmissible in the past participle (Pan VII 2 15) Ex समित्वा *samitva* or शान्त्वा *śantva* from समु *samu* but शान् *śantah*

ऊ ū renders the admission of the intermediate इ : optional in the general tenses before all consonants but य y (§ 337, I 2), Pan VII 2, 44, and therefore inadmissible in the past participle (Pan VII 2, 15) Ex सद्धा *seddha* or सेधित *sedhit* from सिध् *siddh* but सिद्ध *siddhah*

ए r prevents the substitution of the short for the long vowel in the reduplicated aorist of causals (§ 372*), Pan VII 4, 2 Ex अलुलक *alulakat* from लोक् *loka*

ए i shows that the verb takes the second aorist in the Parasmaipada (§ 367), Pan. III 1, 55 Ex अगम *agamat* from गम् *gam*

ए *e* forbids Vriiddhi in the first aorist (§ 348*), Pan vii 2, 5 Ex समचीत् *ama-*
thit from मये *mathe*

ओ *o* indicates that the participle is formed in न *na* instead of त *ta* (§ 442, 5),
Pan viii 2, 45 Ex चीन् *pinah* from चोष्यायी *opyayi*

इ *i* shows that the verb follows the Ātmanepada (Pan i 3, 12)

उ *u* shows that the verb follows both the Ātmanepada and Parasmaipada,
the former if the act reverts to the subject (Pan i 3, 72)

फि *fi* shows that the past participle has the power of the present (Pan iii
2, 187) Ex फुल्ल *phullah*, blown, from फिप्लता *ñphala*

म् *m* shows that the vowel is not lengthened in the causative (§ 462, note),
Pan vi 4, 92, and that the vowel is optionally lengthened in the aorist
of the passive (Pân vi 4, 93)

Bhū Class (Bhūdā, I Class)

I Parasmaipada Verbs

I भू *bhū*, to be

Parasmaipada P 1 भवामि *bhavāmi*, 2 भवसि *bharasi*, 3 भवति *bharati*,
4 भवाव *bharavah*, 5 भवथ *bhavathah*, 6 भवत *bharatah*, 7 भवान् *bhavamah*,
8 भवथ *bharatha*, 9 भवति *bhavanti*, I 1 अभव *abhavam*, 2 अभव *abhuvah*,
3 अभवत् *abhavat*, 4 अभवाव *abharava*, 5 अभवत *abhavatam*, 6 अभवता *abhavatam*,
7 अभवाम *abhavama*, 8 अभवत *abhavata*, 9 अभवन् *abhavan*, O 1 भवेय *bhaveyam*,
2 भवे *bhaveh*, 3 भवेत् *bhavet*, 4 भवेय *bhaveva*, 5 भवत *bhavetam*, 6 भवेता *bhavetam*,
7 भवेम *bhavema*, 8 भवेत *bhaveta*, 9 भवेयु *bhaveyuh*, I 1 भवानि *bhavani* 2 भव *bhava*,
3 भवतु *bhavatu*, 4 भवाव *bhavāva*, 5 भवत *bhavatam*, 6 भवता *bhavatām*, 7 भवाम
bhavama, 8 भवत *bhavata*, 9 भवतु *bhavantu* II Pf 1 बभूव *babhūva*† (see p 175),
2 बभूविष *babhūvitha*, 3 बभूव *babhūva*, 4 बभूविष *babhūvitha*, 5 बभूवत् *babhūvatuh*,
6 बभूवतु *babhūvatuh*, 7 बभूविष *babhūvitha*, 8 बभूव *babhūva*, 9 बभूवत् *babhūvatuh*,
II A 1 अभूव *abbhavam* (see p 188), 2 अभू *abbhūh*, 3 अभूत् *abbhūt*, 4 अभूव *abbhūva*,
5 अभूत *abbhūtam*, 6 अभूता *abbhūtam*, 7 अभूम् *abbhūma*, 8 अभूत *abbhūta*, 9 अभूवन् *abbhū-*
van F 1 भविष्यामि *bhavishyami*, 2 भविष्यसि *bhavishyasi*, 3 भविष्यति *bhavishyati*,
4 भविष्याव *bhavishyāvah*, 5 भविष्यथ *bhavishyathah*, 6 भविष्यत *bhavishyatah*,
7 भविष्याम् *bhavishyāmah*, 8 भविष्यथ *bhavishyatha*, 9 भविष्यति *bhavishyanti*,
C 1 अभविष्य *abhavishyam*, 2 अभविष्य *abhavishyah*, 3 अभविष्यत् *abhavishyat*,
4 अभविष्याव *abhavishyava*, 5 अभविष्यत *abhavishyatam*, 6 अभविष्यता *abhavishyatam*,
7 अभविष्याम् *abhavishyama*, 8 अभविष्यत *abhavishyata*, 9 अभविष्यन् *abhavishyan*,
P Γ 1 भवितामि *bhavitāmi*, 2 भवितासि *bhavitāsi*, 3 भविता *bhavitā*, 4 भवितास् *bhavitāstah*,
5 भविताम् *bhavitāstah*, 6 भवितास् *bhavitarau*, 7 भवितास् *bhavi-*

† The redupl. syllable *bū* is irregular instead of *bū*. The base too is irregular (Pāp i 2 6); the regular form would have been *bubhūva*.

abhāṛishye &c., P F भाविताहे or भाविताहे *bhāṛitahe* &c, B भाविपीय or भाविपीय *bhāṛishīya* &c ॥ Part Pres भूयमान *bhūyamanah*, Fut भाविष्यमाण *bhāṛishya-manah*, Past भूत *bhūtah*

Causative, Parasmaipada P भावयामि *bhavayami*, I जभावय *abhāṛayam*, O भावयेय *bhavayeyam*, I भावयानि *bhavayanī* ॥ Pf भावयाचकार *bhavayanchakara*, II A जवीभय *abibhāram*, F भावयिष्यामि *bhavayishyamī*, C जभावयिष्य *abhāṛayishyam*, P F भावयितासि *bhāṛayitāsmi*, B भाव्यास *bhavayasam*

Causative, Ātmanepada P भावये *bhavaye*, I जभावये *abhāṛaye*, O भावयेय *bhavayeya*, I भावयै *bhavayai* ॥ Pf भावयाचक्रे *bhavayanchakre*, II A जवीभवे *abibhāve*, F भावयिष्ये *bhavayishye*, C जभावयिष्ये *abhāṛayishye*, P F भावयिताहे *bhavayitāhe*, B भावयिपीय *bhavayishīya*

Causative, Passive P भाव्ये *bhāṛye*, I जभाव्ये *abhāṛye*, O भाव्येय *bhavayeya*, I भाव्ये *bhavayi* ॥ Pf भावयाचक्रे, °वभूये, °जासे, *bhavayanchakre*, *babhūye*, -ase, I A जभावयिषि *abhavayishi* or जभावयिषि *abhavishi*, F भावयिष्ये *bhavayishye* or भाविये *bhavishye*, C जभावयिष्ये *abhavayishye* or जभावयिष्ये *abhavishye*, P F भावयिताहे *bhavayitāhe* or भाविताहे *bhavitahe*, B भावयिपीय *bhavayishīya* or भाविपीय *bhavishīya*

Desiderative, Parasmaipada P बुभूषामि *bubhūshāmi*, I जबुभूष *abubhūsham*, O बुभूषेय *bubhūshayam*, I बुभूषानि *bubhūshāni* ॥ Pf बुभूषाचकार *bubhūshāchakara*, I A जबुभूषिषि *abubhūshisham*, F बुभूषिष्यामि *bubhūshishyamī*, C जबुभूषिष्य *abubhūshishyam*, P F बुभूषितासि *bubhūshitāsmi*, B बुभूष्यास *bubhūshydsam*

Desiderative, Ātmanepada P बुभूषे *bubhūshe*, I जबुभूषे *abubhūshe*, O बुभूषेय *bubhūshaya*, I बुभूषे *bubhūshai* ॥ Pf बुभूषाचक्रे *bubhūshāchakre*, I A १ जबुभूषिषि *abubhūshishi*, २ जबुभूषिषा *abubhūshishihā*, ३ जबुभूषिष *abubhūshishita*, F बुभूषिष्ये *bubhūshishye*, C जबुभूषिष्ये *abubhūshishye*, P F बुभूषिताहे *bubhūshitāhe*, B बुभूषिपीय *bubhūshishīya*

Desiderative, Passive P बुभूष्ये *būbhushye*, I जबुभूष्ये *abubhushye*, O बुभूष्येय *bubhūshyeya*, I बुभूष्ये *bubhūshyai* ॥ Pf बुभूषाचक्रे *bubhūshāchakre*, I A १ जबुभूषिषि *abubhūshishi*, २ जबुभूषिषा *abubhūshishihā*, ३ जबुभूषि *abubhūshi* (see § 406), F बुभूषिष्य *bubhūshishye*, C जबुभूषिष्ये *abubhūshishye*, P F बुभूषिताहे *bubhūshitāhe*, B बुभूषिपीय *bubhūshishīya*

Intensive, Ātmanepada P १ बोभूषे *bobhūye*, २ बोभूष्ये *bobhuyase*, ३ बोभूषते *bobhuyate*, ४ बोभूषावहे *bobhuyatahe*, ५ बोभूष्ये *bobhuyeth*, ६ बोभूष्येते *bobhuyete*, ७ बोभूषामहे *bobhūyamahe*, ८ बोभूष्ये *bobhūyadhre*, ९ बोभूषत *bobhuyante*, I १ जबोभूषे *abobhūye*, २ जबोभूष्या *abobhūyathu*, ३ जबोभूषत *abobhūyata*, ४ जबोभूषावहि *abobhūyahu*, ५ जबोभूष्या *abobhūyetham*, ६ जबोभूष्येता *abobhuyetam*, ७ जबोभूष्यामहि *abobhūyamahi*, ८ जबोभूष्य *abobhuyadhnam*, ९ जबोभूषत *abobhūyanta*, O बोभूष्येय *bobhūyeya* &c, I १ बोभूषे *bobhūyai*, २ बोभूष्यत *bobhuyanta*, ३ बोभूष्यता *bobhūyatam*, ४ बोभूषावहे *bobhūyatahai*, ५ बोभूष्या *bobhūyethām*, ६ बोभूष्येता *bobhūyetām*, ७ बोभूष्यामहे *bobhūyamahai*, ८ बोभूष्य *bobhūyadhnam*, ९ बोभूष्यता *bobhūyantam* ॥

Pf. बोभूयामहे *bobhūyāmchakre*, I A : सवोभूयसि *abobhūyishi*, 2 सवोभूयिषाः *abobhūyishāḥ*, 3 सवोभूयिष्य *abobhūyishya*, 4 सवोभूयिष्यहि *abobhūyishyahi*, 5 सवोभूयिष्यामि *abobhūyishyāmī*, 6 सवोभूयिष्यातां *abobhūyishyātām*, 7 सवोभूयिष्याहि *abobhūyishyamahi*, 8 सवोभूयिष्यं or ओऽं *abobhūyishyam* or *-dham*, 9 सवोभूयिषत *abobhūyishata*, F. सवोभूयिष्ये *abobhūyishye*, C सवोभूयिष्ये *abobhūyishye*, P. F. सवोभूयिताहे *abobhūyitāhe*, B सवोभूयिषीय *abobhūyishīya*.

Intensive, Parasmaipada. P. : बोभोमि *bobhomi* or बोभवीमि *bobhavīmi*, 2 बोभोसि *bobhosi* or बोभवीसि *bobhavīsi*, 3 बोभोति *bobhoti* or बोभवीति *bobhavīti*, 4 बोभूयः *bobhūvaḥ*, 5 बोभूयः *bobhūthaḥ*, 6 बोभूतः *bobhūtaḥ*, 7 बोभूतः *bobhūmaḥ*, 8 बोभूतः *bobhūtha*, 9 बोभूवति *bobhavati*, I. : सवोभवं *abobhavam*, 2 सवोभोः *abobhoh* or सवोभवीः *abobhavīḥ*, 3 सवोभोत् *abobhot* or सवोभवीत् *abobhavīti*, 4 सवोभूय *abobhūva*, 5 सवोभूतं *abobhūtam*, 6 सवोभूतां *abobhūtām*, 7 सवोभूम् *abobhūma*, 8 सवोभूत *abobhūta*, 9 सवोभूयुः *abobhavuḥ*, O. बोभूयं *bobhūyam*, I. : बोभवानि *bobhavāni*, 2 बोभूहि *bobhūhi*, 3 बोभोतु *bobhotu* or बोभवीतु *bobhavītu*, 4 बोभवाय *bobhavāya*, 5 बोभूतं *bobhūtam*, 6 बोभूतां *bobhūtām*, 7 बोभवाम *bobhavāma*, 8 बोभूत *bobhūta*, 9 बोभूवतु *bobhuvatu* || Pf. : बोभवांचकार *bobhavānchakāra*, 4 बोभवांचकृय *bobhavānchakṛya*, 7 बोभवाचकृम *bobhavānchakṛma*, also : बोभव *bobhāva* or बोभूय *bobhūya*, 2 बोभूयिष *bobhūyishā*, 3 बोभव *bobhāva* or बोभूत *bobhūta*, 4 बोभूयिष *bobhuviva* or बोभूयिष *bobhūyiva*, 5 बोभूयषुः *bobhuvathuḥ* or बोभूयषु *bobhūyathuḥ*, 6 बोभूयतुः *bobhuvatuḥ* or बोभूयतुः *bobhūvatuḥ*, 7 बोभूयिष *bobhuvima* or बोभूयिष *bobhūvima*, 8 बोभूय *bobhūva* or बोभूय *bobhūva*, 9 बोभूयुः *bobhavuḥ* or बोभूयुः *bobhūvuh*, II A. : सवोभूवं *abobhūvam*, 2 सवोभूः *abobhūḥ* or सवोभूवीः *abobhūvīḥ*, 3 सवोभूत् *abobhūt* or सवोभूवीत् *abobhūvīti*, 4 सवोभूय *abobhūva*, 5 सवोभूतं *abobhūtam*, 6 सवोभूतां *abobhūtām*, 7 सवोभूम् *abobhūma*, 8 सवोभूत *abobhūta*, 9 सवोभूयुः *abobhūvuh* (not सवोभूयन् *abobhūvan*), I A : सवोभावयिष *abobhāvisham*, 4 सवोभावयिष्य *abobhāvishya*, 7 सवोभावयिष्य *abobhāvishya**, F. सवोभावयिष्य *abobhāvishyāmi*, C. सवोभावयिष्यं *abobhāvishyam*, P. F. सवोभावयिष्य *abobhāvishyam*, B सवोभावयिष्य *abobhāvishyam*.

Note—Grammarians who allow the intensive without यया to form an Âtmanepada, give the following forms Pres. बोभते *bobhāte*, Impf. सवोभूत *abobhūta*, Opt. बोभूयत *bobhūyāt*, Imp. बोभूत *bobhūta*, Per Perf. बोभवांचक्रे *bobhavānchakre*, Aor. सवोभविष्य *abobhavishya*, Fut. सवोभविष्यते *abobhavishyate*, Cond. सवोभविष्यत *abobhavishyata*, Per Fut. बोभविष्य *bobhavishya*, Ben. बोभविष्य *bobhavishya* (See Colebrooke, p 194)

2 चिन्त *chint*, to think, (चिन्तते)

The Anubandha ई f shows that the participle in तः *tal* takes no intermediate इ :

P. चिन्तति *chintati*, I सचेतत् *achetat*, O चेतत् *chetat*, I. चेतत् *chetatu* || Pf. : चिचेत् *chicheta*, 2 चिचेत्तिष्य *chichetishya*, 3 चिचेत् *chicheta*, 4 चिचिष्यति

* The first aorist is the usual form for intensives, but in भू *bhū* it is superseded by the second aorist, this being enjoined for the simple verb. Some grammarians, however, admit the first aorist optionally for भू *bhū* (Colebr p 193) The conflicting opinions of native grammarians on the conjugation of intensives are fully stated by Colebrooke, p 191 seq

chuchitna, 5 विचिषतु *chuchitathuh*, 6 विचिषतु *chuchitathuh*, 7 विचिषति *chuchitima*, 8 विचिष *chuchita*, 9 विचिषतु *chuchituh*, I A 1 अचेतिष *achetisham*, 2 अचेती *achetih*, 3 अचेतीत् *achetih*, 4 अचेतिष्य *achetishya*, 5 अचेतिष्य *achetishyam*, 6 अचेतिष्य *achetishyam*, 7 अचेतिष्य *achetishya*, 8 अचेतिष्य *achetishya*, 9 अचेतिष्य *achetishuh*, I चेतिष्यति *chetishyati*, C अचेतिष्यत् *achetishyat*, P F चेतिषा *chetishā*, B चित्तात् *chityat* || Pt. चित्ता *chittah*, विचित्तात् *chichitvan*, Ger चेतित्वा *chetitva* or चितित्वा *chititi* i, चित्ता-*chitya*, Adj चेतित्व्य *chetitavyah*, चेतनीय *chetaniyah*, चेत्य *chetyah* || Pass चित्यते *chityate* Aor अचेति *acheti*, Caus चेतयति *chetayati*, Aor अचिषितत् *achichatut*, Des चिचेतिषति *chichetishati* or *chuchitishati*, Int. चेषित्यते *chechityate*, चेचेति *checheti*

3 च्युत् *chyut*, to sprinkle, (च्युतिर)

Ti c Anubandha इर shows that the verb may take the first and second aorist

P च्योतिषि *chyotati*, I अच्योतिष *achyotat*, O च्योतिष *chyotet*, I च्योतिष *chyotatu* || Pf 1 चुच्योत *chuchyota*, 2 चुच्योतिष *chuchyotitha*, 3 चुच्युतिष *chuchyutitha*, I A 1 अच्योतिष *achyotisham*, 2 अच्योती *achyotih*, 3 अच्योतीत् *achyotih*, 9 अच्योतिषु *achyotishuh*, or II A 1 अच्युत *achyutam*, 2 अच्युत *achyutah*, 3 अच्युतत् *achyutat*, 9 अच्युतन् *achyutan*, F च्योतिष्यति *chyotishyati*, C अच्योतिष्यत् *achyotishyat*, P F च्योतिषा *chyotishā*, B च्युतात् *chyutayāt* || Pt. च्युतिष *chyutishah* or *chyotishah*, चुच्युत्तात् *chuchyutithā*, Ger च्योतिषत्वा *chyotishat* or *chyutishat*, Adj च्योतिष्य *chyotishyah* || Pass च्युत्यते *chyutyate*, Caus च्योतयति *chyotayati* Aor अच्युच्युतत् *achuchyutat*, Des चुच्योतिषति *chuchyotishati* or चुच्युतिषति *chuchyutishati* Int. चोच्युत्यते *chochyutyate*, चोच्योतिषि *chochyotishati*

4 च्युत् *chyut*, to flow, (च्युतिर)

P च्योतिषि *chyotati*, I अच्योतिष *achyotat*, O च्योतिष *chyotet*, I च्योतिष *chyotatu* || Pf 1 चुच्योत *chuchyota*, 9 चुच्युत *chuchyutuh*, I A 1 अच्योतिष *achyotisham*, 2 अच्योती *achyotih*, or II A 1 अच्युत *achyutam*, F च्योतिष्यति *chyotishyati*, C अच्योतिष्यत् *achyotishyat*, P F च्योतिषा *chyotishā*, B च्युतात् *chyutayāt* &c.

Note—This verb is sometimes written च्युत् *chut*

5 मच् *manth*, to shake

P मथति *manthati* || Pf 1 ममथ *mamatha*, 2 ममथिष *mamanthitha*, 3 ममथ *mamatha*, 7 ममथिष *mamanthima*, 8 ममथपु *mamanthathuh* (Pan 1 2 5) or, less correctly, ममथपु *mamanthathuh* (§ 328, 4) I A 1 अमथीत् *amanthit*, F मथिष्यति *manthishyati*, P F मथिता *manthitā*, B मथ्यात् *matyāt* (§ 345 †) || Pt. मथित *mathitah*, ममथान् *mamanthan*, Ger मथित्वा *manthitva* or मथित्वा *mathitva* : (Pan 1 2, 23, § 428), मथ्य *mathya*, Adj मथित्व्य *manthitavyah*, मथनीय *manthaniyah*, मथ्य *manthya* || Pass मथ्यते *mathyate*, Caus मथयति *manthayati*, Des ममथिषति *mamanthishati*, Int. ममथ्यते *mdmathyate*, ममथि *mdmanthi* or ममथीति *mamanthiti*, Impf 3 अमथन *amdmān*.

Note—Roots end ng in consonants preceded by a nasal lose the nasal before weakening (kit i) terminations (Pan 1 4 24) but not roots written with Anul

of the reduplicated perfect in the dual and plural are weakening (*kat*), except after roots ending in double consonants (Pāp. I. 2, 5). According to some, however, the weakening is allowed even after double consonants: *केचिदिति । प्रयोधोदयवृत्तिकारदयः । तथा च प्रयोधोदयवृत्तायुक्ते । संयोगाद्दि किदा । ररन्तुः ररन्तरिति ॥* Roots, however, which thus drop the penultimate nasal in the perfect, need not take *ए* instead of reduplication: *स्लोषिनो नेति केचित् ममयतुः ।* Prakya-Kaumudi, p. 7 b

Native grammarians admit a verb *मथति mathati* (*mathe*), and another *मथति mathati*, which supply a variety of verbal derivatives

6. कुञ् *kunth*, to strike, (कुञ्चि)

Roots marked in the Dhātupāṭha by technical final *इ* keep their penultimate nasal throughout.

This root can take no Guna, on account of its final conjunct consonant.

P. कुञ्चति *kunthati*, I. अकुञ्चत् *akunthāt*, O. कुञ्चेत् *kunthet*, I. कुञ्चतु *kunthatu* ॥ Pf. 1. चुकुञ्च *chukuntha*, 2. चुकुञ्चिष *chukunthiṣa*, 3. चुकुञ्चुः *chukunthuh*, I A. अकुञ्चीत् *akunthī*, 9. अकुञ्चिषुः *akunthiṣuh*, F. कुञ्चिष्यति *kunthiṣyati*, P. F. कुञ्चितु *kunthitū*, B. कुञ्च्यात् *kunthyāt*, (प्रनिकुञ्च्यात् *pranikunthyāt*, § 99, not with lingual *च* *n*, as Carey gives it) ॥ Pt. कुञ्चितः *kunthitah*, चुकुञ्चान् *chukunthān*, Ger. कुञ्चित्वा *kunthitvā*, कृञ्च्य *-kunthya*, Adj. कुञ्चित्यः *kunthitayah* ॥ Pass. कुञ्च्यते *kunthyate*, Caus. कुञ्चयति *kunthayati*, Des. चुकुञ्चिषति *chukunthiṣati*, Int. चोकुञ्च्यते *chokunthyate*, चोकुञ्चि *chokuntti*.

7. सिध् *sidh*, to go (सिध्), and सिध् *sidh*, to command (सिध्).

P. सेषति *sedhati* (निषेपति *nishedhati* *), I. असेपत् *asedhāt* ॥ Pf. 1. सिषेध *sishedha*, 2. सिषेधिष *sishedhiṣa*, 3. सिषिधुः *sishidhuh*, I A. असेपीत् *asedhī*, F. सिषिष्यति *sishidhiṣyati*, P. F. सेषिता *sedhitā*, B. सिध्यात् *sidhyāt*.

In the sense of commanding or ordaining, this root is marked by technical *च* *इ* (सिध् *sidh*), and hence the intermediate *इ* *इ* may be omitted. Thus Pf. 2. सिषेधिष *sishedhiṣa* or सिषेध *sishedha*, 4. सिषिधिष *sishidhiṣa* or सिषिध *sishidha* &c., F. सिषिष्यति *sishidhiṣyati* or सेष्यति *sethyati*, P. F. सेषिता *sedhitā* or सेद्धा *seddhā*, I A. असेपीत् *asedhī* (as before), or 1. असित् *asaitam*, 2. असित्ता *asaitā*, 3. असितात् *asaitāt*, 4. असित्ता *asaitā*, 5. असिद्ध *asiddham*, 6. असिद्धा *asiddhā*, 7. असित्त *asaitam*, 8. असिद्ध *asiddha*, 9. असितुः *asaituh* ॥ Pt. सिद्धः *siddhah*, Ger. सेषित्वा *sedhitvā* or सिद्धा *siddhā*, कृषिध् *-sidhya*, Adj. सेषित्यः *sedhitayah* or सेध्यः *seddhayah* ॥ Pass. सिध्यते *sidhyate*, Caus. सेधयति *sedhayati*, Des. सिषेधिषति *sishedhiṣati* or सिषित्ति *sishitṭi* (§ 103), Int. सेषिष्यते *seshidhiṣyate*, सेषेद्धि *seshedhi*.

* The change of *स* into *प* is forbidden by Pāp. VIII 3, 113, when *सिध्* *sidh* means to go. It is admitted by the Śātr. The Anubandha *उ* *उ* is sometimes added to *सिध्* *sidh*, to go, but is explained to be for the sake of pronunciation only. Colebrooke marks it as erroneous. Its proper meaning would be that intermediate *इ* *इ* is optional in the gerund, and forbidden in the past participle (§ 337, II 5). The forms without intermediate *इ* *इ* belong properly only to *सिध्* *sidh*, to command. This verb must change its initial *स* after prepositions. निषेपति *nishedhati*.

8. खद् *khad*, to be steady, to kill, to eat.

P. गदति *khadati* = Pf. 1. चखाद् *chakhāda*, 2. चखादिष *chakhadīṣa*, 3. चखाद् *chakhāda*, 4. चखादिष *chakhadīṣa*, 5. चखादधुः *chakhadadhuh*, 6. चखादधुः *chakhadadhuh*, 7. चखादिम *chakhadīma*, 8. चखाद् *chakhada*, 9. चखादुः *chakhaduh*, I A. चखादीन् or चखादीन् *akhādī* (Pān. vii. 2, 7; § 348), F. गदिष्यति *khadishyati*, P. F. गदिता *khaditā*, B. गद्यात् *khadyāt* = Pt. गदिताः *khaditah*, चखाद्वान् *chakhadvān*, Ger. गदिता *khaditvā*, गद्य - *khadya*, Adj. गदितव्यः *khaditavyah* = Pass. गद्यते *khadyate*, Caus. गद्ययति *khadyayati*, Des. चिखदिष्यति *chikhadishyati*, Int. चिखद्यते *chikhadyate*, चागति *chakhatti*.

9. गद् *gad*, to speak.

P. गदति *gadati* (प्रणिगदति *pranigadati*), I. जगद् *agadat* (प्रत्यजगद् *pranyagadat*), O. गदेत् *gadet*, I. गदतु *gadatu* = Pf. 1. जगाद् *jagāda*, 2. जगदिष *jagadīṣa*, 9. जगदुः *jagaduh*, I A. जगादीन् or जगदीन् *agādī* (Pān. vii. 2, 7; § 348), F. गदिष्यति *gadishyati*, C. जगदिष्यत् *agadishyat*, P. F. गदिता *gaditā*, B. गद्यात् *gadyāt* = Caus. गद्ययति *gidayati*, Des. जिगदिष्यति *jigadishyati*, Int. जिगद्यते *jigadyate*, जागति *jigatti*.

10. रद् *rad*, to trace, to scratch.

P. रदति *radati* = Pf. 1. रराद् *rarāda*, 2. रेदिष *redīṣa*, 9. रेदुः *veduh*, I A. ररादीन् or ररदीन् *arādī* (§ 348).

11. नद् *nad*, to hum, (रद.)

P. नदति *nadati* (प्रनदति *pranadati*, प्रणिनदति *praninadati*) = Pf. 1. ननाद् *nanāda*, 2. नेदिष *nedīṣa*, 9. नेदुः *neduh*, I A. ननादीन् or ननदीन् *anādī*.

12. अर्द् *ard*, to go, to ask, to pain.

P. अर्दति *ardati*, I. आर्द् *ardat* = Pf. 1. आनर्द् *ānards*, 2. आनर्दिष *ānardiṣa*, 9. आनर्दुः *ānarduḥ*, I A. आर्दीन् *ārdī*, F. अर्दिष्यति *ardishyati* = Pt. अर्दिताः *arditah*, not आर्दिताः *ārditah*, see also p. 167 = Caus. अर्दयति *ardayati*, आर्दयत् *ardayat*, Des. अर्दिष्यति *ardishyati*.

15 निक्ष *nikṣh*, to kiss, (णिक्ष)

P निक्षति *nikṣhati* (प्रणिक्षति *pranikṣhati*, not पनिक्षति *panikṣhati*, § 98, 8, 2) ṇ
 Pf निनिक्ष *nnikṣha*, I A अनिक्षोत् *anikṣhit*, F निक्षिष्यति *nikṣhiṣhyati*, P F
 निक्षिता *nikṣhita*, B निक्ष्यात् *nikṣhyat*

16 उक्ख *ukkh*, to go

P ओक्षति *okṣati* (प्रोक्षति *prokṣati*, § 43), I ओक्षत *aukṣat* ṇ Pf १ उदोस *uokha*
 (§ 314), २ उवोसिष *uokkhitha*, ३ उवोस *uokha*, ७ ऊखिम *ūkhima*, I A ओक्षीत्
aukṣit, F ओक्षिष्यति *okṣhiṣhyati*, C ओक्षिष्यत *aukṣhiṣhyat*, P F ओक्षिता *okṣita*,
 B उक्ष्यात् *ukhyat* ṇ Pass उक्ष्यते *ukhyate*, Caus ओक्षयति *okṣhayati*, Des ओक्षिष्यति
ochkhiṣhāt

17 अच *anch*, to go, to worship, (अचु and अचि)

The Anubandha उ of अचु *anchu* allows the opt on of intermediate ३ in the gerund अचित्वा
anchitā or अचिक्त्वा *achikṭvā* and its nasal remains except before weakening forms (see manth
 No 5) but the Anubandha ३ of अचि *achi* requires the nasal throughout (Dhātupāṭha 7 6)

P अचति *anchati* ṇ Pf १ आनच *anancha* (§ 313) १ आनचु *ananchuḥ* (but see
 No 5, note), I A आचीत् *añchit*, F अचिष्यति *anchiṣhyati*, C आचिष्यत *anchiṣhyat*,
 P F अचिता *anchita*, B अच्यात् *anchyat* (may he worship), अच्यात् *achyat* (may
 he go), § 345†

Pass अच्यते *achyate* and अच्यते *anchyate*, Caus अचयति *anchayati*, Des
 अचिष्यति *anchiṣhāt*

Distinguish between अचित् *anchitā* worshipped Ger अचित्वा *a chitvā* having
 worshipped and अचिक्त्वा *achikṭvā* moved (Pāṇ vii 2 53 vi 4 30), अच *añch* never seems
 to lose its nasal when it means to honour Pass अच्यते *anchyate* he is honoured अच्यते
achyate he is moved The two roots however are not always kept distinct

18 आच्छ *anchh*, to stretch (आचि)

P आच्छति *anchhati* ṇ Pf आनाच्छ *anañchha* or आच्छ *anchha* (§ 313), I A आच्छीत्
anchhit, F आच्छिष्यति *añchiṣhyati* ṇ Caus आच्छयति *anchhayati*, Des आचिच्छिष्यति
anchiṣhchhāt

19 मुच *mruch*, to go, (मुचु)

• मोचति *mrochati* ṇ Thus and other verbs enumerated § 367 take optionally
 the first or second aorist, मचोचीत् *amrochit* or ममुचत् *amruchat* ṇ Pt मुचः *mruch-*
taḥ, Perf ममुचान् *mumruchan*, Ger मुचित्वा *mruchitvā* or मुक्त्वा *mruktvā*

20 हृच्छ *hurchh*, to be crooked, (हृच्छ)

P हृच्छति *hurchhati* (§ 143) ṇ Pf जुहृच्छे *juhurchha*, I A अहृच्छीत् *ahurch-*
chhit ṇ Pt हृच्छिष्यति *hurchhiṣhyati* or हृच्छे *hurchha* (§ 431, 2)

21 वज्ज *vajj*, to go

P वज्जति *vajjati* ṇ Pf १ ववाज *vavajja*, २ ववजिष *vavajitha* (§ 328), I A ववा
 जीत् *avajjit*, F वज्जिष्यति *vajjiṣhyati*

22. वृज् *vraj*, to go.

P. व्रजति *vrajati* || Pf. १ व्रजान् *avrāja*, २ व्रजन्ति *avrājātha*, I A. व्रजानीत् *avrājāt* (§ 348*) || Pt. व्रजितः *vrajitaḥ* || Caus. व्रजयति *vrajayati*, Des. विव्रजयति *vivrajayati*, Int. व्रजयते *vrajayate*, व्रजक्ति *vrajakti*.

23. अज् *aj*, to go, to throw.

P. अजति *ajati*, I. अजान् *ajāt* || यी *ī* must be substituted in the general tenses before terminations beginning with vowels. Before all consonants except य *y* (Pan II. 4, 56, v.) this substitution is optional, i. e. both अज् *aj* and यी *ī* may be used || Pf. १. विषाय *viśāya*, २ विषेय *viśetha* or विविषय *viśayitha* (§ 335, 3), [आजिष *ājitha*], ३ विषाय *viśāya*, ४ विषिय *viśyita* (§ 334), [आजिष *ājīṣa*], ५ विष्युः *viśyathuh*, ६ विष्यतुः *viśyatuh*, ७ विष्यन् *viśyān* [आजिष *ājīṣa*], ८ विष्य *viśya*, ९ विष्युः *viśyuh*, I A. अवेपीत् *avāpīṣt* [आजोत् *ājūt*], १ अवेपुः *avāpīṣuh*, F. वेपयति *veśyati* (§ 332, 3), C. अवेप्यत् *aveśhyat*, P. F. वेत्ता *etā*, B. वेपात् *ēyāt* [F. अजिष्यति *ajishyati*, C. आजिष्यत् *ājishyat*, P. F. अजितः *ajitā*] || Pt. वेत्ताः *etāḥ* [अजितः *ajitāḥ*], Perf. विपीयान् *viśvīrān* [आजिनान् *ājīnān*], Ger. वेत्ता *etā* [अजितः *ajitā*], *वेप-*veśya*, Adj. वेत्तव्यः *etavyah* [अजितव्यः *ajitavyah*], यपनीयः *yapanīyah*, वेपः *veśyah* || Pass. वेपते *veśyate*, Caus. घापयति *ghāpayati*, Des. विवीपयति *vivīpayati*, Int. वेपयते *veśyate*, वेपेति *veśeti*.

24. क्षि *kshī*, to wane.

P. क्षयति *kshayati* || Pf. १ चिद्याय *chikshāya*, २ चिद्येय *chikshetha* or चिद्ययिष *chikshayitha*, १ चिद्यिषु *chikshuyuh*, I A. क्षीपीत् *akshāpīṣt*, F. क्षेपयति *ksheshyati*, B. क्षीयात् *kshīyāt* (§ 390) || Pt. क्षितः *kshitaḥ* or क्षीयः *kshīnah*, Caus. क्षपयति *kshapayati*, Des. चिक्षीपयति *chikshīpayati*, Int. चेक्षीयते *chekshīyate*, चेक्षेति *cheksheti*. The Caus. क्षपयति *kshapayati* is better referred to क्षे *kshai* (§ 462, II. 23).

25. कट् *kaṭ*, to rain, to encompass, (कटे)

The Anubandha ४ e prevents the lengthening of the vowel in the sonant

P. कटति *katati* || Pf. चकट *chakāṭa*, I A. अकटोत् *akaṭi* (no Vriddhi, § 348†)

26. गुप् *gup*, to protect, (गुप्)

The verbs गुप् *gup*, to guard, धूप *dhūp* to warm, विह् *vichh*, to go, पण *pan*, to traffic, पन् *pan*, to praise, take अय *āya* in the special tenses, and take it optionally in the rest (Pan III. 1, 28, 31)

P. गोपायति *gopāyati*, I अगोपायत् *agopāyat*, O. गोपायेत् *gopāyet*, I. गोपायत् *gopāyatu* || Pf. गोपायचकार *gopāyamchakāra* (§ 325, 3) or गुगोप *jugopa*, I A. अगोपायोत् *agopāyīt*, अगोपीत् *agopīt* or अगोपीत् *agaupīṣt* (§ 337, I. 2), ६ अगोप्ता *agaupātān*, F. गोपायिष्यति *gopāyishyati*, गोपिष्यति *gopishyati*, or गोप्स्यति *gopsyati*, P. F. गोपायित्वा *gopāyitā*, गोपित्वा *gopitā*, or गोप्ता *goptā*, B. गोपाय्यात् *gopāyīyāt* or गुप्यात् *gupyāt* || Pt. गोपायितः *gopāyitaḥ* or गुप्तः *guptaḥ*, Ger. गोपायित्वा *gopāyitā*, गोपित्वा *gopitā*, or गुप्त्वा *guptā*, Adj. गोपायितव्यः *gopāyitavyah*, गोपितव्यः *gopitavyah*,

or गोष्यः *gopyah* ॥ Caus. गोपयति *gopayati* or गोपाययति *gopāyayati*, Des. जुगुप्सति *jugupsati*, जुगुप्सयति *jugupishati*, जुगोप्सयति *jugopishati*, or जुगोपाययति *jugopāyayati*, Int. जोगुप्सते *jogupyate*, जोगोति *jogopiti*.

27. धृप् *dhūp*, to warm.

P. धृपायति *dhūpāyati* ॥ Pf. धृपायिषकार *dhūpayānchakāra* or दुधृप *dudhāpa* (no Guna, because the vowel is long), I A. अधृपायिष् *adhūpāyīṣ* or अधृपीह् *adhūpīh*.

28. तप् *tap*, to burn, (§ 332, 14).

P. तपति *tapati* ॥ Pf. १. तप्ताप *tapāpa*, २ तप्तप *tapaptha* or तेषिप *tepiṭha* (§ 335, 3), ३ तप्ताप *tapāpa*, I A. १ अत्ताप्ये *atāpsam*, २ अत्ताप्योः *atāpsāḥ*, ३ अत्तापीह् *atāpsīh*, ६ अत्तापी *atāptām* (§ 351), F. तप्स्यति *tapasyati*, P. F. तप्ता *taplā*, B तप्तात् *tapyāt* ॥ Pt. तप्तः *taptaḥ*, तेषिपान् *tepiṇān*, Ger. तप्सु *taptsū*, Adj तप्तयः *taplavyah*, तप्यः *tapyah* (short, because it ends in प् *p*, § 456, 6) ॥ Pass. तप्यते *tapyate*, Caus. तापयति *tāpayati*, Des. तितप्सति *titapsati*, Int. तातप्यते *tātapyate*, तातपि *tātapī*.

Note—With certain prepositions तप् *tap* takes the *Ātmanepada* (Pān I 3, 27), उत्तपते *uttapate*, चितयते *chitapate*, it shines. It has an active sense in the passive (i.e. Div. *Ātm*), if it refers to तपः *tapah*, austere devotion, तप्यते तपस्त्रापसः *tapyate tapastāpasah*, the devotee performs austere devotion. In the sense of regretting (being burnt) it forms the Aor अतप्त *atapta*, अन्तरातप्त पापेन कर्मणा *antarātapta pāpēna karmṇā*, he was distressed by a sinful act (Colebr.)

29. चम् *cham*, to eat, (चम्.)

The following verbs lengthen their vowel in the special tenses (Pān VII 3, 75, 76) चम् *cham*, if preceded by चा *ā*, to raise, आचामति *āchāmati*, शिम् *śhīm*, to spit, शीरति *śhīrati* (see No 35), क्रम् *kram*, to stride, क्रामति *krāmati* (see No 30), क्लम् *klam*, to tire, क्लमति *klāmati*, गुह् *guh*, to hide, गुहति *guhāti*, follows a different rule, lengthening its vowel throughout, instead of taking Guna, when a vowel follows (Pān VI 4, 89)

P. चमति *chamati*, but after the prep चा *ā*, आचामति *āchāmati* ॥ Pf. १ अचाम *achāma*, अचामिष च *achamīṣa* or चेमिष *chemīṣa* &c, I A. अचामीह् *achamīh* (§ 348*) ॥ Pt. चांतः *chāntāḥ*, Ger. चांत्वा *chāntvā* or चमिन्त्वा *chamīntvā*, Adj चमितयः *chamitavyah*, चाम्यः *chāmyah* (Pān. III. 1, 126) ॥ Caus. चामयति *chāmayati* (§ 462).

30. क्रम् *kram*, to stride, (क्रम्.)

क्रमु *kram*, to stride, धातु *dhātū*, to shine, भ्रातु *bhrātū*, to shine, भ्रु *bhrū*, to roam, क्रमु *klam*, to fail, त्रमी *trami*, to tremble, त्रुद् *trud*, to cut, लप् *lash*, to desire, may take य *ya* in the special tenses. Hence क्राम्यति *krāmyati* or अमति *ākrāmati* (Pān III 1, 70)

P. क्रामति *krāmati* or क्राम्यति *krāmyati*, I. अक्रामत् *akrāmāt* or अक्राम्यत् *akrāmyāt* ॥ Pf. अक्राम *achakrama*, I A. अक्रामीह् *akramīh* (§ 348*), F. क्रमिष्यति *kramishyati*, P. F. क्रमिन्त्वा *kramīntvā*, B. क्रम्यात् *kramyāt* ॥

क्रम् *kram* lengthens its vowel in the general tenses (*inf*) of the Parasmaipada (Pāp. VII 3, 76). Hence क्रामति *krāmati*, but क्रमते *kramate*. It takes

no intermediate इ i in the Ātm.; Fut. क्रम्यते *kramyate*, P. F. क्रंता *krantā*, Aor. अक्रंस्त *akramsta*; but some grammarians admit intermediate इ i.

Pt. क्रंतः *krāntah*, Perf. अक्रन्वान् *achakravnān*, Ger. क्रंत्वा *krāntvā* or क्रमिन्त्वा *kramimtvā* (§ 429), Adj. क्रमिन्त्वाः *kramimtvāḥ* ॥ Pass. क्रम्यते *kramyate*, Caus. क्रमयति *kramayati*, § 461, (after prep also क्रामयति *krāmayati*), Des. चक्रमिषति *chakramishati* or चक्रमते *chikramsate*, Int. चंक्रम्यते *chankramyate*, चंक्रंति *chanikranti*.

Note—It is by no means certain that क्रम् *kram* in the Div class forms क्राम्यति *krāmyati*. It is not one of the eight Sam verbs (Pāṇ १११ ३, 74), and in Pāṇ १११ ३, 76, *śyan* is no longer valid. The Prāsāda gives क्रम्यति *kramyati*, but adds, स्वमते तु इयन्त्यपि दीपैः क्राम्यतीति । The Śārasvatī decides for क्राम्यति *krāmyati*, giving the general rule (II १. 145) शमादीनां दीपों भवति यकारे परे । and enumerating as शमादि, शम् दम् धम् धम् चम् क्रम् नद्.

31. यम् *yam*, to stop.

The roots गम् *gam*, to go, यम् *yam*, to cease, and इष् *ish*, to wish, substitute छ छक्छ for their final in the special tenses (Pāṇ १११ ३, 77)

P. यच्छति *yachchhati*, I अयच्छत् *ayachchhat* ॥ Pf १ ययाम् *yayāma*, २ ययंथ *yayantha* or येमिष *yemitha*, १ येमुः *yemuḥ*, I A. अयसीत् *ayamsit* (§ 359), F. यंस्यति *yamśyati*, P. F. यंता *yantā*, B यस्यात् *yamyāt* ॥ Pt. यतः *yataḥ*, येमिवान् *yemivān*, Ger. यत्वा *yatvā*, ययम् *-yamyā* or ययत् *-yatya*, Adj. यंतव्यः *yantavyah*, ययम् *yamyah* (निषाम्यः *niyāmyah*) ॥ Pass. यम्यते *yamyate*, Caus. यमयति *yāmayati*, II A. अययिषत् *ayīyamat*, Des. यियसति *yiyamsati*, Int. यंयम्यते *yamyamyate* or यंयंति *yamyanti*.

Note—यम् *yam* may be used in the Ātm. with the prep सा द, if it is either intransitive, सायच्छते तर्ह् *āyachchhate tarh*, the tree spreads, or governs as its object a member of the agent's body, सायच्छते पाणि *āyachchhate pāṇi*, he puts forth his hand. Likewise with the prep सा द, सं *sa*, उद् *ud*, if it is used reflexively; संपच्छते मीदीन् *samyachchhate mīdīn*, he heaps together his own rice. Likewise after उप *upa*, when it means to espouse, रामः सीतामुपायन्त *rāmaḥ sītām upāyamanta*, Rāma married Sītā. here the Aor. may also be उपायत् *upāyata*, like उदायत् *udāyata*, he divulged another's faults (§ 356)

32. नम् *nam*, to bow, (यम्)

P. नयति *namati* ॥ Pf १ नयाम् *nanāma*, २ ननंथ *nanantha* or नेमिष *nemitha*, १ नेमुः *nemuḥ*, I A. अनसीत् *anamsit* (§ 359), F. नंस्यति *namśyati*, P. F. नंता *nantā*, B नस्यात् *namyāt* &c., like यम् *yam*

Note—नम् *nam* may be conjugated in the Ātmanepads (Pāṇ III १, 89)

The Anubandha उ u given to it by some grammarians is declared wrong by others

33. गम् *gam*, to go, (गन्)

P. गच्छति *gachchhati* ॥ Pf १ गयाम् *gayāma*, २ गयमिष *gayamitha* or गयंथ *gayantha*, ३ गयाम् *gayāma*, ४ गयिष *gayimitha* (§ 328, 3), ५ गयिषु *gayimithuḥ* &c., II A. अगमत् *agamat* (§ 367), F. गमिष्यति *gamishyati* (§ 338, 2), P. F. गंता *gantā*, B गस्यात् *gamyāt* ॥ Pt. गतः *gataḥ*, Perf. गमिन्वान् *gagmivān* or गगन्वान् *gaganvān*, Ger. गत्वा *gatiā*, गम्य *-gamyā* or गतय *-gatya*, Adj. गतव्यः *gantavyah*, गम्यः *gamyah* ॥

Pass गम्यते *gamayate*, Caus गमयति *gamayati*, Aor सगमयत *agamayat*, Des निगमयति *nigamayati*, Int जगम्यते *jagmayate* or जगति *jaganti*

Note—With prep स *sa* it follows the Ātm, if intransitive. The Caus too with the prep सा *śa* may follow the Ātm if it means to have patience. आगमयस्व तावत् *āgamayasya tāvat* wait a little. In the Ātm the final म् *m* may be dropt in the Aor and Ben: सगमयत *samayata* or सगमस्त *samaga sta* सगमीष्ट *sa gashīṣṭa* or सगमीष्ट *samgamiṣṭa* (See § 355.)

34 फल् *phul*, to burst, (फिफला)

P फलति *phalati* ॥ Pf १ पफाल *paphala*, २ फेलिष *phelitha* (§ 336, II 2), ३ पफाल *paphula*, ४ फेलिष *phelūa*, I A अफालीत् *aphalit* (§ 348*), F फलिष्यति *phaliṣyati* ॥ Pt फुल्ल *phullā* (Pan VIII 2, 55), Ger फलिष्वा *phaliṣṭa* ॥ Pass फल्यते *phalyate*, Caus फालयति *phālayati*, Aor अपिफलत् *apīphalat*, Des पिफलिष्यति *pīphaliṣyati*, Int. पफुल्यते *pamphulyate*, पफुलिष्वति *pamphulīṣṭi* (Pan VII 4 87-89)

35 तिष् *shīhu*, to spit (तिष्ठु)

P शेषति *shīṭvati* ॥ PF तिष्ठेय *tishṭheta* or तिष्ठेय *tishṭheta*, I A अशेषीत् *aśīṭhe-*
त्, F शेषिष्यति *shīṭheṣyati* ॥ Pt श्छिन् *shīṭyāṭh* ॥ Pass शेष्यते *shīṭhyate* (§ 143),
Caus शेषयति *shīṭheyati*, Des तिष्ठीष्यति *tishṭhīṣyati* or तृष्ठीष्यति *tushṭhyāṣyati*
(Pan VII 2, 49), Int तेषीष्यते *teshṭhīṣyate*. No Intensive Parasmañāda

Vowel lengthened in special tenses (see No 29) Int at sib sent unchangedal *ic* (§ 103)

36 जि, to excel

P जयति *jayati* ॥ Pf १ जिगाय *jigāya*, २ निगेय *jigettha* or निगयिष *jigayitha*,
३ जिगाय *jigāya*, ४ निगिष *jigyāṭh*, ५ निगयिष *jigyathuh*, ६ निगयत् *jigyatuh*,
७ जिगिष *jigyāṭh*, ८ निगय *jigyā*, ९ निगय *jigyuh*, I A अजिगीत् *ajīgīṭh* (§ 350).
F जेष्यति *jeshyati*, F F जेत *jetu*, B जीयत *jyut* ॥ Pt जित *jita*, Perf
जिगिषत् *jigīṣṭ* in, Ger जित्वा *jitva*, Adj जेतव्य *jetavyah*, जयनीय *jayantīyah*,
जेय *jeyah*, and जय्य *jayyah* (§ 456, 2), जित *jityah* only with हलि *halih* (Pan III
1, 117) ॥ Pass जीयते *jyate*, Aor अजायि *ajāyi*, Caus जाययति *jāpayati*, Aor
अजीयत् *ajīyāt*, Des जिगीषति *jigīṣati*, Int जेजीयते *jejiyate*, जेजेति *jejeti*.
It follows the Ātmanepada with the prepositions परा *para* and वि *vi*

The change of ज् *j* into ग् *g* in the reduplicated perfect is anomalous (§ 319). It does not take place in ज्या *jyā* to wither (जिनार्ति *jīnāt*) although the rule of Pan as might seem to comprehend that root after it has taken *Samprasaraṇa*. ज्या *jyā* forms its reduplicated perfect जिज्यी *jijya*

37 अक्ष *akṣh*, to obtain, (अक्ष्)

अक्ष *akṣh* follows also the Su class अक्षीति *akṣhīti* &c

P अक्षति *akṣati* ॥ Pf १ आनक्ष *anākṣha*, २ आनक्षिष *anākṣhīṭha* or आनक्ष *anākṣha*, ३ आनक्ष *anākṣha*, ४ आनक्षिष *anākṣhīṭha* or आनक्ष *anākṣha*, ५ आनक्षिष *anākṣhīṭha*, ६ आनक्षत् *anākṣhatuh*, ७ आनक्षिष *anākṣhīṭha* or आनक्ष *anākṣha*, ८ आनक्ष *anākṣha*, ९ आनक्ष *anākṣhuh*, I A. १ आक्षिष *akṣhīṣham* or आक्ष *akṣham*,

2 आक्षीः *ākshīh*, 3 आक्षीत् *ākshīt*, 4 आक्षिष्य *ākshishya* or आक्ष *ākshia*, 5 आक्षिष्य *ākshishyam* or आक्ष *ākshām*, 6 आक्षिष्या *ākshishyam* or आक्षी *ākshām*, 7 आक्षिष्य *ākshishma* or आक्ष *ākshma*, 8 आक्षिष्य *ākshishya* or आक्ष *ākshā*, 9 आक्षिष्युः *ākshishuh* or आक्षुः *ākshuh*, F. अक्षिष्यति *akshishyati* or अक्ष्यति *akshyati*, P. F. अक्षिता *akshitā* or अक्ष *akshā* ॥ Pt. अक्षः *akshah*, Ger. अक्ष्य *akshya* or अक्षित्वा *akshitva* ॥ Pass. अक्ष्यते *akshyate*, Caus. अक्षयति *akshayati*, Aor. अक्षिष्यत् *ākshishat*, Des. अक्षिष्यति *ākshishati* (§ 476).

तद्य् *taksh*, to hew, follows अक्ष *aksh* throughout, also in the optional forms of the Su class

38. कृप् *krish*, to drag along, to furrow.

P. कर्षति *karshati* ॥ Pf. 1 चर्षे *chakarsha*, 2 चर्षिष्य *chakarshittha*, 3 चर्षे *chakarsha*, 4 चर्षिष्य *chakarshita* (§ 335, 3), I A 1 अर्क्षी *akārksam*, 2 अर्क्षीः *akārksīh*, 3 अर्क्षीत् *akārksīt*, 4 अर्क्षे *akārksya*, 5 अर्क्षे *akarsham*, 6 अर्क्षी *akārshām*, 7 अर्क्षे *akarshma*, 8 अर्क्षे *akarshā*, 9 अर्क्षुः *akārksuh*, or अर्क्ष्य *akārksam* &c, or I A 4 अर्क्ष्य *akrīksam* &c. If used in the Ātmanepada, the two forms would be,

IA 2 1 अर्क्षि *akrīkshi*, 2 अर्क्ष्या *akrīkshitha*, 3 अर्क्ष्य *akrīksha*,
IA. 4 1 Id 2 अर्क्ष्या *akrīkshathah*, 3 अर्क्ष्यत *akrīkshata*,
IA 2 4 अर्क्षहि *akrīkshahi*, 5 अर्क्ष्याप्य *akrīkshāthām*, 6 अर्क्ष्यात *akrīkshādām*,
IA 4 4 अर्क्ष्यावहि *akrīkshāhah*, 5 id. 6 id
IA 2 7 अर्क्षहि *akrīkshmah*, 8 अर्क्ष्य *akrīksham*, 9 अर्क्ष्यत *akrīkshanta*,
IA. 4 7 अर्क्ष्यावहि *akrīkshāmah*, 8 अर्क्ष्य *akrīkshadhūam*, 9 अर्क्ष्यत *akrīkshanta*

F. कर्षति *krakshyati* or कर्ष्यति *karkshyati*, P. F. कर्षा *krashya* or कर्षे *karshā* ॥ Pt. कृष् *krishat*, Ger. कृष्त्वा *krishat* ॥ Pass. कर्ष्यते *krishyate*, Caus. कर्षयति *karshayati*, Aor. अचर्षत् *achakarshat* or अचर्षिष्यत् *achīkrishat*, Des. चर्षिष्यति *chīkrishati*, Int. चरीकर्ष्यते *charīkrishyate*, चरीकर्षे *charīkarshā* or चरीकर्षिष्यत् *charīkrishat*

The peculiar Guṇa and Viddhi of अृ *ri*, viz. रृ *ra* and री *re*, instead of अर् *ar* and अर् *ār*, take place necessarily in मृन् *my*, to emit, and दृश् *drī* to see (Pan vi 1, 58). अर्षा *arshā*, दृषा *drashā*, अर्षा *arshā*, and अर्षा *arshā* optionally in verbs with penultimate अृ *ri*, which reject intermediate इः (Pan vi 1, 59). तृप् *trip*, to rejoice, त्रप् *trap* or तर्प् *tarpt*, Aor. अर्षत् *arpsat*, अर्षत् *arpsat* or अर्षत् *arpsat*

39. रुप् *rush*, to kill

P. रोषति *roshati* ॥ Pf. 1 रुषे *rurosha*, 2 रुषिष्य *ruroshittha*, 3 रुषे *rurosha*, 4 रुषिष्य *ruroshittha*, I A 1 अरोषीत् *aroshīt*, F. रोषिष्यति *roshishyati*, P. F. रोषा *roshā* or रोषिता *roshitā* (§ 337, II 1)

40. उष् *ush*, to burn

P. ओषति *oshati*, I. ओषत् *ushat* ॥ Pf. 1 ओषाचकार *oshāchakāra* or ओषे *usha* (§ 326), 2 ओषिष्य *ushittha*, 3 ओषे *usha*, 4 ओषिष्य *ushittha* &c, I A 1 ओषीत् *ushīt*, F. ओषिष्यति *oshishyati*, P. F. ओषिता *oshitā*, B. उष्मात् *ushyat* ॥ Pt. उषित *ushitah* or ओषित *oshitah* (§ 425) ॥ Des. ओषिष्यति *oshishyati*

41 मिह् *mih*, to sprinkle

P मेहति *mehati* || Pf १ मिहेह *mimeha*, २ मिहेहिष *mimehitha*, IA अमिहत् *amikhata* (§ 360), F मेह्यति *mekshyati*, P F मेढा *medha* || Pt मोढ *mīdhah*, Perf मोढात् *mīdhān* (मिमिहान् *mimihān*), Ger मोढा *mīdhva* || Caus मेहयति *mehayati*, अमीमिहत् *amimishat*, Des मिमिहति *mumikshati*, Int मेमेहते *memehyate*, मेमेढि *memedhi*, (मिमिढि *memudhi*, Westerg)

42 दह *dah*, to burn

P दहति *dahati* || Pf १ ददाह *dadāha*, २ देहिष *dehitha* or ददग्ध *dadagdha*, F धस्यति *dhakshyati* (§ 118), P F दग्धा *dagdha*, B दग्धात् *dahyat*, IA १ अधाक्ष *adhāksham*, २ अधाक्षी *adhakshih*, ३ अधाक्षीत् *adhakshīt*, ४ अधाक्ष *adhakshva*, ५ अदाग्ध *adagdham*, ६ अदाग्धा *adagdham*, ७ अधाक्ष *adhakshma*, ८ अदाग्ध *adugdha*, ९ अधाक्षु *adhakshuh* (see p 185) || Pt दग्ध *dagdhah* || Caus दाहयति *dahayati*, Aor अदीदहत् *adīdahat*, Des दिधयति *didhakshati*, Int ददसते *dandahyate* ददग्धि *dandagdhi*

43 ग्लि *glai*, to droop, also ग्लै *glai*, to fade

P ग्लायति *glayati*, O ग्लायेत् *glayet* || Pf १ जग्ली *jaglau* (§ 329), २ जग्लिष *jagliha* or जग्लाष *jaglatha*, ३ जग्ली *jaglau*, ४ जग्लिष *jagliha*, ५ जग्लिषु *jaglatkuh*, ६ जग्लिषु *jaglatuh*, ७ जग्लिम *jaglima*, ८ जग्लि *jagla*, ९ जग्लि *jaglah*, IA १ अग्लासिष *aglasisham* (§ 357), २ अग्लासी *aglasih*, ३ अग्लासीत् *aglasīt*, ४ अग्लासिष *aglasishva*, ५ अग्लासिष *aglasisham*, ६ अग्लासिष *aglasisham*, ७ अग्लासिष *aglasisham*, ८ अग्लासिष *aglasisham*, ९ अग्लासिषु *aglasishuh*, F ग्लास्यति *glasyati*, P I. ग्लाता *glata*, B ग्लापात् *glayat* or ग्लेपात् *gleyat* (§ 392†) || Pt ग्लान *glinah*, Ger ग्लाता *glata*, ग्लाया *glaya*, Adj ग्लातय *glatayah*, ग्लानीय *glānyah*, ग्लेय *gleyah* || Pass (impers) ग्लायते *glayate*, Caus ग्लापयति or ग्लपयति *glāpyati*, Des जग्लासति *jglasati*, Int जग्लापते *jaglayate*, जग्लाति *jaglati*

44 गै *gai*, to sing, also रै *rai*, to bark, कै *kai*, to croak

P गायति *gayati* || Pf जगी *jagau* IA अगासीत् *agasīt*, F गाव्यति *gayati*, P F गाता *gata*, B गेपात् *geyat* (§ 392) Mark the difference between गै *gai* and ग्लि *glai* in the Bened || Pt गीत *gitah*, Ger गीत्वा *gitva*, गाय *-gaya*, Adj गातय *gatayah*, गानीय *ganayah*, गेय *geyah* || Pass गीयते *gyate*, Aor अगायि *agayi*, Caus गापयति *gapayati* Aor अजीगपत् *ajigapat*, Des जिगायति *jigayati*, Int जेगीयते *jeglyate*, जगाति *jagati*

45 श्यै *shyai*, to sound, to gather, also श्यै *shyai*, the same (§ 103)

P श्यायति *shyayati* (§ 103), I अश्यायत् *ashyayat* || Pf लक्ष्यी *laakshyau* IA अश्यासीत् *ashyāsīt*, F श्यायति *shyāsyati* P F श्याता *shyāt*, B श्यापात् *shyayat* or श्येपात् *shyeyat* || Pt श्यान *shyānah*, प्रसीत् *prastitah*, प्रसीम *prastimāh* (§ 443)

Note.—With regard to the initial lingual sibilant the Prashda q. 1. 10. 11 n. Vārtika २० Pāp vi 1 64 म सुमातुस्त्वैष्यच्छ्रिया मयनिषेधः । A marginal note says सुमातुस्त्वैष्यच्छ्रिया मयनिषेधः । नोनामितापुनिकथये प्रक्रियाकीमुच्यते सुमातुस्त्वैष्यच्छ्रियामिति श्यै श्रुत्यन्तापुनिकथये नदुःखः । माधवीयाया पाठपुनः तथा मुक्तिप्रदर्शनात्पदमरौकारादिभिर्मृश्याय ॥

46. दे *da*, to cleanse, (देष्)

This verb is distinguished by a mute *ष्* *p* from other verbs, like दा *da* &c. It is therefore not comprised under the पु *ghu* verbs (§ 392*), it takes the first aorist (3rd form), and does not substitute ई *i* or ए *e* for चा *a*

P. दायति *dāyati* ∥ Pf. ददौ *dadau*, I A. १ अदामिष *adāśisham*, २ अदामीः *adāśih* &c., F. दाम्यति *dāsyati*, P. F. दाता *dātā*, B. दायात् *dāyāt* ∥ Pt. दातः *dātah* ∥ Pass. दायते *dāyate*, Caus. दापयति *dāpayati*, Des. दिदामति *didāsati*, Int. दादायते *dādāyate*, दादाति *dādāti*

47. धे *dhe*, to drink, (धेद्)

This verb is one of the six so called पु *ghu* roots (§ 392), roots which in the general tenses have for their base दा *dā* or धा *dha*

P. धयति *dhayati* ∥ Pf. १ दधी *dadhau*, २ दधिष *dadhitha* or दधाष *dadhātha*, ३ दधी *dadhau*, ४ दधिर *dadhira*, ५ दधुः *dadhathuh*, ६ दधुः *dadhathuh*, ७ दधिष *dadhitha*, ८ दध *dadha*, ९ दधुः *dadhuh* It admits I A. ३ (§ 357), II A. (§ 368). and Red. II A. (§ 371):

- | | | |
|------------------------------|---------------------------|--------------------------------|
| १ अधामिष <i>adhāśisham</i> , | २ अधामीः <i>adhāśih</i> , | ३ अधामिषुः <i>adhāśishuh</i> , |
| ४ अधा <i>adhām</i> , | ५ अधाः <i>adhāh</i> , | ६ अधुः <i>adhuh</i> , |
| ७ अधं <i>adadham</i> , | ८ अधः <i>adadhah</i> , | ९ अधन् <i>adadhan</i> . |

F. धाम्यति *dhāsyati*, P. F. पाता *dhātā*, B. धेयात् *dheyāt* ∥ Pt. धीतः *dhitah*, Ger. धीत्वा *dhitvā*, धाय *-dhāya* ∥ Pass. धीयते *dhiyate*, Caus. धापयति *dhipayati* (Ātm. ते *-te*, to swallow), Aor. अदीधपत् *adidhopat*, Des. धित्सति *dhitsati*, Int. देधीयते *dedhiyate*, दाधाति *dādhati*, or, with the always optional ई *i*, दाधेति *dādheti*

48. दृश् *drish*, to see, (दृशित्)

This root substitutes पश्य *paśya* in the special tenses

P. पश्यति *pśyati*, I. अपश्यत् *apśyat*, O. पश्येत् *pśyēt*, I. पश्यतु *pśyatu* ∥ Pf. १ ददर्श *dadarśa*, २ ददर्शिष *dadarśitha* or दद्रुष *dadrashtha* (§ 335), ३ ददर्श *dadarśa*, ४ दद्रुषिष *dadrūśira*, ५ दद्रुषुः *dadrūśathuh*, ६ दद्रुषतुः *dadrūśatuh*, ७ दद्रुषिष *dadrūśima*, ८ दद्रुष *dadrūśa*, ९ दद्रुषुः *dadrūśuh*, I A. १ अद्राक्ष *adrākṣham*, २ अद्राक्षी *adrākṣhī*, ३ अद्राक्षीत् *adrākṣhī*, ४ अद्राक्ष *adrākṣha*, ५ अद्राक्षि *adrākṣham*, ६ अद्राक्षी *adrākṣhī*, ७ अद्राक्ष *adrākṣha*, ८ अद्राक्ष *adrākṣha*, ९ अद्राक्षुः *adrākṣhuh* (§§ 350, 364); or II A. १ अद्राक्ष *adarāṣam*, २ अद्राक्ष *adarāṣam*, F. दृश्यति *drakṣhyati*, P. F. दृश *drashī*, B. दृश्यात् *drīyāt* ∥ Pt. दृशः *drīshah*, Ger. दृश *drīshat*, दृश्य *-drīsha*, Adj. दृश्यः *drīshāryah*, दर्शनीयः *darśanīyah*, दृश्यः *drīshyah* ∥ Pass. दृश्यते *drīsyate*, F. दर्शयते *darśisyate* or दृश्यते *drakṣhyate* (§ 411), P. F. दर्शित *darśit* or दृश *drashī*, B. दर्शयते *darīshhā* or दृश *drīshhā*, Aor. अदर्श *adarāṣ*, Caus. दृश्यते *drīsyate*, Aor. अदीदृशत् *adidīrat* or अददर्शत् *adadarśat*, Des. दिदृश्यते *didīrśhāte* (Ātm.), Int. दीदृश्यते *didīrśhāte*, दृदि *dīdarāṣī*.

दृश् *drish* and दृष *drī* take *r* and *rī*, instead of *ar* and *arī*, as their Giv. a and Vpaddhu before consonantal terminations (Pān. vi. 1. 5th) See No 3rd.

Other verbs which substitute different bases in the special tenses (Pān VII 3, 78) चृ ri forms चृच्छति *richchhati* मृ *srī*, पावति *dhāṛati*, शद् *śad*, शीयते *śiyate* (Ātm), सद् *sad*, सीदति *sīdati*, पा *pā*, पिबति *pibati* मा *ghṛd*, जिघ्रति *jighrati*, धा *dhma*, धमति *dhomati* स्था *stha*, तिष्ठति *tishthati*, म्ना *mna*, मनति *manati*, दा *da*, यच्छति *yachchhati*

49 चृ ri, to go

P चृच्छति *richchhati* (उपार्च्छति *uparchhati*, § 44), I आर्च्छत् *ārchhat* ॥ Pf 1 आर *ara*, 2 आरिष *arutha* (§ 338, 7), 3 आर *ara*, 4 आरिष *arwa*, 5 आरिषु *arathuh*, 6 आरु *arathuh*, 7 आरिम *urama*, 8 आर *ara*, 9 आरु *aruh*, II A 1 आर *aram*, 2 आर *ārah*, 3 आरत *arat*, 9 आरन *aran* (§ 364), or I A 1 आर्य *arsham*, 2 आर्य *arshuh*, 3 आर्यत *arshit*, 9 आर्यु *arshuh*, F अरिष्यति *arishyati* (§ 338, 2), C आरिष्यत *arishyat*, P F अर्त *artā*, B अर्द्यत *arydt* (§ 390) ॥ Pt चृत् *ritak* or चृत् *rinah*, Ger चृत्वा *ritvā*, चृत्वा *-ritya* ॥ Pass अर्यते *aryate*, Caus अर्ययति *arpayati*, Des अरिष्यति *arwishati*, Int अर्ययते *arāryate*, अर्यति *ararati*, अरिष्यति *ararati*, अर्ययति *araryati* (exceptional intensive, § 479, with the sense of moving tortuously)

50 मृ *srī*, to go

P धावति *dhavati* always means to run, while सरति *sarati* is used likewise in the sense of going ॥ Pf 1 समार *sasāra*, 2 ससर्थ *sasartha* (§ 335, 3), 3 समार *sasara*, 4 समर्थ *sasriva*, 5 सस्रथु *sasrathuh*, 6 सस्रथु *sasraluh*, 7 सम्र *sasrima*, 8 सस्र *sasra*, 9 सस्रु *sasruh*, II A 1 अस्र *asaram*, 2 अस्र *asarah*, 3 अस्रत् *asarat*, or I A 1 ससर्थ *asārsham*, 2 ससर्थ *asārshih*, 3 ससर्थ *asārshit*, F सरिष्यति *sarishyati*, P F सर्त *sarta*, B स्रियत *srayat* (§ 390) ॥ Pt मृत् *sritak* ॥ Caus सारयति *sārayati*, Des सिस्रियति *sīsīrshati*, Int सस्रियते *sesriyate*, सस्रति *sarsarti* (§ 490)

51 श्द *śad*, to wither, (ग्रू)

The special tenses take the Ātmanepada

P शीयते *śiyate*, I अशीयत *asīyata*, O शीयेत *śiyeta*, I शीयता *śiyatām* ॥ Pf 1 शशद् *śasāda*, 2 शशत् *śasattha* or शेदिष *śedittha*, 9 शेदु *śeduh*, II A अशद् *asadat*, F शस्यति *śatsyati*, P F शसा *śatā*, B शस्यत् *śadydt* ॥ Caus शसयति *śatayati* (शसयति *śadayati*, he drives), Des शशसति *śasatsati*, Int शसयते *śasadyate*, शसयिष *śasatthi*

52 सद् *sad*, to perish, (पद्)

P सीदति *sīdati* (निषीदति *nishīdati*) ॥ Pf 1 ससाद् *sasāda*, 2 सेदिष *sedittha* or ससत्थ *sasattha*, 9 सेदु *seduh*, II A असद् *asadat* (अपद् *nyashadat*), F सस्यति *satsyati*, P F ससा *sasatā*, B सस्यत् *sadydt* ॥ Pt सव *sannah* ॥ Pass सद्यते *sadyate*, Aor ससाद् *asaddi*, Caus सस्यति *sadayati*, Aor अस्यद् *asishadat*, Des सस्यति *sishatsati*, Int सस्यते *sasadyate*, सस्यति *sasatthi*

53 पा *pā*, to drink

P पिबति *pibati* ॥ Pf 1 पपी *papau*, 2 पपिष *papitha* or पपाष *papatha*, 9 पपु

papuh, II A अपात् *apat*, F पास्यति *pasyati*, P F पाता *pata*, B पेयात् *peyat* (§ 392) ॥ Pt पीत् *pīta*, Ger पोत्वा *pīta*, °पाय *-paya*, Adj पातव्य *patavyah*, पानीय *panīyah* पेय *peyah* ॥ Pass पीयते *piyate*, Aor अपायि *apayi*, Caus पाययति *payayati* (or °ते *-te*, to swallow), Aor अपीयत् *apīyat* (Pan VII 4, 4), Des विपासति *vipāsati* Int पेपीयते *pepiyate*, पापाति *papati*

54 घ्रा *ghra* to smell, to perceive odour

P जिघ्रति *jighrati*, I अजिघ्रत् *ajighrat*, O निघ्रेत् *jighret*, I जिघ्रु *jighratu* ॥ Pf १ जघ्री *jaghrāu*, २ जघ्रिष *jaghritha* or जघ्राष *jaghratha* १ जघ्रु *jaghruh* II A अघ्रात् *aghrat*, or I A अघ्रासीत् *aghrasit* (§§ 358, 357), F घ्रास्यति *ghrasyati* P F घ्रात् *ghrata*, B घ्रायात् *ghrayat* or घ्रेयात् *ghreyat* (§ 392 †) ॥ Pt घ्रात् *ghrata* or घ्रात् *ghranah*, Ger घ्रात्वा *ghratva* ॥ Pass घ्रायते *ghrayate*, Aor अघ्रायि *aghrayi*, Caus घ्राययति *ghrapayati*, अजिघ्रपत् *ajighrapat* or अजिघ्रिषत् *ajighripat* (Pan VII 4, 6), Des जिघ्रासति *jighrasati*, Int जेघ्रीयते *jeghrayate*, जामाति *jaghrati*

55 ध्वा *dhma*, to blow

P धमति *dhmati* ॥ Pf दध्नी *dadhmau*, I A अध्मासीत् *adhmusit*, F ध्मास्यति *dhmasyati* B ध्मायात् *dhmayat* or ध्मेयात् *dhmeyat* ॥ Pt ध्मात् *dhmatah* ॥ Pass ध्मायते *dhmayate*, Aor अध्मायि *adhmuyi* Caus ध्माययति *dhmapayati*, Aor अदि ध्मपत् *adidhmapat*, Des दिध्मासति *didhmasati*, Int देध्मीयते *dedhmīyate*, दाध्माति *dadhmati*

56 स्था *stha*, to stand, (श्वा)

P तिष्ठति *tishthati* ॥ Pf तस्थी *tasthau* (अपिष्ठ *adhutasthau*), II A अस्थ्यात् *asthāt* (न्यश्तात् *nyashthāt*), १ अस्थु *asthuh*, F स्थास्यति *sthasyati*, B स्थेयात् *stheyat* (§ 392) ॥ Pt स्थ्यात् *sthatāh*, स्थित्वा *sthitva*, °स्थाव *sthaya* Adj म्थातव्य *sthatavyah*, स्थानीय *sthanīyah*, स्थव *stheyah* ॥ Pass स्थीयते *sthiyate*, Aor अस्थायि *asthayi*, Caus म्थाययति *sthapayati*, Aor अतिष्ठिषत् *atisthīpat*, Des तिष्ठासति *tisthasati*, Int तेष्टीयते *teshthīyate*, तास्याति *tasthati*

Note—After म *saṃ* अर *ara* प्र *pra* and वि *ti* स्था *stha* is used in the 1st also after आ *ā* if it means to affirm with उद् *ud* if it means to strive not to *re* so, or with उप *upa* if it means to worship &c 1st तिष्ठते *tishthate* 1st तस्थे *tasthe* Aor अस्थित *asthita* १ अस्थिषत् *asthīshat* Fut स्थास्यते *sthasyate* Ben स्थासीष्ट *sthasīshja*

57 मन्ना *manu*, to study

P मनति *manati* ॥ Pf १ मन्नी *mannau* २ मन्निष *manniṭha* or मन्नाय *manniṭha*, १ मन्नु *mannuh*, I A अमन्नासीत् *amnasit*, B मन्नायात् *mnayat* or मन्नेयात् *mneyat* ॥ Pt मन्नात् *mnatah* ॥ Pass मन्नायते *mnayate*, Caus मन्नाययति *mnayayati*, Aor अमन्नापत् *amnapat* Des मन्नासति *mnasati*, Int मन्नायते *mnayate*, मन्नाति *mannati*

58 दा *da*, to give, (दाय)

P यच्छति *yachchati** (प्रयच्छति *pranyachchati*) ॥ Pf ददौ *dadau*, II A

* After the preposit on म *saṃ* it may be used in the Atmanepada.

अदात् *adāt*, B. देयात् *deyāt* (§ 392) || Pt. दत्तः *dattah*, Ger दत्त्वा *dattvā* (Pin. vii 4, 46), दाप्य-*dāya*, Adj दातव्यः *dātavyah*, दानीयः *dāniyah*, देयः *deyah* || Pass. दीयते *dīyate*, Caus दापयति *dāpayati*, Des. दित्सति *ditsati*, Int. देदीयते *dediyate*, दादाति *dādati*.

59 कृ *hvi*, to bend.

P. कृति *hvarati* || Pf 1 कृत्वा *jahvāra*, 2 कृष्ये *jahvārtha* (§ 335), 3 कृत्वा *jahvāra*, 4 कृत्वा *jahvariva* (§§ 330, 334), 9 कृत्वा *jahvaruh*, I A कृत्वा *ahrār-shīl*, 9 अह्वयुः *ahvārahuh*, F. कृष्यति *hvarishyati* (§ 338), P. F. कृत्वा *harta*, B. कृष्यत् *haryāt* (§ 390) || Pt. कृतः *kuritah*, Ger कृत्वा *kuritvā*, कृत्य-*kurtya*, Adj. कृत्यः *hvaritavyah*, कृत्यीयः *hvaraniyah*, कृत्यैः *hūryah* || Pass. कृष्यते *hvaryate*, Caus. कृषयति *hvarayati*, Des. जुह्वयति *juhvārahati*, Int. जाह्वयते *jāhvaryate*, नरोहति *narohati*.

60 स्कंद *skand*, to approach, (स्कंदिर्)

P. स्कंदति *skandati* (परिस्कंदति *pariskandati* or परिष्कंदति *parishkandati*, Pāṇ VIII. 3, 73, 74) || Pf 1 चस्कंद *chaskanda*, 2 चस्कंदिष *chaskanditha* or चस्कन्ध *chaskanltha*, 9 चस्कंदुः *chaskanduh* or चस्कंदुः *chashaduh* (see *manth*, No 5). I A 'अस्कन्तासीत् *askāntāsi*, 6 अस्कन्ता *askāntām*, 9 अस्कन्तुः *askāntuh*, or II A. अस्कंद *askadam*, F. स्कन्सति *skantsyati*, P. F. स्कन्ता *skantā*, B स्कन्त *skadyāt* (§ 345†) || Pt स्कन्तः *skannah* (§ 103, 6), Ger स्कन्ता *skantvā* (§ 438) || Pass स्कन्ते *skadyate*, Caus स्कन्पति *skandayati*, Aor अचस्कंदत् *achaskandat* (§ 374), Des चिस्कन्सति *chiskantsati*, Int. चनीस्कन्ते *chantskadyate* (§ 485), चनीस्कन्ति *chaniskanti*.

61 तृ *tri*, to cross

P. तरति *tarati* || Pf 1 तत्रात् *talāra*, 2 तेरिष *teritha*, 3 तत्रात् *talura*, 4 तेरिष *teriva*, I A तत्रातीत् *atārit*, F. तरिषति or तरोषति *tarishyati* (§ 340), P. F. तरिता or तरोता *taritā*, B तरोषत् *tiryāt* If used in the *Ātmanepada*, it forms P. तिरते *tirate*, Pf तेरे *tere*, Aor अतीषे *atirshita* or अतरिषे *atarishita* or अत्रोषे *atarishita*, F. तरिष्यते *tarishyate*, B. तरिषीषे *tarishishita* or तरोषीषे *tirishishita* || Pt. तीर्त् *tirnah*, Ger तीर्त्वा *tirtvā*, तीर्षे-*tirya* || Pass तीर्यते *tiryate*, Aor अतारि *atāri*, Caus. तारयति *tārayati*, Des. तितरिषति *titarishati* or तितरोषति *titarishati* or तितरीषति *titarishati*, Int. तीर्यते *teliryate*, तारति *tārti*.

62. रज्ज् *raj*, to tinge

This verb and दंष्ट् *damś*, to bite मज्ज् *mañj*, to stick and मज्ज् *mañj*, to embrace (Pāṇ vi 4, 25, 26), drop the penultimate nasal in the special tenses (§ 345†) and in the weakening forms (§ 344)

P. रजति *rajati*, I अरजत् *arajat*, O रजेत् *rajat*, I. रजन् *rajatu* || Pf 1 रंज *rarāñja*, 2 रंजिष *rarāñjitha* or रंजष *rarāñkitha*, 3 रंज *rarāñja*, 4 रंजिष *rarāñjiva*, 9 रंजुः *rarāñjuh*, I A अरजोत् *arāñkshīl*, F. रज्यति *rankshyati*, P. F. रंजा *ranklā*, B रज्यात् *rajyāt*. Also used in the *Ātmanepada*: P. रजते *rajate*, Pf 1. रंजे *rarāñje*, 2 रंजिषे *rarāñjishē*, I A 3 अरंजे *arāñkita*, 9 अरजत *arankshata* || Pt रज्ज् *rukta*, Ger. रज्ज् *raktd* or रंजा *ranktd* (§ 438) || Pass रज्यते *rajyate* (Pāṇ

III, 1, 90), Caus रजयति *rañjayati* or रजयति *rayayati*, to hunt (§ 462, 26), Aor अरिरजत् *arirajat* or अररजत् *ararajāt*, Des रिरजति *riranjshati*, Int रारज्यते *rarañjyate*, रारज्जि *rarañkti*

63 क्ति *kit*, to cure, (क्ति)

This and some other verbs which are referred to the Bhū class always take the desiderative terminations if used in certain senses क्ति *kit* if it means to dwell belongs to the Chur class or according to Vopadeva it may be regularly conjugated as a Bhū verb, but if it means to cure it is चिकित्सति *chikitsati*

P चिकित्सति *chikitsati*, I अचिकित्सत् *achikitsat* &c ॥ Pf चिकित्साचकार *chikitsamachakara*, I A अचिकित्सते *achikitsate*, F चिकित्सिष्यति *chikitsishyati*, P F चिकित्सिता *chikitsita*

Thus are conjugated (§ 472)

- 1 गुप *gup* (to conceal), जुगुप्सते *jugupsate*, he despises
- 2 तिज् *ti* (to sharpen), तितिक्षते *titikshate*, he endures
- 3 मान् *mān* (to revere), मीमांसते *mīmanisate*, he investigates
- 4 बध् *badh* (to bind), बध्नासते *bībhatsate*, he loathes
- 5 दान् *dun* (to cut), दीदासति *dīdāṣati*, he straightens
- 6 शान् *śān* (to sharpen), शीशासति *śīśāṣati*, he sharpens

64 पत *pat*, to fall, (पतू)

P पतति *patati* (प्रणिपतति *pranipatati*) ॥ Pf १ पपात *papāta*, १ पेतु *petuh*
II A अपत *apātam* (§ 366), F पतिष्यति *patishyati* ॥ Pt पतित *patitah* ॥ Pass पतते *patyate*, Aor अपाति *apāti*, Caus पातयति *patayati*, Des पिपतिष्यति *pipatishyati* or पित्सति *pitsati* (§ 337, II 3)

65 वस् *vas*, to dwell

P वसति *vasati* ॥ Pf १ उवास *uvāsa*, २ उवसिष्य *uvāsiṣya* or उवस्य *uvastha*, ३ उवास *uvāsa*, ४ ऊषिष्य *ūṣhiṣya* ५ ऊषिष्य *ūṣhiṣya* ६ ऊषिष्य *ūṣhiṣya* ७ ऊषिष्य *ūṣhiṣya*, ८ ऊष *ūṣha*, ९ ऊषु *ūṣhuḥ*, I A १ अवाप्त *avāpta* (§ 132), २ अवाप्सी *avāpsī*, ३ अवाप्सी *avāpsī*, ४ अवाप्सी *avāpsī*, ५ अवाप्सी *avāpsī* (§ 351), F वसति *vasyati*, P F वसति *vasati* B उवाप्त *uvāpta* ॥ Pt उषित *uṣhitah*, Ger उषिता *uṣhita*, ७ उष्य *uṣhya* ॥ Pass उष्ये *uṣhye*, Aor वासामि *vāsamī*, Caus वासयति *vāsayati* Aor वापीयमत् *vāpīyamāt*, Des विवसति *vivatsati*, Int वावस्यते *vāvasyate*, वावसि *vavasi*

66 वद् *vad*, to speak

P वदति *vadati* ॥ Pf १ उवाद *uvāda*, २ उवादिय *uvāditha*, ३ ऊद् *ūd*, I A अवादी *avādī*, F वदिष्यति *vadishyati* B उवात् *udyat* ॥ Pt उदित *uditah*, Ger उदित्वा *uditva* ॥ Pass उद्यते *udyate*, Aor अवादि *avādī*, Caus वादयति *vādayati*, Aor वापीयमत् *vāpīyamāt*, Des विवदियति *vivadiṣyati*, Int वावद्यते *vāvadyate*, वावदि *vavadi*

67 वृ *vr*, to swell, (वृषोषि)

P वृषति *vr̥ṣati* ॥ Pf १ शृषाव *śr̥ṣāva* or शृषाव *śr̥ṣāva*, २ शृषाव *śr̥ṣāva* or शृषाव *śr̥ṣāva*, ३ शृषाव *śr̥ṣāva* or शृषाव *śr̥ṣāva*, ४ शृषाव *śr̥ṣāva* or शृषाव *śr̥ṣāva*

शिश्रियिषु *śiśrayiṣu*, ८ शुश्रूययुः *śuśrayathuh* or शिश्रिययुः *śiśrayathuh*, ९ शुश्रूयुः *śuśrayuh* or शिश्रियुः *śiśrayuh*, I A चश्रयीत् *aśrayāt*, II A चश्रत् *aśat* or चश्रिययत् *aśiriyat*, F चश्रिययति *aśrayishyati*, P F चश्रियता *aśrayi*, B चश्रयात् *śayāt* n Pt श्रूयः *śayah* n Pass श्रूयते *śayate*, Caus चश्रययति *aśrayayati*, Aor चश्रिययत् *aśrayat*, Des शिश्रिययति *śiśrayishati*, Int श्रेययीयते *śeśiyate* or शोश्रूयते *śośiyate*

II Ātmanepada Verbs

68 एध् *edh*, to grow

P एधते *edhate*, I ऐधत् *aīdhata*, O ऐधेत् *aīdheta*, I एधतां *edhat im* n Pf एधमानस *edhāmdsa**, F एधियते *edhishyate*, C ऐधियत् *adishyata*, P F एधिता *edhit i*, I A १ ऐधियिषु *aīdhishu*, २ ऐधियत् *aīdhishat*, ३ ऐधिषु *aīdhishu*, ४ ऐधियन्ति *aīdhishvahi*, ५ ऐधिषाया *aīdhishath im*, ६ ऐधिषाया *aīdhishat im*, ७ ऐधिषहि *aīdhishmah*, ८ ऐधिषु *aīdhishvam*, ९ ऐधियत् *aīdhishata*, B ऐधियोऽ *edhishishā* n Pt. एधित *edhitah* n Pass एधयते *edhyate*, Aor ऐधि *aīdhi*, Caus Pres एधयति, णे, *edhayati*, -te, Perf एधयमानस *edhayāmdsa* F एधिययति, णे, *edhayishyati*, -te, Cond एधिययत्, ण, *aīdhayishyāt*, -ta, P F एधियता *edhayi*, II A ऐधिषत्, ण, *aīdhi* it, -ta, B ऐधियोऽ *edhishishā*, Des ऐधियते *edhishate*

69 ईक्ष् *iksh*, to see

P ईक्षते *ikshate*, I ऐक्षत् *aikshata*, O ऐक्षेत् *aiksheta* I ईक्षतां *ikshat im* n Pf ईक्षाम्ने *ikshāmdchakre*, I A ऐक्षिषु *aikshishu*, F ईक्षियते *ikshishyate*, C ऐक्षियत् *aikshishyata*, P F ईक्षिता *ikshit i*, B ईक्षियोऽ *ikshishishā* n Pt ईक्षित *ikshitah* n Caus ईक्षयति *ikshayati*, Aor ऐक्षयत् *aikshat*, Des ईक्षियते *ikshishate*

70 दद *dad*, to give

P ददते *dadate*, I अददत् *adadata* O ददेत् *dadeta* I ददतां *dadat im* n Pf ३ दददे *dadade* (§ 328 1) ६ दददाते *dadaddite* ९ दददिरे *dadadire* (Pān १. 4. 126). I A अददिषु *adadishu*, F ददियते *dadishyate* P F ददिता *dadita*, B ददियोऽ *dadishishā* n Pt ददिता *daditah* n Pass ददयते *dadyate* Aor ददयत् *adati*, Caus ददयति *dadayati*, Aor अदीददत् *adidadat*, Des ददियते *dadishate*, Int ददयते *dadayate*, ददति *dadati*

71 श्रश्श् *shraśh*, to go

P श्रश्शते *shraśhate*, I श्रश्शत् *aśraśhata* n Pf श्रश्शश्शते *shraśhashhate*, I A श्रश्शिषु *aśraśhishu*, F श्रश्शियते *shraśhishyate*, P F श्रश्शिता *shraśhishā*, B श्रश्शियोऽ *shraśhishishā*

Note—The *im* in *śat* is not liable to become *ś* (See १. 4. 3 Pān १. 6. 4 & Colebrook p 219)

* *śat* and *śat* are used in the Parasmaipada, *śat* in the Ātmanepada. It is only in the pass re that *śat* and *śat* take Ātmanepada terminations.

72. अर्ज्ज् *arj*, to go, to gain, &c.

P. अर्जते *arjate*, I. अर्जत *arjata* = PF. अर्जते *arjate*, I A. अर्जिष्ठ *arjishṭha*, F. अर्जिष्यते *arjishyate*, P. F. अर्जिता *arjita*, B. अर्जिषीष्ट *arjishishṭha* = Pass. अर्ज्यते *arjyate* (प्रार्ज्यते *prārjyate*), Caus. अर्जयति *arjayati*, Aor. अर्जिजत् *arjijāt*, Des. अर्जिजियते *arjijishate*.

73. संज् *sañj*, to embrace.

दंज् *darj*, संज् *sañj*, संज् *sañj* drop their nasal in the special tenses (Pān vi 4, 25). See No. 62.

P. संजते *sañjate*, I. संजत *sañjata* = PF. संजते *sañjate* or संजते *sañjate* (Pān. i 2, 6, 1), I A. 1. संजंषि *sañkṣhi*, 2. संजंष्या *sañkṣhā*, 3. संजंक्त्वा *sañkṣhā*, 4. संजंष्वहि *sañkṣhahī*, 5. संजंष्यामि *sañkṣhāmim*, 6. संजंष्यामि *sañkṣhāmim*, 7. संजंष्वहि *sañkṣhahī*, 8. संजंष्वहि *sañkṣhahī*, 9. संजंष्यामि *sañkṣhāmim*, F. संज्यते *sañkṣhyate*, B. संज्योष्ट *sañkṣhishṭha* = Pass. संज्यते *sañjyate*, Caus. संजयति *sañjayati*, Des. संज्यते *sañkṣhate*, Int. मासंज्यते *sisañjate*, मासंज् *sisañkṣhi*.

74. त्रप् *trap*, to be ashamed, (तपुष्)

P. त्रपते *trapate*, I. त्रपत *atrapata* = PF. 3. त्रेपे *trepe* (Pān. vi 4, 122), 6. त्रेपते *trepate*, 9. त्रेपिरे *trepire*, I A. 1. त्रपिषि *atrapishi* or त्रपिषि *atrapishi*, 2. त्रपिष्या *atrapishā* or त्रपिष्या *atrapishā*, 3. त्रपिष्यामि *atrapishāmim* or त्रपिष्यामि *atrapishāmim*, F. त्रपिष्यते *atrapishyate* or त्रप्यते *trapayate*, B. त्रपिषीष्ट *atrapishishṭha* or त्रप्यीष्ट *trapishishṭha*.

75. तिज् *ty*, to forbear.

P. तिज्यते *tikṣhate* = PF. तिज्यति *tikṣhate*, I A. तिजिष्यति *tikṣhishṭha*, F. तिजिष्यते *tikṣhishyate*, B. तिजिष्यीष्ट *tikṣhishishṭha* = Caus. तिजयति *tejayati*.

77. कम् *kaṁ*, to love, (कमु)

P कामयते *kāmayate*, I. अकामयत *akāmayata* ॥ Pf कामयाचक्रे *kāmayācchakre* or चकमे *chakame*, I A. सचिकमत *achikamata* or (without सच् *ay*) सचकमत *acha-kamata* (Pān III. 1, 48, v), F. कमिष्यते *kamishyate* or कामयिष्यते *kāmayishyate*, B कमिषीष्ट *kamishīṣṭa* or कामयिषीष्ट *kāmayishīṣṭa* ॥ Pass कम्यते *kamyate*, Aor अकामि *akāmi* (Pān. VII 3, 34, v), Caus कामयति *kāmayati*, Des चिकमिष्यते *chikamishyate* or चिकामयिष्यते *chikāmayishyate*, Int चकम्यते *chakkamyate*.

Note—This verb in the special tenses takes सच् *aya*, like a verb of the Chur class, and Viddha (Pān III 1, 30) In the general tenses सच् *ay* is optional. Or, if we admit two roots, the one कम् *kaṁ* would be defective in the special tenses while the other कामय् *kāmay* is conjugated all through.

78. सच् *ay*, to go

P. अयते *ayate*, I. आयात *āyata* ॥ Pf. अयाचक्रे *ayācchakre* (Pān III 1, 37), I A. १ आयिषि *āyishi*, २ आयिषाः *āyishāḥ*, ३ आयिष्ट *āyishṭa*, ४ आयिष्यहि *āyishyahi*, ५ आयिष्याथ *āyishātham*, ६ आयिष्यात *āyishātām*, ७ आयिष्यहि *āyishmahī*, ८ आयिष्यं *āyidhvam* or ९ -*dham*, ९ आयिषत *āyishata*, F. अयिष्यते *ayishyate*, B अयिषीष्ट *ayishīṣṭa* ॥ Caus. आयायति *āyayati*, Des अयिष्यते *ayishyate*

With परा *para* it forms पलायते *palāyate*, he flees (Pān VIII 2, 19), Ger पलाय्य *paldyya*, with प्र *pra*, प्रायते *prayate* and with परि *pari*, पत्ययते *palyayate*

79. ईह *ih*, to aim

P. ईहते *ihate*, I. ऐहत *aihata* ॥ Pf. ईहाचक्रे *ihācchakre*, I A. ऐहिष *aihishṭa*, F. ईहिष्यते *ihishyate*, B. ईहिषीष्ट *ihishīṣṭa* ॥ Caus. ईहयति *ihayati*, Aor. ऐनिहत *ayihat*, Des. ईनिहिष्यते *iyishyate*

80. काश *kaś*, to shune, (काशु)

P. काशते *kāśate* ॥ Pf. चकाशे *chakaśe* or काशाचक्रे *kāśācchakre* (§ 325), I A. अकाशिष्ट *akāśishṭa*, F. काशिष्यते *kaśishyate* ॥ Caus. काशयति *kāśayati*, Aor. सचकाशत् *achakāśat*, Des. चिकाशिष्यते *chikāśishyate*, Int. चाकाशयते *chakāśyate*, चाकाशिष्ट *chākāśishṭe*

81. कास् *kās*, to cough, (काय्)

P. कासते *kāśate* ॥ Pf. कासाचक्रे *kāśācchakre* (§ 326) ॥ Caus. कासयति *kāśayati*, Aor. सचकासत् *achakāśat* (§ 372*)

82. सिच् *siv*, to serve, (सिच्)

P. सेवते *sevate* (परिसेवते *parisevate*) ॥ Pf. सिषेवे *sishve*, I A. असेविष्ट *asevishṭa*, F. सेविष्यते *sevishyate* ॥ Caus. सेवयति *sewayati*, Aor. असिषेवत् *asevemat*, Des. सिसेविष्यते *sisevishyate*, Int. सेसेव्यते *seshcyate*

83. गा *gā*, to go, (गाद्)

P. ३ गते *gāte*, ६ गते *gāte*, ९ गते *gāte*, 1st pers sing गे *gai*, I. गातं *gātām*, 1st pers sing गे *gai*, O. गेत *geta*, I अगात *agāta* ॥ Pf ३ गजे *jage*, ६ गगते *jagāte*, ९ जगिरे *jagire*, I A. १ जगासि *agasi*, २ जगास्वा *agāśhāḥ*, ३ जगास *agāsta* &c.,

Γ गास्यते *gasyate*, B गासीष्ट *gasīṣha* ॥ Pass गीयते *giyate*, Aor अगामि *agami*, Caus गापयति *gāpayati*, Aor अनीगयत् *ayigapat*, Des निगासते *jigāsate*, Int. जेगीयते *jegīyate*

84 रु ॥, to go, to kill (?), to speak, (रुद्)

P रयते *ratate* ॥ Pf ३ रुरुवे *ruruve*, ६ रुरुवते *ruruvāte*, ९ रुरुविर *ruruve*, I A अरुषिष्ट *aravīṣha* or अरोष्ट *aroshīa* (?) ॥ Caus रावयति *ravayati*, Aor अरीरयत् *ariravat* (§ 474 and § 375⁺)

85 दे *de*, to protect, (देद्)

P दयते *dayate* ॥ Pf १ दिग्मे *digye* (Pan VII 4, 9), २ दिगिष्ये *digyishe*, ३ दिग्मे *digye* I A १ अदिषि *adish*, २ अदिष्या *adithāh*, ३ अदिष्ट *adita*, F दास्यते *dasyate*, B दासीष्ट *dasīṣha* ॥ Pt दत्ता *datta* ॥ Pass दीयते *dīyate*, Caus दापयति *dāpayati*, Des दिासते *disate*, Int देदीयते *deduyate*

Note—It is one of the *yūghu* verbs दे *dei*, to protect forms दायते *dāyate* in the present but follows दे *de* in the general tenses

86 द्युत् *dyut*, to shine, (द्युद्)

P द्योतते *dyotate* ॥ Pf दियुते *didyute* (Pan VII 4, 67), I A अद्योतिष्ट *adyotīṣha* or अद्युतत् *adyutat* (§ 367 Pap I 3, 91, III 1, 55), F द्योतिष्यते *dyotīṣhyate*, B द्योतिषीष्ट *dyotīṣhīṣha* ॥ Caus द्योतयति *dyotayati*, Aor अदियुतत् *adidyutat*, Des दियुतिष्यते *didyutishate* or *dyotīṣhate*, Int देद्युत्यते *dedyutyate*, देद्योति *dedyoti*

Note—The verbs beginning with द्युत् *dyut* optionally admit the II Aor Parasmaipada (§ 367)

87 वृत् *vṛt*, to be, (वृत्तुद्)

P वर्तते *vartate* ॥ Pf वर्त्ते *vartite*, I A अवर्तिष्ट *avartīṣha* or अवृत्तत् *avṛtat*, F वर्तिष्यते *vartīṣhyate* or वर्त्सति *vartsyati*, B वर्तिषीष्ट *vartīṣhīṣha* ॥ Caus वर्तयति *vartayati*, Aor अवर्तिवृत्तत् *avāvṛtat* or अवर्वतत् *avavartat* (Pap VII 4, 7) Des विवर्तिष्यते *vivartīṣhate* or विवर्त्सति *vivartsati*, Int वरोवृत्त्यते *varivṛtyate*

Note—The verbs beginning with वृत् *vṛt* १ वृत् *vṛt* वृप् *vṛp* वृद्धि *vṛddhi* वृप् *vṛp* वृद्धि *vṛddhi* स्यद् *syand* कृप् *kṛp* are optionally Parasmaipada in the aorist future conditional derivative (Pan I 3 91—93) The same verbs do not take इ in their Parasmaipada tenses (Pan VII 2 59) as to कृप् *kṛp* see Pan VII 2 60 and I 3 93

88 स्यद् *syand*, to sprinkle or drop (स्यद्)

P स्यन्दते *syandate* ॥ Pf १ सस्यन्दे *sasyande*, २ सस्यन्दिष्ये *sasyandishe* or सस्यन्ते *sasyantse*, ४ सस्यन्दिष्ये *sasyandishe* or सस्यन्ते *sasyantse* I A ३ अस्यन्दिष्ट *asyandīṣha*, ६ अस्यन्दिष्यात् *asyandīṣhatam* or अस्यन्त *asyantā* (६ अस्यन्तात् *asyantātām*), or II A. अस्यन्त *asyandat* (not अस्यन्त *asyandant*), F स्यन्दिष्यते *syandīṣhyate* or स्यन्त्यते *syantsyate* or स्यन्त्यति *syantsyati* (Pap VII 2, 59, see No 87), B स्यन्दिषीष्ट *syandīṣhīṣha* or स्यन्तीष्ट *syantīṣhīṣha* ॥ Pt स्यन्न *syannah*, Ger स्यन्तिना *syanditā* or स्यन्तिना *syantitā* (Pap VI 4, 31) ॥ Caus स्यन्दयति *syandayati*, Des स्यन्दिष्यते *sasyandīṣhate* or स्यन्त्यते *sasyantsate* or स्यन्त्यति *sasyantsati*

89 कृप् *krip*, to be able, (कृप्)

P कल्पते *kalpate* n Pf चकृप्ते *chakṛpṣe*, I A 3 अकल्पिष्ये *akalpishya* or अकृप्ते *akṛpṣe*, 6 अकृप्साता *akṛpṣatam*, 9 अकृप्सत *akṛpṣata*, or II Aor Par अकृप्सत *akṛpṣat*, F कल्पिष्यते *kalpishyate* or कल्प्यते *kalpsyate* or कल्पयति *kalpsyati*, P F 2 कल्पितामे *kalpitase* or कल्पामे *kalptāse* or कल्पामि *kalptāsi*, B कल्पिष्ये *kalpishishya* or कृप्ष्ये *kṛpṣishya* n Pt कृप् *kṛpṣah* n Caus कल्पयति *kalpayati*, Des चिकल्पिष्यते *chikalpishyate* or चिकृप्सति *chikṛpṣati*, Int चलीकल्प्यते *chalikalpyate* or चलिक्ल्प्यते *chalikalpyate* or चल्कल्प्यते *chalkalpyate*

90 व्यप् *vyath*, to fear, to suffer pain

P व्यपते *vyathate* n Pf विव्यपे *vinyathe* (Pan VII 4, 68), I A व्यपिष्ये *avyathāshya*, F व्यपिष्यते *vyathishyate* n Pass व्यप्यते *vyathyate*, Aor व्यपयि *avyātha* (§ 461) Caus व्यपयति *vyathayati*, Des विव्यपिष्यते *vinyathishyate*, Int वाव्यप्यते *vavyathyate*, वावयति *vavyatti*

91 रम् *ram* to sport, (रम्)

P रमते *ramate* with वि *vi*, सा *a*, परि *pari*, उप *upa*, optionally Parasmaipada, विरमति *viramati* (Pan I 3 83) n Pf रेमे *reme*, I A अरम्यते *aramyate*, after prepositions अरम्यते *ayaramyate*, F रम्यते *ramyate* n Pt रत *ratah*, Ger रन्त *ratu*, रम्य *-ramya* or रन्त *ratya* n Caus रमयति *ramayati*, Aor अरोरमत् *arāramat*, Des रिरमते *riramate* Int ररम्यते *ramramyate*, ररम्यति *ramramati*

92 त्वत् *tvat*, to hurry, (त्वित्रे)

The verbs चर *jar* त्वत् *tvat* चिर्वत् *chirvat* अच् *av* मच् *mac* substitute चुर *jur* तुर *tur* सुर् *sur* उर् *uv* मुर् *mur* (Pan VI 4 20) before weakening terminations beginning with consonants except semivowels and if used as monosyllabic nominal bases. The vowels are lengthened according to § 143. Hence चूर् *jurah* तूर् *tūrah* सूत् *sūtah* ऊत् *ūtah* मूर् *mūtah*

P त्वरते *tvarate* n Pf त्वरे *tvare*, I A 3 अत्वरिष्ये *atvarishya*, 8 अत्वरिष्ये *atvarishya* or अत्वरिष्ये *atvarishya*, F त्वरिष्यते *tvaryate* n Pt तूर् *tūrah* (§ 432) or त्वरति *tvartah* n Caus त्वरयति *tvaryati* (§ 462 II 6) Aor अतत्वरत् *atatvarat* (§ 375¹), Des तित्वरिष्यति *tivaryashati* Int तात्वर्यते *tatvaryate*, तोत्तुति *totūrti*

93 सह *sah* to bear, (सह)

P सहते *sahate* n Pf भेदे *sehe* I A असहिष्ये *asahishya*, F सहिष्यते *sahishyate*, P F सहिता *sahita* or सोडा *sodha* (§ 337, II 2) n Pt मोढ *sodhak*, Adj मय *sahya* (§ 456, 6) n Pass सह्यते *sahyate* Caus माहयति *sahayati*, Aor असीयहत् *asishahat*, Caus Des निमाहयिष्यति *nisahayishati*, Des निमहिष्यते *nisahishyate*, Int सामस्यते *sasahyate*, सामोदि *sasonthi*

Note.—सह *sah* and सह्य *sahya* change स *a* into खे *o* when स *a* would be followed by ह् *h* the result of the amalgamation of *f* & *h* with a following dental (§ 125) Pan VI 3 212

III Parasmimpada and Ātmanepada Verbs

94. राज् *raj*, to shine, (राज्)

P राजति *rajati*, ०ते -*te* || Pf राजन् *raja*, राजते *raraje* or रेजे *reje* (Paṇ १. 4, 125), I A अराजीत् *arajit*, अराजिष्ट *arajishṭa*, I' राजिष्यति *rajishyati*, ०ते -*te*, B राज्यात् *rajyat*, राजिषीष्ट *rajishishṭa* || Caus राजयति *rajayati*, Aor अराजन् *arajāt*, Des रिराजिषति *rirajishati*, ०ते -*te*, Int राजयते *rajyate*, राजिष्ट *rarashṭi*

95. खन् *khan*, to dig

P खनति *khanati** || Pf ३ खनन् *chakha*, ६ खनन्तु *chakhanatuh*, ७ खन्तु *chakhanuh* (§ 328, 3), I A खननीत् *akhanit* (§ 348), but Ātm खननिष्ट *akhanishṭa* only, F खनिष्यति *khanishyati*, B खन्यात् *khanyat* or खान्यात् *khayat* (§ 391) || Pt खात *khatah*, Ger खात्वा *khatus* or खनित्वा *khanitva*, Adj खेय *kheyah* (§ 456, 6) || Pass खन्यते *khanyate* or खायते *khayate* (§ 391), Caus खानयति *khanayati*, Aor खचोखनत् *achikhanat*, Des खिखनिषति *chikhanishati*, ०ते -*te*, Int खनयते *chan-khanyate* or खातयते *chakhayate* (§ 391), खसति *chankhanti*

96. ह् *hr*, to take, (हृप्)

P हरति *harati* || Pf १ जहार *jahāra*, २ नहर्चे *jahartha*, ७ जहृ *jahruh*, I A अहारीत् *aharshī*, Ātm अहृत *ahruta* (§ 351), F हरिष्यति *harishyati*, P F हर्ता *harta*, B हियात् *hriyat* || Pt हृत *hratah*, Ger हत्वा *hratus*, Adj हर्च *haryah* || Pass ह्रियते *hriyate*, Aor अहारि *ahāri*, Caus हारयति *harayati*, Des निहोषति *jhirshati*, ०ते -*te*, Int जेहोषते *jehriyate*, नहर्ति *jarharti* &c

97. गुह *guh*, to hide, (गुह्)

गुह *guh* takes ऊ *u* before terminations beginning with vowels that would ordinarily require Guna

P गूहति *guhati* || Pf १ जुगूह *juguha*, २ जुगूहिष *jugūhitha* or जुगोद *jugodha*, ३ जुगूह *jugūha*, ४ जुगूहिष *juguhiwa*, ५ जुगूहन्तु *juguhatuh* &c Ātm १ जुगूहे *juguhe*, २ जुगूहे *jughukshē* or जुगूहिषे *jugukshishē* &c, I Aor see § 362, F गूहिष्यति *guhishyati* or गूहिष्यति *ghukshyati* P F गूहिता *gūhita* or गोद *godha*, Ben Ātm गूहिषीष्ट *gūhishishṭa* or गुह्यीष्ट *ghukshishṭa* (§ 345) || Pt गुह *gūdhah*, Adj गुह्य *guhya* or गोह्य *gohya* (§ 457) || Pass गुह्यते *guhya*, Aor अगूहि *agūhi*, Caus गूहयति *gūhayati*, Aor अजुगूहत् *ajuguhāt*, Des जुगूहति *jughukshati* (§ 470), Int जुगूह्यते *joguhya*, जोगोदि *jogodhi*

98. अस् *śri*, to go, to serve, (अस्)

P अश्रयति *śrayati* || Pf १ अश्रयाय *śśrāya*, २ अश्रयिष *śśrayitha*, ३ अश्रयाय *śśraya*, ४ अश्रयिष *śśriyā*, ५ अश्रयिषु *śśriyathuh*, II A अश्रयिष्यत् *asīśriyat* (§ 371),

* The Ātmanepada forms will in future only be given when they have peculiarities of their own or are otherwise difficult

F वषिषति *śrayiṣhyati*, B श्रीषाद् *śriyati* n Pass श्रीषते *śriyate*, Aor सश्रापि *śārdya*, Caus श्रापयति *śrayayati*, Aor सश्रियत् *śāśrayat*, Des श्रियिष्यति *śīrayiṣhyati* or श्रियीषति *śīriṣhyati* (§ 471, 3, § 337 II 3), Int श्रेयीषते *śēriyate*

99 यज् *yaj*, to worship

P यजति *yajati* n Pf 1 इयाज् *iyāja* (§ 311), 2 इयजिष्य *iyajīṣya* or इयज् *iyajīṣha* (§ 335, 3), 4 ईनिष्य *īnīṣya*, 5 ईनयु *īnīyuh*, 6 ईनहु *īnīhuh*, 7 ईनिम *īnīma* 8 ईन *īna*, 9 ईनु *īnuh*, I A 1 अयाज् *ayajsham*, 2 अयाजी *ayajshīh* 3 अयाजीन् *ayajshāt*, 4 अयाज् *ayajshān*, 5 अयाज् *ayajshām*, 6 अयाजा *ayajshām*, 7 अयाज् *ayajshān*, 8 अयाज् *ayajshān*, 9 अयाज् *ayajshāt*, I Aor Ātm 1 अयजि *ayajshī*, 2 अयजि *ayajshīh*, 3 अयजि *ayajshī*, 4 अयजि *ayajshīh*, 5 अयजाया *ayajshātām*, 6 अयजाता *ayajshātām*, 7 अयजिहि *ayajshāhi*, 8 अयजिहि *ayajshāhi* (not अयजिहि *ayajshāhi*), 9 अयजात *ayajshāt*, I F यजति *yajshyati*, P F यजि *yajshī* (§ 124), B इयाज् *iyajati* (§ 393) n Pt इज् *ishat*, Ger इयाजि *ishī*, इज् *ija* n Pass इज्यते *iyate* Caus योजयति *yōjayati* Aor योजयत् *yōjayat*, Des यिष्यति *yīyashyati* Int योजयते *yōjayate* याजि *yajshī*

100 वष *vap*, to sow, to weave, (द्रव्)

P वपति *vapati* n Pf 1 उवाप *uvāpa* 2 उवपिष्य *uvapīṣya* or उवप *uvapīṣha*, 9 ऊपु *ūpuh*, I A अवाप्ति *avapsī*, Ātm अवाप्ति *avapsī*, F वपयति *vapayati* P F वपा *vapā* B उवाप *uvyati* n Pt उवप्ति *upatī* n Pass उवपते *upyate*

101 वह *lah*, to carry

P वहति *vahati* n Pf 1 उवाह *uvāha*, 2 उवहिष्य *uvahīṣya* or उवोह *uvōdha* 3 उवाह *uvāha*, 4 उवहि *uvahī*, 5 ऊह *ūhuh* 6 ऊह *ūhuh*, 7 ऊहि *ūhima*, 8 ऊह *ūhu*, 9 ऊहु *ūhuh*, I A 1 अवाह *avāsham*, 2 अवाही *avāshīh* 3 अवाहीन् *avāshāt*, 4 अवाह *avāshān* 5 अवाह *avāshām*, 6 अवाहा *avāshām*, 7 अवाह *avāshān*, 8 अवाह *avāshān*, 9 अवाह *avāshāt*, I Aor Ātm 1 अवहि *avahī*, 2 अवाहा *avādhā* 3 अवाह *avādhā* 4 अवहिहि *avahīhi* 5 अवहाया *avahīdhātām*, 6 अवहाता *avahīdhātām* 7 अवहिहि *avahīhi* 8 अवोह *avōdham*, 9 अवहात *avahāt* F वहति *vahshyati*, P F वोहा *vōdī*, B उवाह *uvahyati* n Pt उव-*ūdhāh*, Adj वाह *vahyati* n Pass उवते *uvhate*, Caus वाहयति *vahayati*, Aor अवोवह *avahat* Des विष्यति *vīyashyati*, Int वाहयते *vahyate*, वावोहि *vavōdhi*

102 वे *re* to weave, (विम)

P वपति *vapati* n Pf 3 ववी *vavī* 4 ववु *vavuh* (or ववु *vavuh*), 9 वु *vuh* (or वु *vuh*), or 3 वपाय *vapaya*, 6 वपु *vapuh*, 9 वु *vuh* (§ 311), I A 1 अवापिष्य *avapsīsham*, 2 अवापी *avapsīh* 3 अवापीन् *avapsīshāt* Ātm अवाप्ति *avapsī*, F वापयति *vapayati*, P F वाता *vātī* B वपात *vapāt* Ātm वापीहि *vāpīhi* n Pt उव-*ūdhāh* (Pan vi 4, 2) n Pass वपते *vapate*, Caus वापयति *vapayati*, Des विष्यति *vīyashyati*, Int वापयते *vapayate* वापति *vapati*

103. ज्ञे *hve*, to emulate, to call, (ज्ञेम्.)

P. ज्ञयति *hrayati* ॥ Pf. १. जुहाय *juhāva*, २. जुहविय *juhavitha* or जुहोय *juhotha*, ३. जुहाय *juhāva*, ४. जुहविय *juhavira*, II A. अह्रात् *ahrat* (§ 363), Âtm. अह्रात् *ahvata*, or I A. अह्रात् *ahvata*, F. ज्ञायति *hrāsyati*, B. ह्यात् *hūyāt* ॥ Pt. हृतः *hūtah*, Ger. ०ह्य - *hūya* ॥ Pass. ह्यते *hūyate*, Aor. अह्रायि *ahrayi*, Caus. ज्ञापयति *hrāyayati*, Aor. अजुहवत् *ajūhavat* (§ 371), Des. जुह्वति *juhvshati*, Int. नोह्यते *johūyate*, नोहोति *johoti*.

Tud Class (Tudādi, VI Class).

I. Parasmaipada and Âtmanepada Verbs.

104. तुद् *tud*, to strike.

P. तुदति *tudati* ॥ Pf. तुदोद् *tutoda*, F. तोत्सति *totsyati*, P. F. तोत्ता *tottā*, I A. अतोत्तीत् *atautsti*, Âtm. अतुत्त *atutta* ॥ Pt. तुप्ता *tunnah*, Ger. तुत्सा *tuttrā* ॥ Pass. तुद्यते *tudyate*, Caus. तोदयति *todayati*, Aor. अतुत्तुद् *atūtudat*, Des. तुत्सति *tututsati*, Int. तोतुद्यते *totudyate*, तोतोत्ति *tototiti*.

105. भञ्ज् *bhrajj*, to fry, (भस्मो.)

भञ्ज् *bhrajj* takes *Samprasāraṇa* before weakening terminations, the same as ग्रह् *grah*, न्याज् *nyaj*, पृच् *pay*, व्यृच् *vyadh*, पृच् *raf*, व्यृच् *ryach*, तृच् *trach*, प्रृच् *prachh* (Pān. vi. 1, 16) The terminations of the special tenses of Tud verbs are never strengthening, but weakening, if possible.

P. भञ्जति *bhrijjati* ॥ Pf. १. बभञ्ज *babhrāja*, २. बभञ्जिष *babhrājīṣha* or बभ्रश् *babhrashṣha*, ३. बभञ्जुः *babhrājūḥ* (Pān. i. 2, 5), or बभञ्जे *babharāja* &c. (Pān. vi. 4, 47), I A. अभाद्योत् *abhrākshīṣṭ* or अभाद्योत् *abhārksīṣṭ*, Âtm. अब्रश् *abhrashṣa* or अब्रश् *abharshṣa*, F. भञ्जति *bhrakshyati* or भञ्जति *bharkshyati*, P. F. ब्रश् *bhrashṣā* or भ्रश् *bharshṣā*, B. भञ्यात् *bhrijyāt*, Âtm. भ्रशोश् *bhrakshīṣhta* or भ्रशोश् *bhar-kshīṣhta* ॥ Pt. भृश् *bhriṣṣah* ॥ Pass. भञ्ज्यते *bhrijjyate*, Caus. भञ्जयति *bhrejjayati*, Aor. अबभ्रञ्जत् *ababhrājat* or अबभ्रञ्जेत् *ababharājat*, Des. विभ्रञ्जति *bibhrakshati* or विभ्रञ्जति *bibharkshati*, Int. चरोभञ्ज्यते *baribhrijjyate*.

106. कृप् *krish*, to draw a line. (See No. 38)

P. कृप्ति *krishati* ॥ Pf. चक्रश् *chakarsha*, I A. अक्राद्योत् *akārksīṣṭ* or अक्राद्योत् *akrākshīṣṭ*, Âtm. अकृद्यत् *akrikshata* or अकृद्यत् *akrishṣa*, F. कक्षति *karkshyati* or क्रक्षति *krakshyati*, P. F. कश् *karshṣā* or कश् *krashṣā*, B. कृपात् *krishyāt*, Âtm. कृषोश् *krikshīṣhta* ॥ Pt. कृष् *krishtah* ॥ Pass. कृप्यते *krishyate*, Caus. कृपयति *karshayati*, Aor. अचक्रयत् *achakarshat* or अचक्रयत् *achikrishat*, Des. विकृषति *chikrikshati*, Int. चरीकृप्यते *charikrishyate*.

107. मुच् *much*, to loosen, (मुञ्च्.)

Certain verbs beginning with मुच् *much* take a nasal in the special tenses. They are,

मुच् *much*, लुप् *lup*, to cut, लिप् *lip*, to find, लिप् *lip*, to paint, सिप् *sich*, to sprinkle, कृत् *krit*, to cut, लिप् *khud*, to pain, पिप् *pis*, to form. (Pān. vii. 1, 59)

P. मुञ्चति *munichati* ॥ Pf. मुमोच *munocha*, I A. अमुचत् *amuchat*, Âtm. अमुक् *amukta* (§ 367), Des. मुमुक्षति *munmukshati* or मोक्षते *mokshate* (§ 471, 9).

108. विद् *vid*, to find, (विद्.)*

P. विंदति *vindati* n Pf. विवेद् *viveda*, II A. अविद् *avidat*, Åtm. अविद् *avitta*, F. वेत्स्यति *vettsyati* or वेदिष्यति *vedishyati* (§ 332, 11) n Pt. विद् *vittak*.

109. लिप् *lip*, to paint.

P. लिपति *limpati* n Pf. लिपेत् *lilepa*, II A. अलिपत् *alipat* (§ 367), Åtm. II A. अलिपत् *alipata* or I.A. अलिप् *alipta* (§ 367).

II. Parasmaipada Verbs.

110. कृत् *krit*, to cut, (कृती)

P. कृति *kritati* (see No. 107) n Pf. चकते *chakarta*, I A. अकरोत् *akarit*, F. कतिष्यति *kartishyati* or कर्सेति *kartsyati* (§ 337, II, 2), P. F. कतिता *kartitā*, B. कृतात् *kriyāt* n Pt. कृत् *kritlak* n Pass. कृते *kriyate*, Caus. कतेयति *kartayati*, Aor. अचकरोत् *achakarat* or अचोक्तत् *achakritat*, Des. चिकतिष्यति *chikartishyati* or चिकृत्ति *chikritsati* (§ 337, II, 2), Int. चरीकृते *charikriyate*.

111. कुद् *kut*, to be crooked, to bend.

Certain verbs beginning with कुद् *kut* (Dhātupāṭha 28, 73—108) do not admit of Guna or Vpaddh, except in the reduplicated perfect, the causative, and the intensive Parasmaipada (Pān 1. 2, 1; § 345, note)

P. कुटति *kuṭati* n Pf. 1. चुकोट *chukota*, 2. चुकुटिष्य *chukutishya*, I A. अकुटोत् *akutit*, F. कुटिष्यति *kuṭishyati*, P. F. कुटिता *kuṭitā* n Caus. कोटयति *kolayati*, Int. चोकुट्यते *chokutyate*, चोकोटि *chokotti*.

112. वृश् *vraśch*, to cut, (व्रीष्युः)

P. वृश्चति *vriśchati* (see No. 105) n Pf. 1. ववश्च *vavraścha*, 2. ववश्चिष्य *vavraśchishya*, I A. अवरोत् *avraśhit* or अवरोत् *avraśhit* (§ 337, I, 2), F. व्रश्चिष्यति *vraśchishyati* or व्रश्चति *vraśchyati*, B. वृश्चात् *vriśchyāt* n Pt. वृश्च *vriśchak*.

113. कृ *kri*, to scatter.

P. किरति *kirati* n Pf. 3. चकार *chakāra*, 6. चकारन् *chakaratah*, 9. चकुरु *chakaruḥ* (Pān VII, 4, 11), I A. अकरोत् *akarit*, F. कतिष्यति or करीष्यति *karishyati* (§ 340), B. क्रीयात् *kriyāt* n Pt. क्रीय *kriṇak* n Pass. क्रीयते *kriyate*, Caus. कारयति *kārayati*, Des. चिकरिष्यति *chikarishyati*.

Note.—After उप *upa* and प्रति *prati*, कृ *kri* takes an initial वृ *va* if it means to cut or to strike—उपस्किरति *upaskirati*, he cuts, उपचकार *upachakāra*. प्रतिस्किरति *pratiskirati*, he cuts or he strikes (Pān VI, 1, 140, 141) Also अपस्किरते *apaskirate*, he drops (Pān VI, 1, 142).

114. स्पृश् *spriś*, to touch.

P. स्पृशति *spriśati* n Pf. पस्पृशे *paspriśa*, I A. अस्पर्शत् *asprāśhit* or अस्पर्शात् *asprāśhit* or अस्पर्शत् *asprāśhit*, F. स्पृशति *spriśhyati* or स्पृश्यति *spriśhyati*, B. स्पृशात् *spriśyāt* n Pt. स्पृश *spriślak* n Des. पस्पृशति *paspriśhati*, Int. परोस्पृश्यते *parospriśyate*, परोस्पृष्टि *parospriśhi*.

115. प्रच्छ् *prachh*, to ask.

P. प्रच्छति *prichchhati* (see No. 105) || Pf. 1. पप्रच्छ *paprachchha*, 2. पप्रच्छिष *paprachchhitha* or पप्रश् *paprashtha*, 3. पप्रच्छुः *paprachchhuḥ*, I A. अप्राक्षीत् *aprákshīt*, F. प्रक्षति *prakshyati*, B. प्रच्छरात् *prichchhyāt* || Pt. पृष्टः *prishṭah* || Pass. पृच्छते *prichchhyate*, Caus. प्रच्छयति *prachchhayati*, Des. पिपृच्छिषति *piprichchhishati*, Int. परीपृच्छते *parīprichchhyate*.

116. मृज् *srj*, to let off.

P. मृजति *srjati* || Pf. 1. समर्ज *sasarja*, 2. समर्जिष *sasarjitha* or ससरश् *sasarashtha* (see No. 48), I A. असराक्षीत् *asrákshīt*, F. सरक्षति *srakshyati* || Pt. मृष्टः *srisṭah*.

117. मज्ज् *majj*, to sink, (मस्जो.)

मज्ज् *majj* and नज्ज *naś* (Div) insert a nasal before strengthening terminations beginning with consonants, except nasals and semivowels (Pān. vii. 1, 60)

P. मज्जति *majjati* || Pf. 1. ममज्ज *mamajja*, 2. ममज्जिष *mamajjitha* or ममंक्ष *ma-mānksha*, I A. 3. अमांक्षीत् *amāñkshīt* (§ 345), 6. अमांक्षा *amāñktām*, 9. अमांक्षुः *amāñkshuh*, F. मंक्षति *māñkshyati*, P. F. मंक्षा *māñktā* || Pt. मानः *magnah*, Ger. मंक्षा *māñktvā* or मक्ता *māktvā* (§ 438) || Caus. मज्जयति *majjayati*, Aor. अममज्जत् *ama-majjat*, Des. मिमंक्षति *mimāñkshati*, Int. मामज्जते *māmajjate*, मामंक्ति *māmāñkti*.

118. इष् *ish*, to wish, (इप्.)

P. इच्छति *ichchhati* (see No. 31), I. ऐच्छत् *aichchhat* || Pf. 1. इषेष् *iyesha*, 2. इषेष्पि *iyeshitha*, 3. इषेष् *iyesha*, 4. ईषिष *ishuṣa*, 5. ईषुः *ishathuh*, 6. ईषतुः *ishatuh*, 7. ईषिम् *ishima*, 8. ईष *isha*, 9. ईषुः *ishuh*, I A. ऐषीत् *aishīt*, F. एषिष्यति *eshishyati*, P. F. एष *eshā* or एषित *eshatā* (§ 337, II. 1) || Pt. इष्टः *ishṭah*, Ger. इष्टा *ishṭvā* or इषित्वा *ishitvā* || Pass. इष्यते *ishyate*, Aor. ऐषि *aishi*, Caus. एषयति *eshayati*, Aor. ऐषिषत् *aishishat*, Des. एषिष्यति *eshishishati*.

III. Âtmanepada Verbs

119. मृ *mri*, to die, (मृङ्.)

मृ *mri*, to die, though an Âtmanepada verb, takes Âtmanepada forms only in the special tenses, the aorist, and benedictive (Pān. I 3, 61)

P. म्रियते *mriyate**, I. अम्रियत् *amriyata*, O. म्रियेत *mriyeta*, I. म्रिये *mriyai* || Pf. 1. ममार *mamāra*, 2. ममर्ष *mamarīsha*, 3. ममार *mamāra*, 4. मम्रिष *mamrīsha*, 5. मम्रिषुः *mamrīshuh*, I A. 1. अमृषि *amrīshi*, 2. अमृषाः *amrīshāḥ*, 3. अमृत् *amrīta*, F. मरिष्यति *marishyati*, P. F. मर्तास्मि *martāsmi*, B. मृषीष्ट *mriśishṭa* || Pt. मृतः *mritah* || Pass. म्रियते *mriyate*, Caus. मारयति *mārayati*, Des. मुमृशति *mumūshati*, Int. मेम्रियते *memriyate*.

* Final ष is changed to रिरि (§ 110) in the special tenses of Tud verbs, likewise before the यय of the passive and benedictive (Pān. vii. 4, 28). Afterwards रिरि again becomes रिपृय, according to Pān. vi. 4, 77.

120 दृ दृ, to observe, (दृश्)

P दृश्यते *drīyate* ॥ Pf दृष्टे *dadre*, I A अदृते *adrīta*, F दृष्यते *darīshyate*, P F दृते *darītu*, B दृषीष्ट *drīshīṣṭa* ॥ Pass दृश्यते *drīyate*, Caus दारयति *darayati*, Des दिदरिषते *didarīṣhate* (§ 332, 5) It is chiefly used with the preposition आ a, to regard, to consider

Div Class (*Divādi*, IV Class)

I Parasmaipada Verbs

121 दि द्र, to play, (दिव्)

P दीयति *dīyati* (§ 143) ॥ Pf दिदेय *dideta* I A अदीयते *adēvī*, F देरिष्यति *deṛiṣyati*, P F देषिता *deṛitā* B दीयात् *dīryat* ॥ Pt द्यून् *dyūnah* (§ 442, 7), Ger द्यूत्वा *dyūtvā* (§ 431, 1) or देषित्वा *deṛitvā* ॥ Caus देवयति *devayati*, Des दिदेविषति *dideviṣhate* or द्यूयति *dyūyati* (§ 474), Int देदीयते *dedīyate*

122 नृ नृ, to dance, (नृतो)

P नृत्यति *nrīyati* ॥ Pf ३ ननर्ते *nanarīta*, १ ननृत् *nanrīṭ*, I A अनर्तते *anarīta*, F नर्तिष्यति *nartīshyati* or नर्त्सति *nartīṣyati* (§ 337, II 2) ॥ Pt नृत् *nrīṭ* ॥ Caus नर्तयति *nartayati* ॥ Aor अननर्तते *anarīṭat* or अनोनृत् *anānārīṭat*, Des निनर्तिषति *ninarīṣhate* or निनृत्ति *ninrīṣhate*

123 जृ जृ, to grow old, (जृष)

P ज्रीयति *jīryati** ॥ Pf ३ जजार *jajara* १ जनरु *jajaruh* (Guna, § 330) or जेरु *jeruh* (§ 328, 2), I A अनारीत् *ajarīṭ* or II A अनरत् *ajarat* (§ 367), F जरिष्यति *jarīshyati* or जरीष्यति *jarīṣyati* (§ 340) B जरीयात् *jīryat* ॥ Pt जोरु *jiruh* ॥ Caus जरयति *jarayati* (§ 462, 25). Des निजरिषति *jyarīṣhate* or निजोरीति *jyārīṣhate* (§ 337, II 3)

124 शो शो to sharpen

Verbs ending in शो o drop ओ o before the यो of the D v class (Pān vii 3 71) ए ह
छो *chho* to cut सो *so* to finish दो *do* to cut

P शयति *śyati* I अशयत् *aśyat*, O शयेत् *śyet* I शयत् *śyatu* ॥ Pf शमी *śasau* (§ 329), I A अशामीत् *aśasīṭ* or II A अशत *aśat* F शास्यति *śaśyati*, P F शता *śata*, B शयात् *śyat* (§ 392) ॥ Pt शत *śata* or शित *śitah* (§ 435) ॥ Pass शायते *śāyate* Caus शाययति *śayayati*, Des शिशायति *śiśayati*, Int शाययते *śayayate*

125 सो सो to finish

P स्यति *śyati* ॥ Pf ससौ *sasau*, I A. असामीत् *asasīṭ*, II A. असत *asat*, F साम्यति *sasyati*, P F साता *sata*, B सेयात् *seyat* (§ 392) ॥ Pt सित *sitah*, Ger स्याय *śyaya* ॥ Pass सीयते *śīyate* (§ 392) Caus साययति *śayayati*, Des सिमायति *śimayati* Int. सेयीयते *śeśīyate*

* Final चृ changed to इर and lengthened before य

126. व्यध् व्यध, to strike.

P. विधयति *vidhyati* (see No. 105) || Pf. 3 विव्याध *vivyādha* (§ 311), 9 विविधुः *virividhuḥ*, I A. 1. अव्यात्सं *avyātsam*, 2. अव्यात्सीः *avyātsīḥ*, 3. अव्यात्सीद् *avyātsīt*, 4. अव्यात्सव *avyātsva*, 5. अव्याद्धं *avyāddham*, 6. अव्याद्धां *avyāddhām*, 7. अव्यात्सम् *avyātsma*, 8. अव्याद्ध *avyāddha*, 9 अव्यात्सुः *avyātsuh*, F. व्यहसति *vyahsati*, P. F. व्यद्धा *vyāddhā*, B. विध्यात् *vidhyāt* || Pt. विद्धः *viddhah* || Pass. विध्यते *vidhyate*, Caus. व्याधयति *vyādhayati*, Des. विध्यत्सति *viryatsati*, Int. देविध्यते *vevidhyate*.

127. तृप् तृप्, to delight.

P. तृपयति *tripyati* || Pf. 1. ततृपे *tatarpa*, 2 ततृपिष *tatarpitha* or ततृप्ये *tatarpītha* or ततृप्य *tatrapītha*, 3 ततृपे *tatarpa*, 4 ततृपिव *tatripiva* or ततृप्य *tatripva*, I A. सतृपीत् *atarpīt* or सतृपीत् *atārpīt* (§ 337, I. 3) or सतृपीत् *atrāpīt* (see No. 38) or II A. अतृपत् *atripat*, F. तृपिष्यति *tarpishyati* or तृप्येति *tarpsyati* or तृप्यति *trapsyati*, P. F. तृपिता *tarpitā*, तृपे *tarptā* or तृप्य *traptā*, B. तृप्यात् *tripyāt* || Pt. तृप्तः *triptah* || Pass. तृप्यते *tripyate*, Caus. तृपयति *tarpayati*, Aor. अतृपत् *atītripat* or अतृपयत् *atatarpat*, Des. तृपयति *titripsati* or तृपयति *titripishati*, Int. तृपयते *tarītripyate*.

128. मुह् मुह, to be foolish.

P. मुहयति *muhyati* || Pf. 1 मुमोह *mumoha*, 2 मुमोहिष *mumohitha* or मुमोघ *mumogdha* or मुमोढ *mumodha*, II A. अनुहत् *amuhat* (§ 367, *pushādī*)*, F. मोहयति *mokshyati* or मोहयति *mohishyati*, P. F. मोग्धा *mogdhā* or मोढा *modhā* (§ 129) or मोहिता *mohitā* || Pt. मुग्धः *mugdhah* or मूढः *mūdhah* || Pass. मुह्यते *muhyate*, Caus. मोहयति *mohayati*, Des. मुमुहयति *mumukshati* or मुमोहयति *mumohishati*, Int. मोमुह्यते *momuhyate*, मोमोधि *momogdhi* or मोमोढि *momodhi*.

129. नश् नश्, to perish, (शश्)

P. नश्यति *naśyati* || Pf. 3. ननाश *nanāsha*, 9 नेशुः *neśuh*, II A. अनशत् *anaśat* (*pushādī*) or अनेशत् *aneśat* (§ 366), F. नश्यति *naśishyati* or नश्यति *naśkshyati* (see No. 117) || Pt. नशः *nashah*, Ger. नश्व *nashvā* or नश्व *naśhvā* (§ 438).

130. शम् शम्, to cease, (शम्)

Eight Div verbs, शम् *śam*, तम् *tam*, दम् *dam*, धम् *dham*, धम् *bhram*, क्षम् *ksham*, क्लम् *klam*, मद् *mad*, lengthen (their vowel in the special tenses) (Pān VII. 3, 74)

P. शामयति *śamyati* || Pf. 3 शशाम *śaśāma*, 9 शम्ः *śamuh*, II A. अशामत् *aśamat*,

* The Śāraṣvatī gives besides the second aorist the optional forms of the first aorist अमोहीत् *amohī* or अमोहीत् *amauhī* (§ 337, I. 3. *radhādī*) or अनुहत् *amukshat* (§ 360). According to Pān VII. 1, 55 (§ 367), the forms of the first aorist are allowed in the Ātmanepada only; but later grammarians frequently admit forms as optional which are opposed to the grammatical system of Pāṇini. Sometimes the evasion of the strict rules of Pāṇini may

F. शमिष्यति *śamishyati*, P. F. शमिता *śamitā* n Pt शमिन् *śamīn* (§ 419), Caus शमयति *śamayati* or शमित्वा *śamitvā* n Pass. शम्यते *śamyate*, Caus शमयति *śamayati* (§ 452), he quiets, but शमयते *śamayate* or शम -li, he sees (Dhātupīṭha 19, 70)

131. मिद *mid*, to be wet, (निमिद)

मिद *mid* takes Guna in the special tenses (Fla vii 1, 42)

P मेदति *medyati* n Pt मियः *minnah*, wet, or मेदिन् *meditān* (§ 333 D 3*)

II Ātmanopada Verbs

132. जन *jan*, to spring up, (जनी)

जन *jan* substitutes जा *ja* in the special tenses (Fla, vii 3, 79)

P. जायते *jiyate* n Pf जये *jayīe* (§ 328, 3), I A जनति *janati* or जनन *janana* (§ 413), F. जनिष्यते *janishyate*, P. F. जनिता *janitā*, B जनित *janita* n Pt जातः *jātaḥ*, Caus जनयति *janayati*, Dec जनितवते *janatvate*, Int. जातवते *jātyate* or जनयते *janayate*.

133. पद *pad*, to grow.

P. पद्यते *padyate* n Pf पेदे *pede*, I A. 3 पद्यादि *apidi* (§ 412), 4 पद्यन्त *apatsītam*, 5 पद्यन्त *apatsata*, F. पद्यते *patryate*, P. F. पद्या *patīti*, B पद्य *patishja* n Pt पद्यः *pannah* n Caus पद्ययति *pādayati*, Aor पद्यिष्यत् *apipodit*, Dec. पियते *pitsate* (§ 471, 9), Int पनीपद्यते *panipadyate* (§ 485)

134. बुध *budh*, to perceive

P. बुध्यते *budhyate* n Pf बुबुधे *bubudhe*, I A. 1 बुध्नि *abdhin*, 2 बुध्ना *abuddhān*, 3 बुध्ना *abuddha* or बुधोपि *abodhi*, 4 बुधन्ति *abdhvanti*, 5 बुधन्ति *abdhvanti*, 6 बुधन्ति *abdhvanti*, 7 बुधन्ति *abdhvanti*, 8 बुधन्ति *abdhvanti*, 9 बुधन्ति *abdhvanti*, F. बोध्यते *bodhyate*, P. F. बोधा *bodhi*, B बुध *bodhi* n Pt बुधः *buddhān* n Caus बोधयति *bodhayati*, Aor. बुधयिष्यत् *abubudhit*, Dec. बुधोपियते *bubudhishate* or बुधुते *bubudhate*, Int. बोधयते *boludhyate*.

III. Parasmaipada and Ātmanopada Verbs

135. बध् *badh*, to bind, (बध्)

P. बध्यति *badhyati* or बध्ते *badhe* n Pt बन्ध *bandh*, 1 बन्ध *bandh*, 2 बन्ध *bandh*, 3 बन्ध *bandh*, 4 बन्ध *bandh*, 5 बन्ध *bandh*, 6 बन्ध *bandh*, 7 बन्ध *bandh*, 8 बन्ध *bandh*, 9 बन्ध *bandh*, F. बध्यति *badhyati*, P. F. बन्धा *bandhā* n Pt बन्ध *bandh*, Caus बन्धयति *bandhayati*, Dec. बन्धवते *bandhvate*, Int. बन्धयते *bandhyate*.

Chur Class (Churādi, X Class).

Parasmaipada Verbs only.

136. चुर *chur*, to steal.

P. चोरयति *chorayati* ॥ Pf. चोरयांचकार *chorayāñchakāra*, I A. अचूचुरत् *achū-churat*, F. चोरयिष्यति *chorayishyati*, P. F. चोरयिता *chorayitā*, B. चोरयात् *choryāt* (§ 386) ॥ Pt. चोरितः *choritah*, Ger. चोरयित्वा *chorayitvā* ॥ Pass. चोर्यते *choryate*, Caus. चोरयति *chorayati*, Des. चुचोरयिषति *chuchorayishati*. No Intensive (§ 479).

137. चि *chi*, to gather, (चिच्.)

The changes which roots undergo as causatives, take likewise place if the same roots are treated as Chur verbs. Hence according to § 463, II. 6, चि *chi*, as a Chur verb, may form P. चपयति *chapayati* or चययति *chayayati*, the vowel, however, remaining short because, as a Chur verb, चि *chi* is said to be मिच् *mit* (§ 462, note) ॥ I A. अचीचपत् *achīchapat* or अचीचयत् *achīchayat*, B. चयात् *chapyāt* or चयात् *chayyāt*.

Note—Several Chur verbs are marked as मिच् *mi*, i. e. as not lengthening their vowel, some of which were mentioned in § 462, among the causatives. Such are जप् *jāp*, to know, to make known; चप् *chap*, to pound; चह् *chah*, to pound; यम् *yam*, if it means to feed; यल् *rah*, to live.

138. कृत् *krī*, to praise.

P. कीर्तयति *kīrtayati* (§ 462, 2) ॥ I A. अचीकृतत् *achīkritat* or अचिकीर्तत् *achī-kīrtat* (§ 377).

Su Class (Svādi, V Class).¹

I. Parasmaipada and Ātmanepada Verbs.

139. सु *su*, to distil, (सुम्.)

P. सुनोति *sunoti*, I. २ सुनु *sunu* (§ 321*) ॥ Pf. सुषाय *sushāva*, Ātm. सुषुये *sushuve*, I A. असाषीत् *asāśīt* (§ 332, 4); the Sārasvatī allows also असाषीत् *asaushīt*, Ātm. अशोष *asoshā*; the Sār. allows also असषिह *asavishā* (but see Pāp. VII. 2, 72); F. सोष्यति *soshyati*, P. F. सोता *sotā*, B. सूयात् *sūyāt* ॥ Pass. सूयते *sūyate*, Aor. असाषि *asāśi*, Caus. सापयति *sāvayati*, Aor. असूपयत् *asūshavat*, Des. सुसूपयति *susūshati*, Int. सोष्यते *soshyate*.

Note—The *su* of सु *su* may be dropt before terminations beginning with ए or म, and not requiring Guṇa; but this is not the case if सु *su* is preceded by a consonant. This explains the double forms सुनुयः *sunurah* and सुन्यः *sunrah*, सुनुमः *sunumah* and सुमः *sumah*, अमुनुय *asunura* and अमुन्य *asunra*, अमुनुम *asunuma* and अमुम्य *asunma*; and Ātm. सुनुयहे *sunurāhe* or सुन्यहे *sunrah*, सुनुमहे *sunumāhe* or सुम्यहे *sumāhe*, अमुनुयहि *asunurahi* or अमुन्यहि *asunrahi*, अमुनुमहि *asunumahi* or अमुम्यहि *asunmahi*. The same rule applies to the Tan verbs.

140. चि *chi*, to collect, (चिच्.)

P. चिनोति *chinoti* ॥ Pf. ३ चिचाय *chichāya* or चिकाय *chikāya*, १ चिच्युः *chichyuh* or चिक्युः *chikyuh*, Ātm. चिच्ये *chichye* or चिक्ये *chikye* (Pāp. VII. 3, 58), I A. अचैषीत् *achaiśīt*, Ātm. अचेष्ट *acheshā*, F. चेयति *cheshyati*, P. F. चेता *cheta*,

B चीयात् *chīyāt* ॥ Pass चीयते *chīyate*, Caus चाययति *chāyayati* or चाययति *chāyayati* (§ 463, II 6, and No 137), Des चिचीयति *chichīshati* or चिचीयति *chichīshati* (Pān VII 3, 58), Int चेचीयते *chechīyate*

141 ऋ *ṛ*, to cover, (घृम्)

P ऋणोति *ṛṇoti* ॥ Pf ऋतार *ṛtāra*, Ātm ऋतरे *ṛtare*, I A ऋताशीत् *ṛtāshī*, Ātm ऋतारिष्ट *ṛtāriṣṭa* (not ऋतरीष्ट *ṛtārīṣṭa*, if avoid) or ऋतृष्ट *ṛtṛṣṭa* (§ 332, 5, a rule which applies to the Ātmanepada only), F ऋतारिष्यति *ṛtāriṣyati* (§ 332, 5), P F ऋतते *ṛtate*, B ऋतयत् *ṛtayit*, Ātm ऋतयिष्ट *ṛtāyīṣṭa* or ऋतयिष्ट *ṛtāyīṣṭa* (§ 332, 5) ॥ Pass ऋयते *ṛyate*, Caus ऋतयति *ṛtāyati*, Des ऋतारिष्यति *ṛtāriṣyati*, Int ऋतयते *ṛtayate*

142 वृ *ṛ*, to choose, (वृम्)

P वृणोति *ṛṇoti* ॥ Pf १ वृतार *vṛtāra*, २ वृतरिष्यति *vṛtarīṣṭa**, ३ वृतर *vṛtara*, ४ वृवृष्यति *vṛvṛṣyati*, ५ वृवृष्यति *vṛvṛṣyati*, ६ वृवृष्यति *vṛvṛṣyati*, ७ वृवृष्यति *vṛvṛṣyati*, ८ वृवृष्यति *vṛvṛṣyati*, ९ वृवृष्यति *vṛvṛṣyati*, I A वृतारिष्यति *vṛtārīṣṭa* (§ 332, 5), Ātm वृतरिष्यति *vṛtarīṣṭa* or वृतरिष्यति *vṛtarīṣṭa* (§ 340) or वृवृष्यति *vṛvṛṣyati* (§ 337, II 4), F वृतरिष्यति *vṛtarīṣyati*, P F वृतते *vṛtate* or वृतते *vṛtate*, B वृतयत् *vṛtayit*, Ātm वृतरिष्यति *vṛtarīṣṭa* (not वृतरिष्यति *vṛtarīṣṭa* Pān VII 2, 39) ॥ Pass वृयते *vṛyate*, Aor वृतरिष्यति *vṛtarīṣṭa*, Caus वृतयति *vṛtayati*, Des वृतरिष्यति *vṛtarīṣṭa* or वृतरिष्यति *vṛtarīṣṭa*, Int वृतयते *vṛtayate*

II Parasmaipada Verbs

143 हि *hi*, to go, to grow

P हिनोति *hinoti* ॥ Pf निषाय *nīṣaya* (Pān VII 3, 56), I A अहोति *ahoti*, F हेष्यति *heṣyati*, P F होता *hoti*, B होयत् *hoyit* ॥ Caus हाययति *hāyayati*, Aor अनीहयत् *anīhayat* (Pān VII 3, 56), Des निषीयति *nīṣīshati*, Int नेयीयते *neṣīyate*

144 शक् *śak*, to be able, (शक्)

P शक्नोति *śaknoti* ॥ Pf ३ शक्ता *śakta*, १ शक्ता *śakta*, I A अशक्ता *aśakat*, F शक्यति *śakhyati*, P F शक्ता *śakti* ॥ Pt शक्ता *śakta* ॥ Pass शक्यते *śakyate* (क्ते शक्यते *śaktyate*, it can be done), Caus शक्तायति *śakayati*, Aor अशक्ता *aśakat*, Des शक्यति *śakhyati*, Int शक्यते *śakyate*

145 श्रु *śru*, to hear

This verb is by native grammarans classed with the *śhi* verbs though as irregular. It substitutes *śru* for *śru* in the special tenses

P ३ श्रुणोति *śṛṇoti*, ६ श्रुणुत *śṛṇuṭa*, १ श्रुणुति *śṛṇanti* ४ श्रुणुत *śṛṇuṭa* or श्रुणुत *śṛṇuṭa* ॥ Pf १ श्रुणुत *śṛṇuṭa*, २ श्रुणुत *śṛṇuṭa* (§ 334, 8), ३ श्रुणुत

* According to Pān VII 2, 13 we might form वृतरिष्यति *vṛtarīṣṭa* but Pān VII 2, 63 would sanction वृतरिष्यति *vṛtarīṣṭa*. The special restriction, however of वृतरिष्यति *vṛtarīṣṭa* to the Veda in Pān VII 2, 64 is sufficient to fix वृतरिष्यति *vṛtarīṣṭa* as the proper form in ordinary Sanskrit

śuśrūṣa, 4 शुश्रूव *śuśruva*, 5 शुश्रूवचुः *śuśruvathuh*, 6 शुश्रूवतुः *śuśruvatuh*, 7 शुश्रूव
śuśruvata, 8 शुश्रूव *śuśruva*, 9 शुश्रूवुः *śuśruvuh*, I A अश्रूयिन् *aśrauśhī*, F. अश्रूयति
krośhyati, P. F. अश्रूय *krośī*, B. अश्रूयत् *krośyāt* ॥ Pass. अश्रूयते *krośyate*, Aor. अश्रूयि
aśrāti, Caus. अश्रूयति *krośayati*, Aor. अश्रूयवत् *aśrāvat* or अश्रूयवत् *aśrāvat*
(§ 475), Des. अश्रूयते *śuśrūśhate* (Pān. I. 3, 57), Int. अश्रूयते *śuśrūyate*.

146. आप् *āp*, to obtain, (आप्)

P. 3 आप्नोति *āpnōti*, 4 आप्नवः *āpnvah*, 9 आप्नवन्ति *āpnvanti*, I आप्नोत् *āpnōt*,
O आप्नयात् *āpnuyāt*, I. 3 आप्नोतु *āpnōtu*, 2 आप्नहि *āpnahi* ॥ Pf. आप् *āpa*, Aor.
आपत् *āpat*, F. आप्नयति *āpnayati*, P. F. आप्ना *āplā* ॥ Pt आप्नः *āplah* ॥ Pass
आप्यते *āpyate*, Caus. आपयति *āpayati*, Aor. आपयिषत् *āpīpat*, Des. आप्यति *āpsati*

III Âtmanepada Verbs.

147. अस् *aś*, to pervade, (अस्.)

P. 3 अस्नुते *aśnute*, 6 अस्नुवते *aśnuvāte*, 9 अस्नुवते *aśnuvate*, 4 अस्नुवहे *aśnuvāhe*,
I 1 आस्नुवि *āśnuri*, 2 आस्नुवाः *āśnuthāh*, 3 आस्नुव *āśnuta*, 4 आस्नुवहि *āśnumahi*,
5 आस्नुवाया *āśnuvāthām*, 6 आस्नुवाता *āśnuvātām*, 7 आस्नुमहि *āśnumahi*, 8 आस्नुव्यं
āśnudhām, 9 आस्नुवत *āśnuvata*, O. अस्नुवोत् *aśnuvīta*, I. 1 अस्नुवे *aśnatāi*, 2 अस्नुव
aśnushva, 3 अस्नुतां *aśnutām*, 4 अस्नुवावहे *aśnavāvāhai*, 5 अस्नुवाया *aśnavāthām*,
6 अस्नुवातां *aśnavātām*, 7 अस्नुवामहे *aśnavāmāhai*, 8 अस्नुव्यं *aśnudhvam*, 9 अस्नुवता
aśnuvātām ॥ Pf 1 आनशे *ānaśe*, 2 आनशिषे *ānaśiṣhe* or आनश्ये *ānaśhe*, I A 1
आशिक्षि *ākshī*, 2 आशिक्षाः *āśhīthāh*, 3 आशिक्ष *āśhīta*, 4 आशिक्षहि *ākshīmahī*, 5 आशिक्षाया
ākshāthām, 6 आशिक्षाता *ākshāthām*, 7 आशिक्षहि *ākshīmahī*, 8 आशिक्ष्यं *āgdhvam*, 9 आशिक्ष
ākshata, or 1 आशिक्षिषि *āśhīṣhi*, 2 अशिक्षाः *āśhīthāh*, 3 अशिक्षि *āśhīṣha*, P. F.
अशिक्ष *āshīta* or अशिक्षा *aśhīta*, F. अशिक्षते *akshyate* or अशिक्ष्यते *akshyate*, B. अशिक्षि
akshīṣhta or अशिक्षिषि *akshīṣhīṣhta* ॥ Pt. अशिक्षः *ashīṣah* ॥ Pass. अशिक्ष्यते *akshyate*, Aor
अशिक्षि *āśi*, Caus. आशिक्षयति *āśayati*, Aor. आशिक्षवत् *āśīsat*, Des. अशिक्षयते *akshīshate*,
Int. अशिक्षयते *akshīyate*.

Tan Class (Tanvādi, VIII Class)

All verbs belonging to this class are Parasmaipada and
Âtmanepada Verbs

148 तन् *tan*, to stretch, (तन्)

P. तनोति *tanōti*, I. अतनोत् *atanōt*, O. तनयात् *tanyayāt*, I तनोतु *tanōtu*, Âtm
P. तनुते *tanute*, I अतनुत् *atanuta*, O. तन्वीत् *tanvīta*, I. तनुतां *tanutām* ॥ Pf 3
ततान *tātāna*, 9 तेनु *tenuh*, I A अतानीत् *atānīt* or अतनीत् *atanīt* (§ 348), Âtm 3
अतनिष्ट *atanīṣhta* or अतत *atata* (§ 359), 2 अतनिष्ठाः *atanīṣhthāh* or अतपाः *atathāh*,
F तनिष्पति *tanīṣhyati*, P. F. तनिता *tanitā*, B तन्यात् *tanyāt*, Âtm तनिषीष्ट *tani-
shīṣhīṣhta* ॥ Pt ततः *tatah*, Ger तत्वा *tatvā* or तनित्वा *tanitvā* ॥ Pass तप्यते *tāyate*
or तन्यते *tanyate* (§ 391), Caus तानयति *tānayati*, Aor अतीतनत् *atītanat*, Des.
तितनिषति *titanīṣhāt* or तितनीमति *titānīmsati*, Int तन्यते *tanlanyate*

Note—Verbs of the Tan class may raise their penultimate short vowel by Guna, चय्ति, to go, चयति *aroti* or चयति *finoti*. तनदिरुपयया मुषो वा पिति, Sâ II 11, 3

149 चय् *kshan*, to kill, (द्युः)

P चयति *kshanoti* || Pf. चक्षाय *chakshāna*, I A. चक्षणीत् *akshanāṭi* (§ 348*), Âtm 3 चक्षणिष्ट *akshanishṭa* or चक्षत *akshata*, 2 चक्षणिषा, *akshanishṭhāh* or चक्षयाः *akshathāh*,

150 क्षिप् *kshin*, to kill.

P. क्षिपति *kshinoti* or क्षेपति *kshenoti* || I A. क्षेप्योत् *akshenīṭ*, Âtm चक्षणिष्ट *akshenishṭa* or क्षिप्त *akshita*

151 सन् *san*, to obtain, (पलु)

P सनति *sanoti* || Pf ससान *sasāna*, Âtm सेने *sene*, I A समानीत् *asānīṭ*, Âtm सनतिष्ट *asanishṭa* or समत *asāṭa* (Pân II. 4, 79; VI 4, 42)

152 कृ *kre*, to do, (हुक्)

कृ *kr* before weak terminations becomes कर् *kar*, but before strong terminations कृ *kur* Before व् and म्, and the य् of the optative, the Vikarana उ is rejected, but the radical उ is not lengthened

P 1 करोमि *karoma*, 2 करोषि *karoshi*, 3 करोति *karoti*, 4 कुरुः *kurah*, 5 कुरुयः *kuruthah*, 6 कुरुत. *kurutah*, 7 कुरुमः *kurmah*, 8 कुरुय *kurutha*, 9 कुरुयति *kuranti*, I 1 अकरोत् *akaravam*, 2 अकरोः *akarah*, 3 अकरोत् *akarot*, 4 अकुरुय *akurva*, 5 अकुरुत *akurutam*, 6 अकुरुता *akurutam*, 7 अकुरुम *akurma*, 8 अकुरुत *akuruta*, 9 अकुरुयन् *akurvan*, O 1 कुर्या *kuryāṃ*, 9 कुरुयुः *kuryuh*, I 1 करवाणि *karavāni*, 2 कुरु *kurū*, 3 करोतु *karotu*, 4 करवाय *karavāya*, 5 कुरुत *kurutam*, 6 कुरुता *kurutām*, 7 करवान *karavāma*, 8 कुरुत *kuruta*, 9 कुरुतु *kurvantu* || Pf 1 अकार *chakāra*, 2 अकुरुय *chakurāṭha*, 3 अकार *chakāra*, 4 अकुरुय *chakurāṭha*, 5 अकुरुयुः *chakurāṭhuh*, 6 अकुरुयुः *chakurāṭhuh*, 7 अकुरुयुः *chakurāṭhuh*, 8 अकुरुयुः *chakurāṭhuh*, 9 अकुरुयुः *chakurāṭhuh*, I A 1 अकुरुय *akurasham*, 2 अकुरुय *akurashih*, 3 अकुरुय *akurashīṭ*, 4 अकुरुय *akurashā*, 5 अकुरुय *akurasham*, 6 अकुरुय *akurashām*, 7 अकुरुय *akurashma*, 8 अकुरुय *akurashṭa*, 9 अकुरुयुः *akurashuh*, F. करिष्यति *karishyati*, P. F. कर्ता *karta*, B 1 क्रियाय *kriyasam*, 2 क्रियाः *kriyāḥ*, 3 क्रियात् *kriyāṭi*, 4 क्रियाय *kriyāṃ*, 5 क्रियाय *kriyāṭam*, 6 क्रियाय *kriyāṭam*, 7 क्रियाय *kriyāṭam*, 8 क्रियाय *kriyāṭam*, 9 क्रियाय *kriyāṭam*

Âtmanepada P 1 कुरुय *kurva*, 2 कुरुय *kurusha*, 3 कुरुय *kurute*, 4 कुरुय *kurvahe*, 5 कुरुय *kurvāṭhe*, 6 कुरुय *kurvāṭhe*, 7 कुरुय *kurvāṭhe*, 8 कुरुय *kurvāṭhe*, 9 कुरुय *kurvāṭhe*, I 1 अकुरुय *akurva*, 2 अकुरुय *akuruthah*, 3 अकुरुय *akuruta*, 4 अकुरुय *akurutha*, 5 अकुरुय *akurutham*, 6 अकुरुय *akuruthām*, 7 अकुरुय *akurutham*, 8 अकुरुय *akurutham*, 9 अकुरुय *akurutham*, O 1 कुरुय *kurvāṭhe* &c., I 1 कुरुय *karavāṭ*, 2 कुरुय *kurushva*, 3 कुरुय *kurutām*, 4 करवाय *karavāṭhe*, 5 कुरुय *kurvāṭam*, 6 कुरुय *kurvāṭam*, 7 करवाय *karavāṭhe*, 8 कुरुय *kurvāṭam*, 9 कुरुय *kurvāṭam* || Pf 1 अकुरुय *chakre*, 2 अकुरुय *chakurāṭhe*, 3 अकुरुय

chakre, 4 चक्राहे *chakrahe*, 5 चक्राये *chakrathe*, 6 चक्राते *chakrate*, 7 चक्रमहे *chakrimahe*, 8 चक्रुहे *chakridhe*, 9 चक्रिरे *chakrire*, I A 1 सकृषि *akrishī*, 2 सकृषा *akriṣhah*, 3 सकृत *akrita*, 4 सकृषहि *akriṣhvahi*, 5 सकृषाया *akriṣhathum* 6 सकृषात *akriṣhatam*, 7 सकृषहि *akriṣmahī*, 8 सकृषु *akriṣhvam*, 9 सकृषत *akriṣhata*, F करिष्यते *karishyate*, B 3 कृषीष्ट *krishīṣhta*, 8 कृषीदु *krishīdhum* ॥

Pt कृत *krītaḥ*, Ger कृत्वा *krītvā* ॥ Pass क्रियते *kriyate*, Aor अकारि *akari*, Caus कारयति *karayati*, Aor अचिकरत *achikarat*, Des चिकीरति *chikirshati*, Int चेक्रोयते *chekriyate*, चर्कति *charkati* &c, or चकरोति *charkaroti* &c (§ 490)

Krī Class (Kryādi I A Class)

I Parasmaipada and Ātmanepada Verbs

153 क्री *krī*, to buy, (हुक्लोन)

P क्रोयति *krīnati* ॥ Pf 1 चिक्राय *chikrāya*, 2 चिक्रयिष *chikrayiṣṭha* or चिक्रेष *chikreṣṭha*, 3 चिक्राय *chikrāya*, 4 चिक्रियिष *chikriyīṣṭha* 5 चिक्रियषु *chikriyathuh*, 6 चिक्रियतु *chikriyatuh*, 7 चिक्रियिम *chikriyima*, 8 चिक्रिय *chikriya*, 9 चिक्रियु *chikriyuh* I A अक्रिषीत *akraishīṭ*, Ātm अक्रेष्ट *akreshīṣṭha*, F क्रेष्यति *kreshyati*, P F क्रेता *krēta*, B क्रोयात *krīyat*, Ātm क्रेषीष्ट *kreshīṣhta* ॥ Pt क्रीत *krītaḥ* ॥ Pass क्रोयते *kriyate*, Caus क्रापयति *krāpayati* Des चिक्रीरति *chikriṣhati* Int चेक्रोयते *chekriyate*

154 मी *mī*, to kill, (मीन)

The roots मी *mī* मि *mī* (Su) and दी *dī* (Div) take final आ *ā* whenever the र ई or इ would be liable to Guna or १ २ dāhu and in the gerund in य *ya* (§ 452) Pān १ 1 50

P मीनति *mināti* ॥ Pf 1 ममौ *mamau*, 2 ममाय *mamāṭha* or ममिष *mamiṣṭha*, 3 ममौ *mamau*, 4 मिमिष *mimiṣṭha*, 5 मिमिषु *mimiṣathuh* 6 मिमिषु *mimiṣathuh*, 7 मिमिष *mimiṣṭha* 8 मिम्य *mimya* 9 मिम्यु *mimiyuh*, I A अमासीत *amasīṭ* (§ 353), Ātm अमास *amāṣṭha* (§ 353) F मास्यति *masyati* P F मात *māta* B मीयात *mīyāt*, Ātm मासीष्ट *māsīṣṭha* ॥ Pt मीत *mītaḥ*, Ger मीत्वा *mītvā* माय *-māya* ॥ Pass मीयत *mīyate* Caus मापयति *mapayati* (§ 463, II 19), Des मित्सति *mitsati* (§ 471, 8), Int मेमीयते *memiyate*

155 स्तम्ब *stambh*, to support, (स्तम्भ)

The verbs स्तम्ब *stambh* स्तुम्ब *stumbh* स्तम्ब *stambh* स्तुम्ब *stumbh* and स्कु *sku* may be conjugated as *krī* or as *Su* verbs

P स्तम्बति *stambhāti* or स्तम्बोति *stambhōti* &c, I अस्तम्बत *astambhāt*, O अस्तम्बतु *astambhāt*, I 1 स्तम्बानि *stambhani*, 2 स्तम्बान *stambhana** 3 स्तम्बातु *stambhāt*, 4 स्तम्बाय *stambhāya* 5 स्तम्बीत *stambhītam* 6 स्तम्बीत *stambhītam* 7 स्तम्बान *stambhāna*, 8 स्तम्बीत *stambhīta*, 9 स्तम्बातु *stambhani* ॥ Pf तस्तम्ब *tastambha* I A अस्तम्बीत *astambhīṭ* or II A अस्तम्बत *astambhat* (§ 367) F स्तम्बयति *stambhishyati*, P F स्तम्बित *stambhīṭ*, B स्तम्बात *stambhāt* ॥ Pt स्तम्ब *stambhaḥ*, Ger स्तम्बित्वा *stambhītvā* or

* *Krī* verbs end ng in consonants form the 2nd pers s ng imperat re in यान *dā*

सम्भ्रातब्धत्वात् ॥ Pass सम्भ्रयते *stambhyate*, Caus सम्भ्रयति *stambhayati*, Des त्रिभ्रयति *tribhayaati*, Int ताम्भ्रयते *tastabhyate*

156 पृप्, to purify, (पूप्)

The kri verbs beginning with पूप् shorten their vowel in the special tenses (Pan vii 3 80)
They stand Dhātupāṭha 31, 12-32 The more important are पूह to cut पूष्ट to cover पूरि to choose पूदु to shake पूरि to fill पूदृ to tear पूष्ट to wither

P पुनति *punati*, Átm पुनति *punite* ॥ Pf पुपान् *pupān*, Átm पुपुवे *pupuve*,
IA अपापीत् *apāpi*, Átm अपविष्ट *apavishṭa*, F पविष्यति *paviṣhyati*, P F पविता
pavita ॥ Pt पूत *pūta*, Ger पूतृ *pūtrā* (पवित्र *pavitra* and पवित्रा *pavitrā*
(§ 424) belong to पूत *pūta*, पवते *pavate* (Bhū class), see § 333 D) ॥ Pass पुपते
pūyate, Caus पापयति *pāpayati*, Aor अपीषत् *apīṣat*, Des पुपूषति *pupūṣati*
(पिपिषिते *pipīṣate* belongs to पूत *pūta*, पवते *pavate*, Bhū class, Pan vii 2, 74),
Int पोपूषते *popūṣate*

157 ग्रह् *grah*, to take

This root takes *Samprasaraṇa* in the special tenses and before other weakening terminations
(Pan vi 1, 16)

P गृह्णाति *grahṇati*, Átm गृह्णाति *grahṇite*, I अगृह्णात् *agrahṇat*, Átm अगृह्णात्
agrahṇita, O गृह्णीयात् *grahṇīyāt*, Átm गृह्णीयात् *grahṇīta*, I गृह्णातु *grahṇatu*
(३ गृहाण *grahaṇa*), Átm गृह्णीता *grahṇīta* ॥ Pf १ अग्रहात् *ajagraha*, २ अग्रहिष
ajagrahiṣṭha, ३ अग्रहात् *ajagrāha*, ४ अग्रहिष *ajagrahiṣa*, ५ अग्रहपु *ajagrahathuh*,
६ अग्रहपु *ajagrahatuh*, ७ अग्रहिष *ajagrahiṣa*, ८ अग्रह *ajagraha*, ९ अग्रह *ajagrah*,
IA १ अग्रहीष *agrahīṣam* (§ 341 and § 348*), २ अग्रहीत् *agrahīṣ*, ३ अग्रहीत्
agrahīṣ, Átm १ अग्रहीषि *agrahīṣi*, २ अग्रहीषा *agrahīṣhā*, ३ अग्रहीष *agra-*
hiṣṭha, F अग्रहीषति *grahīṣhyati*, P F अग्रहीत् *grahīṣ*, B अग्रहत् *grahyāt*, Átm
अग्रहीषत् *grahīṣhṭha* ॥ Pt अग्रहीत् *grahīṣ*, Ger अग्रहीत् *grahīṣ* ॥ Pass अग्रहते
grahyate, Aor अग्रहि *agrahi*, Fut अग्रह्यते *grahīṣhyate* or अग्रहिष्यते *grāhiṣhyate*
Sec, Caus अग्रहयति *grahayati*, Des निषृषति *niṣṛṣhṭha*, Int अग्रहयते *aj-*
grahyate, आग्रहात् *ajagrahā* (not आग्रहि *ajagrahi*)

II Parasmaipada Verbs.

158 ज्यायद्, to grow weak

This root takes *Samprasaraṇa* in the special tenses and before other weakening terminations.
(See No 151)

P जिनति *jindati*, I जिनतात् *jinat*, O जिनयात् *jinīyāt*, I जिनात् *jinat* ॥
Pf १ जिनीय *jiṇyau*, २ जिनीय *jiṇyātha* or जिनीय *jiṇyātha*, ३ जिनीय *jiṇyau*,
४ जिनीय *jiṇyā*, IA अजिनतात् *ajindat*, F ज्यायति *jyayati*, B जीनात् *jīyat* ॥
Pt जीत *jīna*, Ger जीता *jīta*, ज्याय *jyaya* ॥ Caus ज्यायति *jyapayati*, Des
जिनयति *jyayati*, Int जीनयते *jīnyate*

159. ज्ञा *jñā*, to know.This verb substitutes *ज्ञा* in the special tenses (Pāṇ. VII 3. 79) :

P. जानाति *jānāti*, I. ज्ञानात् *jānāt*, O. जानीयात् *jāniyāt*, I. जानातु *jānātu* ॥
 Pf. जज्ञी *jajñau*, I A. जज्ञासीत् *ajñāsīt*, F. ज्ञाम्यति *jñāsyati*, P. F. ज्ञाता *jñātā*,
 B. ज्ञायत् *jñādyāt* or ज्ञेयात् *jñeyāt* ॥ Pt. ज्ञातः *jñātah* ॥ Pass. ज्ञायते *jñāyate*, Aor.
 जज्ञायि *ajñāyi*, Caus. ज्ञपयति *jñāpayati* (See § 462, II. 15), Aor. जज्ञापत् *aji-
 jñapat*, Des. जिज्ञासते *jijñāsate*, Int. ज्ञातयते *jājñāyate*.

160. बध् *bandh*, to bind.

P. बध्नाति *badhnāti*, I. अबध्नात् *abadhnāt*, O. बधीयात् *badhniyāt*, I. बध्नातु *badhnātu* ॥
 Pf. 1. बबंध babandha, 2. बबंधिष babandhīṣha or बबंध babanddha or
 बबंध babandha, I A. 1. अभ्नांस *abhāntsam*, 2. अभ्नांसी *abhāntsih*, 3. अभ्नांसीत्
abhāntsiṭ, 4. अभ्नांस्य *abhāntsva*, 5. अबध्नांस *abānddham*, 6. अबध्नांस्य *abānddhām*,
 7. अभ्नांस्य *abhāntsma*, 8. अबध्नांस्य *abānddhq*, 9. अभ्नांस्य *abhāntsuḥ*; F. भक्ष्यति *bhānt-
 syati*, P. F. बद्धा *banddhā*, B. बध्यत् *badhyāt* ॥ Pt. बद्धः *baddhah*; Ger. बद्धा
baddhrā ॥ Pass. बध्यते *badhyate*, Caus. बधयति *bādhayati*, Aor. अबधयत् *aba-
 bandhat*, Des. बिभक्षति *bibhāntsiṭi*, Int. बाधयते *bābadhyāte*, बाधयिष्ये *bābandhī-*

III. Âtmanepada Verbs.

161. वृ *tri*, to cherish, (वृद्.)

P. वृणीते *vrinīte*, I. अवृणीत् *avrinīta*, O. वृणीतु *vrinīta*, I. वृणीतां *vrinītām* ॥
 Pf. वरे *vare*, I A. अवरीष *avarishṣa* or अवरीष *avarishṣa* or अवृत् *avrita*, F. वरिष्यते
 or वरीष्यते *varishyate*, P. F. वरिता or वरीता *varitā*, B. वरिषीष्ट *varishīṣṭa* or वृषीष्ट
vrishīṣṭa ॥ Pt. वृतः *vrītaḥ* ॥ Pass. व्रियते *vrīyate*, Caus. वरयति *vārayati*, Des.
 विवरिष्यते or विवरीष्यते *tivarishate*, Int. वेरीष्यते *vevriyate*, वर्वर्ति *varvarti* &c.
 Contracted forms of the Des. and Int., वृवृषति *vuvūṣati* and वृवृष्यते *vovūṣyate*.

Ad Class (Adādi, II Class).

I. Parasmaipada Verbs.

162. अद् *ad*, to eat.

P. 1. अस्मि *admi*, 2. अस्ति *atsi*, 3. अस्ति *atti*, 4. अद् *adrah*, 5. अद्यः *atthah*,
 6. अद् *attah*, 7. अद्यः *admah*, 8. अद्य *attha*, 9. अदन्ति *adanti*, I. 1. आदं *ādam*,
 2. आदः *ādah* (Pāṇ. VII. 3, 100)*, 3. आदत् *ādat*, 4. आद् *ādva*, 5. आदं *āttam*,
 6. आदं *āttāni*, 7. आद *ādma*, 8. आद *ātta*, 9. आदन् *ādan*, O. अद्यात् *adyāt*,
 I. 1. अदन्ति *adāni*, 2. अद् *addhi*†, 3. अद् *attu*, 4. अद्या *ādva*, 5. अदं *attam*,
 6. अदं *attām*, 7. अदाम *ādāma*, 8. अद् *atta*, 9. अदन्तु *adantu* ॥ Pf. 1. आद *āda*,

* अद् *ad* inserts अ *a* before terminations consisting of one consonant† When हि *hi* is added immediately to the final consonant of a root, it is changed to धि *dhi*. (Pāṇ VI 4, 101)

२ चादिषु *śādiṣṭha* &c., or substituting यस् *ghas**, १. जघास *jaghāsa*, २. जघासिष्य *jaghāsiṣṭha*, ३. जघाम *jaghāsa*, ४. जघिष्य *jakshiva*, ५. जघयुः *jakshathuh*, ६. जघतुः *jakshātuh*, ७. जघिम *jakshima*, ८. जघ *jaksha*, ९. जघुः *jakshuh*, II A. i. सघस *āgha-jam*, २. सघसः *āghasah*, ३. सघसत् *āghasat*, F. सघसि *atsyati*, P. F. सघा *atā*, B. सघात् *adyāt* || Pt. जघ्यः *jagdhak*†, Ger. सघ्या *jagdhvā*, ञघ्य *-jagdhya* (Pān. II. 4, 36) || Pass. सघ्यते *adyate*, Caus. जादयति *ādayati*, Aor. चादिदत् *ādīdat*, Des. तिघासति *jighatsati*.

163. खा *psā*, to eat.

P. खाति *psāti*, I. ३. खात् *apsāt*, १. खान् *apsān* or खणुः *apenuh* (§ 322†), O. खायात् *psāyāt*, I. खातु *psātu* || Pf. पखी *papsau*, I A. खासीत् *apsisīt*, F. खास्यति *psāsyati*, P. F. खाता *psāti*, B. खायात् *psāyāt* or खेयात् *pseyāt* || Pass. खायते *psāyate*, Caus. खापयति *psāpayati*, Des. पिखासति *pīpsāsati*, Int. पाखायते *pāpsāyate*.

164. मा *mā*, to measure.

P. माति *māti*, I. ३. ममात् *amāt*, १. समान् *amān* or मणुः *amuh*, O. मायात् *māyāt*, I. मातु *mātu* || Pf. ममी *mama*, I A. समामीत् *amāsīt*, F. मास्यति *māsyati*, P. F. माता *māti*, B. मयात् *meyāt* || Pt. मिताः *mitah*, Ger. मित्वा *mitedā*, णाप *-māya* || Pass. मीयते *mīyate*, Aor. मनापि *amāgi*, Caus. मापयति *māpayati*, Aor. ममीपयत् *amīmapat*, Des. मित्सति *mītsati*, Int. मेमीयते *mēmīyate*, मामाति *māmāti* or मामेति *māmēti*.

165. या *yā*, to go.

P. याति *yāti*, I. ३. यात् *ayāt*, १. ययान् *ayān* or ययुः *ayuh*, O. यायात् *yāyāt*, I. यातु *yātu* || Pf. ययी *yoyau*, I A. यासीत् *ayāsīt*, F. यास्यति *yāsyati*, P. F. याता *yāti*, B. यायात् *yāyāt* || Pt. यातः *yātah* || Pass. याये *yāye*, Caus. यापयति *yāpayati*, Aor. ययीपयत् *ayīyapat*, Des. यियासति *yīyāsati*, Int. यायायते *yāyāyate*.

166. ह्या *khyā*, to proclaim.

P. ह्याति *khyāti*, I. ह्यायात् *akhyāt*, O. ह्यायात् *khyāyāt*, I. ह्यातु *khyātu* || Pf. ह्ययी *chakhyau*, II A. ह्यस्यत् *akhyat*, F. ह्यास्यति *khyāsyati*, P. F. ह्याता *khyātā*, B. ह्यायात् *khyāyāt* or ह्येयात् *khyeyāt* || Pt. ह्यातः *khyātah* || Pass. ह्यायते *khyāyate*, Aor. ह्यस्यापि *akhyāgi*, Caus. ह्यापयति *khyāpayati*, Aor. अचिह्ययत् *achīkhyapat*, Des. चिह्यासति *chīkhyāsati*, Int. पाह्यायते *chākhyāyate*.

167. वञ् *vaś*, to desire.

This root takes *Samprasāraṇa* before the strong terminations of the special tenses, and in the weakening forms generally.

P. १. वशिम् *vaśmī*, २. वशि *vaśhi* (§§ 125, 126), ३. वशि *vaśhi*, ४. वञ् *vaś*, ५. वञ् *vaś*, ६. वञ् *vaś*, ७. वञ् *vaś*, ८. वञ् *vaś*, ९. वञ् *vaś*.

* In the tenses where अद् *ad* is deficient, यस् *ghas* is used instead.

† This is formed from जघ् *jaksh*, to eat, a reduplicated form of यस् *ghas* (Pān. II. 4, 36.)

I १ अवश *avaśam*, २ अवट *avaṭ*, ३ अवद् *avat*, ४ औश *auśa*, ५ औष्ट *auśṭam*,
 ६ औष्टा *auśṭām*, ७ औश्म *auśma*, ८ औष्ट *auśta*, ९ औशन् *auśan*, O उश्यात् *uśyāt*,
 I १ वशानि *vaśāni*, २ उद्दि *udḍi*, ३ वशु *vaśtu*, ४ वशाव *vaśava*, ५ उष्ट *uśṭam*,
 ६ उष्टा *uśṭām*, ७ वशाम *vaśama*, ८ उष्ट *uśṭa*, ९ उशन्तु *uśantu* ॥ Pf ३ उवाश *uvaśa*,
 ९ उशु *uśu*, I A उवाशीत् *avāśi*, F वशिष्यति *vaśiṣhyati*, P F वशिता *vaśita*,
 B उश्यात् *uśyat* ॥ Pass उश्यते *uśyate*, Caus वाशयति *vaśayati*, Des विवशिषति
vivaśiṣhati, Int वावश्यते *vaśayate*, वावष्टि *vavaśṭi*

168 हन् *han*, to kill

This verb drops its final न् *n* before the strong terminations of the special tenses, and in the
 weakening forms generally if the terminations begin with any consonants except nasals
 or semivowels (Pāṇ vi 4 37) Before strong terminations beginning with vowels
 हन् *han* becomes ण् *gha* (Pāṇ vii 3 54). In the aorist and benedictive षद् *caḍh* is sub
 stituted. The desiderative intensive and the aorist passive are derived from घन् *ghan*
 the causative from घन् *ghat*

P १ हन्मि *hanmi*, २ हसि *hanasi*, ३ हति *hanis*, ४ हन्व *hānvah*, ५ हथ *hathah*,
 ६ हत *hatah*, ७ हम्म *hanmah*, ८ हथ *hatha*, ९ घन्ति *ghnanti*, I १ अहन् *aḥanam*,
 २ अहन् *aḥan*, ३ अहन् *aḥan*, ४ अहन्व *aḥanva*, ५ अहत *aḥatam*, ६ अहता *aḥatam*,
 ७ अहन्म *aḥanma*, ८ अहत *aḥata*, ९ अघन् *aghnan*, O हन्मात् *hanyat*, I १ हनानि
hanani, २ जहि *jahi* (Pāṇ vi 4 36), ३ हन्तु *hantu*, ४ हन्वा *hanava*, ५ हत *hatam*,
 ६ हता *hatam*, ७ हनाम *hanama*, ८ हत *hata*, ९ घन्तु *ghnantu* ॥ Pf १ जघान *jaghāna*
 (Pāṇ vii 3 55), २ जघनिष *jaghanitha* or जघय *jaghanitha*, ३ जघान *jaghana*,
 ४ जघिष *jaghniva*, ५ जघन्तु *jaghnathuh*, ६ जघन्तु *jaghnathuh*, ७ जघिष *jaghniva*,
 ८ जघ *jaghna*, ९ जघ्नु *jaghnuh*, I A अवधीत् *avadhī*, F हनिष्यति *hanishyati*,
 P F हन्ति *hanti*, B वध्यात् *vadyat* ॥ Pt हत *hatah*, Ger हत्वा *hatva*, °हत्वा *-hatya*
 (§ 449) ॥ Pass हन्यते *hanyate*, Aor अघानि *agham* or अवधि *avadhi* (§ 407),
 Caus घातयति *ghatayati*, Aor अजीघन्तु *ajighatat*, Des जिघांसति *jighamsati*
 Int जघन्यते *jaghhanyate* or जेघ्नीयते *jeghniyate* (Pāṇ vii 4, 30 v, he kills),
 जघति *jagghanti*

169 यु *yu*, to mix

Verbs of this class ending in उ *u* take in the special tenses ळिद्धि instead of Guna before
 weak terminations beginning with consonants (Pāṇ vii 3 89)

P १ योमि *yarmi*, २ योषि *yavashi*, ३ योति *yauti*, ४ युव *yumah*, ५ युष *yuthah*,
 ६ युत *yutah*, ७ युम *yumah*, ८ युष *yutha*, ९ युषति *yuranti*, I १ अयव *ayavam*,
 २ अयो *ayauh*, ३ अयोति *ayauti*, ४ अयुष *ayuva*, ५ अयुत *ayutam*, ६ अयुता *ayutām*,
 ७ अयुम *ayuma*, ८ अयुत *ayuta*, ९ अयुवन् *ayuvan*, O युयात् *yuyat*, I १ यवानि *yavani*,
 २ युहि *yuhi*, ३ योतु *yautu*, ४ यवाव *yavava*, ५ युत *yutam*, ६ युता *yutām*, ७ यवाम
yavama, ८ युत *yutam*, ९ युवन्तु *yutantu* ॥ Pf ३ युयाव *yuyava*, ९ युयुवु *yuyuvuh*,
 I A यवावीत् *ayāvī*, F यविष्यति *yavishyati*, P F यविता *yavita*, B युयात् *yūyat* ॥
 Pt युत *yutah* ॥ Pass यूपते *yūyate*, Aor यवावि *yāvavi*, Caus यापयति *yāvayati*,
 Des युयूषति *yuyūṣhati*, Int योयूयते *yoyūyate*, योयोति *yoyoti*.

170 रु ru, to shout

The verbs रु in, रु ru, रु stu may take ई before all terminations of the special tenses beginning with consonants (Pān vii 3, 95)

P 1 रीमि raumi or रयिमि rarimi, 2 रीषि rausi or रयीषि rarishi, 3 रीति rauti or रयीति raviti, 4 रुवः ruvāh or रुवीवः ruvīvāh, 5 रुपः rutah or रुवीपः ruvīthah, 6 रुतः rutah or रुवीतः ruvītah, 7 रुमः rumah or रुवीमः ruvīmah, 8 रुष रुिहा or रुवीष ruvīthā, 9 रुपति ruanti, I 1 अरवम् aravam, 2 अरीः arauh or अरवीः aravih, 3 अरीत् araut or अरवीत् aravit, 4 अरुव aruva or अरुवीव aruvīva, 5 अरुत arutah or अरुवीत aruvītah, 6 अरुतां arutām or अरुवीतां aruvītām, 7 अरुम aruma or अरुवीम aruvīma, 8 अरुत aruta or अरुवीत aruvīta, 9 अरुवन् aruvan, O रुयात् ruyāt or रुवीयात् ruvīyāt, I 1 रवादि ravādi, 2 रुहि ruih or रुवीहि ruvīhi, 3 रीतु rautu or रयीतु ravītu, 4 रवाव ravāva, 5 रुतं rutam or रुवीतं ruvītam, 6 रुतां rutām or रुवीतां ruvītām, 7 रवाम ravāma, 8 रुत ruih or रुवीत ruvīta, 9 रुवन् ruvantu ॥ Pf 3 रुराव rurāva, 9 रुरुवः ruruvah, I A 1 अरवीत् aravit, F रविष्यति ravishyati, P F रविता ravitā, B रुयात् ruyāt ॥ Pt. रुत rutah ॥ Pass. रुयते ruyate, Caus रावयति rāvayati, Des. रुरुषति rurūshati, Int. रीरुषते rīrūshate

Note—The Śārasvatī gives अरवीत aravīti, रोष्यति roshyati, and रीता rīti but see § 332, 4 It likewise extends the use of ई to रु ru, to praise

171 इ इ, to go

P 1 इमि emi, 2 इषि eshi, 3 इति eti, 4 इवः ivah, 5 इषः ithah, 6 इतः itah, 7 इमः imah, 8 इषः itha, 9 इति yanti, I 1 आयम् āyam, 2 ऐः aih, 3 ऐत् eit, 4 ऐव aiva, 5 ऐतम् aitam, 6 ऐतां aitām, 7 ऐम aima, 8 ऐत aita, 9 आयन् āyan, O इयात् iyāt, I 1 अयान ayāni, 2 इहि ihi, 3 इतु etu, 4 अयान ayāni, 5 इतम् itam, 6 इतां itam, 7 अयान ayāni, 8 इत ita, 9 यतु yantu ॥ Pf 1 इयाव iyāva, 2 इयविष iyavīthah or इयेष iyētha, 3 इयाम iyāma, 4 इयिष iya, 5 इयपुः iyāpūh, 6 इयतुः iyātūh, 7 इयिम iyima, 8 इय iya, 9 इयुः iyuh, I A 1 अगम् agām (Pān ii 4, 45), 2 अगाः agāh, 3 अगात् agāt, 4 अगाम agāma, 5 अगात agātam, 6 अगातां agātām, 7 अगाम agama, 8 अगात agāta, 9 अगुः aguk (§ 358), F इयति eshyati, P F एता etā, B इयात् iyat ॥ Pt इत itah, Ger इया itva, इय -itya ॥ Pass इयते iyate, Aor. अगामि agāmi (§ 404), Caus गमयति gamayati (Pān ii. 4, 46), Des गमयिषति gamayishati (Pān ii 4, 47) But see § 463, II 1, and § 471, 4, with regard to this and cognate verbs if preceded by prepositions

172 विद् vid, to know

P 1 वेदि vedmi, 2 वेदिषि veishi, 3 वेदिति veti, 4 विद्मः vidmah, 5 विद्वः vidvāh, 6 विद्वः vidvāh, 7 विद्वः vidmah, 8 विद्वः vidvāh, 9 विद्वन् vidvān, I 1 अवेदम् avedam, 2 अवेः aveh or अवेत् avet (Pān. viii 2, 75), 3 अवेत् avet (§ 132 *), 4 अविद्मः avidma, 5 अविद्वः avidvāh, 6 अविद्वः avidvāh, 7 अविद्वः avidvāh, 8 अविद्वः avidvāh, 9 अविद्वन् avidvan or अविद्वः avidvāh, O विद्यात् vidyāt, I 1 वेदादि vedādi (or

विदांकराणि *vidāṃkaraṇi* &c, Pān III. 1, 41), 2 विद्धि *viddhi*, 3 वेत्तु *vettu*, 4 वेदाय *vedāya*, 5 विसं *vittam*, 6 विस्त्वा *vittām*, 7 वेदाम *vedāma*, 8 विस *vitta*, 9 विदंतु *vidantu* ॥ Pf विवेद *viveda* or विदांषकार *vidāṃchakāra* (§ 326), I A. अवेदीत् *avedit*, I वेदिष्यति *vedishyati*, P F. वेदिता *veditā*, B विद्यात् *vidyāt* ॥

Another form of the Present is, 1 वेद *veda*, 2 वेत्थ *vettha*, 3 वेद *veda*, 4 विद् *vidā*, 5 विदधुः *vidadhuh*, 6 विदतुः *vidatuh*, 7 विस *vidma*, 8 विद *vida*, 9 विदुः *viduh* ॥ Pt विदितः *viditah*, Ger. विदिता *viditā* ॥ Pass विद्यते *vidyate*, Aor अवेदि *avedi*, Caus वेदयति *vedayati*, Aor अवोविदत् *avovidat*, Des विषिदिष्यति *vidishati* (Pān I. 2, 8), Int वेपिद्यते *vepidyate*, वेपेत्ति *vetetti* .

173 अस् *as*, to be

P. 1 अस्मि *asmi*, 2 अस् *asi*, 3 अस्ति *asti*, 4 स् *stah*, 5 स्यः *sthaḥ*, 6 स्तः *stah*, 7 स्मः *smah*, 8 स्य *stha*, 9 सति *santi*, I 1 आस *usam*, 2 आसीः *āsīḥ*, 3 आसीत् *āsīt*, 4 आस *āsa*, 5 आसं *āstam*, 6 आस्ता *āstām*, 7 आस्य *āsma*, 8 आस्त *āsta*, 9 आसन् *āsan*, O 1 स्या *syām*, 2 स्याः *syāḥ*, 3 स्यात् *syāt*, 4 स्याव *syāva*, 5 स्यान् *syātam*, 6 स्याता *syātām*, 7 स्याम *syāma*, 8 स्यात् *syātā*, 9 स्युः *syuh*, I 1 असानि *asāni*, 2 एधि *edhi*, 3 अस्तु *astu*, 4 असाव *asāva*, 5 स्त *stam*, 6 स्ता *stām*, 7 असाम *asāma*, 8 स्त *sta*, 9 भन्तु *santu* ॥ Pf 1 आस *āsa*, 2 आसिष *āsitha*, 3 आन *asa*, 4 आसिष *āsiva*, 5 आसधुः *āsadhuh*, 6 आसतुः *āsatuh*, 7 आसिम *āsima*, 8 आस *āsa*, 9 आसुः *āsuh*, Âtm 1 आसे *āse*, 2 आसिषे *āsishē*, 3 आसे *āse*, 4 आसिषहे *āsīshhe*, 5 आसाषे *āsāshe*, 6 आसाते *āsate*, 7 आसिमहे *āsīmahe*, 8 आसिष्ये *āsīdhye*, 9 आसिरे *āsire* *

174 मृज् *mry*, to cleanse, (मृजू)

This verb takes Vridhhi instead of Guna (Pān VII 2, 114), it may take Vridhhi likewise before terminations that would not require Guna, if the terminations begin with a vowel (Siddh Kaum vol II p 122)

P 1 मार्ज्मि *mārymi*, 2 मार्शि *markshi*, 3 मार्शि *marshi* (§ 124), 4 मृज् *mryjah*, 5 मृष *mrishṭhah*, 6 मृष *mrishṭah*, 7 मृज्म *mrymah*, 8 मृष *mrishṭha*, 9 मृजति *mryanti* or मार्जति *māryanti*, I 1 अमार्जे *amarjya*, 2 अमार्जे *amarj*, 3 अमार्जे *amarj*, 4 अमृज् *amryja*, 5 अमृष *amrishṭam*, 6 अमृष *amrishṭam*, 7 अमृज्म *amryma*, 8 अमृष *amrishṭa*, 9 अमृजन् *amryam* or अमार्जन् *amarjam*, O मृज्यात् *mryyat*, I 1 मार्जानि *murjani*, 2 मृद्धि *mriddhi*, 3 मार्शु *marshṭu*, 4 मार्जाव *mārjāva*, 5 मृष *mrishṭam*, 6 मृष *mrishṭām*, 7 मार्जानि *māryāma*, 8 मृष *mrishṭa*, 9 मृजन्तु *mryantu* or मार्जन्तु *māryantu* ॥ Pf 1 ममार्जे *mamarya*, 2 ममार्जिष *mamaryjṭha* or ममार्जे *mamārshṭha*, 3 ममार्जे *mamarya*, 4 ममृजिष *mamryjva* or ममार्जिष *mamaryjva*, 5 ममृजधुः *mamryadhuh* or ममार्जधुः *mamaryadhuh*, 6 ममृजतुः *mamryatuh* or ममार्जतुः *mamaryatuh*, 7 ममृजिम *mamryima* or ममार्जिम *mamaryima*, 8 ममृज *mamrya* or ममार्जे *mamarya*, 9 ममृजुः *mamryuh* or ममार्जुः *mamaryuh*, I A. अमार्जति

* The perfect both in the Parasmaipada and Atmanepada is chiefly used at the end of the periphrastic perfect

amāryāt or *अमार्द्यीत् amārśhīṭ*, F. मार्जिष्यति *māryishyati* or मार्ज्येति *mārśhyati*, P F. मार्जिता *māryitā* or मार्शिता *mārśhitā*, B मृज्यात् *mryyāt* || Pt. मृष्टः *mriṣṭha*, Ger. मार्जित्वा *māryitvā*, मृज्य -*mryya*, Adj. मार्जितम् *māryitamyah* or मार्ज्यम् *mārśhyamyah*, मृज्यः *mryyah* or मार्ज्यः *mārgyāh* (Pān III. 1, 113) || Pass. मृज्यते *mryyate*, Aor. अमार्जि *amāryi*, Caus. मार्जयति *māryayati*, Des. मिमृक्षति *mimriksati* or मिमार्जिषति *mimāryishati*, Int. मरीमृज्यते *marimryyate*, मर्मार्शितम् *marmārśhitam*.

175 वच् *vach*, to speak.

P. 1. वच्मि *vachmi*, 2. वक्षि *vakshi*, 3. वक्ति *akti*, 4. वचाः *vachāh*, 5. वक्ष्य *vakshyah*, 6. वक्तः *aktah*, 7. वच्मः *vachmah*, 8. वक्ष्य *vaktha*, 9. वदन्ति *vadanti* or व्रुवन्ति *bruvanti**, I. 1. वचय *avacham*, 2. वचक *avak*, 3. वचक *avak*, 4. वचय *avachya*, 5. वचक *avaktam*, 6. वचक *avaktam*, 7. वचय *avachma*, 8. वचक *avakta*, 9. वदन् *avadan**, O. वच्यात् *vachyat*, I. 1. वचन्ति *vachāni*, 2. वचि *vagdhī*, 3. वक्तु *vaktu*, 4. वचाय *vachāya*, 5. वक्त *vaktam*, 6. वक्त *vaktam*, 7. वचाम *vachama*, 8. वक्त *vakta*, 9. वदन्तु *vadantu** || Pf. 3. वचाय *avācha*, 9. उचुः *ūchuh*, II. A. अवोचत् *avochaṭ* (§ 366), I. वचति *vakshyati*, P. F. वक्ता *aktā*, B. उच्चात् *uchyat* || Pt. उक्तः *uktah* || Pass. उच्यते *uchyate*, Aor. अवोचि *avāchi*, Caus. वाचयति *vāchayati*, Aor. अवोचयत् *avāchayāt*, Des. विवक्षति *vivakshati*, Int. वाचयते *vāchayate*.

176 रुद् *rud*, to cry, (रुदिद्)

The verbs रुद् *rud* स्वप् *swap* श्रम् *śras* सन् *an*, नष्ट *jaśh* take इ *i* before the terminations of the special tenses beginning with consonants except य *y* (Pān VII. 2. 76). Before weak terminations consisting of one consonant इ *i* is inserted (Pān VII. 1. 94); or, according to others ए *a* (Pān VII. 1. 99).

P. 1. रोदिमि *rodimi*, 2. रोदिषि *rodishi*, 3. रोदिति *roditi*, 4. रुदिष *rudishyah*, 9. रुदन्ति *rudanti*, I. 1. अरोद *arodam*, 2. अरोदी *arodī* or अरोद् *arodah*, 3. अरोदीत् *arodīṭ* or अरोदत् *arodāt*, 4. अरुदिष *arudishya*, 9. अरुदन *arudan*, O. रुद्याम् *rudyām*, I. 1. रोदाम *rodām*, 2. रुदिहि *rudihī*, 3. रोदितु *roditu*, 4. रोदाय *rodaya*, 5. रुदित *ruditam*, 6. रुदिता *ruditām*, 7. रोदाम *rodāma*, 8. रुदित *rudita*, 9. रुदन्तु *rudantu* || Pf. अरोद् *arudā*, I. A. अरोदीत् *arodit* or अरुदत् *arudāt*, F. रोदिषति *rodishyati*, P. I. रुदित *ruditā*, B. रुद्यात् *rudyat* || Pt. रुदित *ruditah* || Pass. रुद्यते *rudyate*, Aor. अरोदि *arodī*, Caus. रोदयति *rodayati*, Aor. अरुदत् *arurudāt*, Des. अरुदिषति *arurudishati*, Int. रोद्यते *rorudyate*.

177. जक्ष *jaksh*, to eat, to laugh.

Seven verbs जक्ष *jaksh*, जाग्र *jāgr* to wake, ददित् *daridat* to be poor, चक्ष *chaksh* to shine, शास् *śas* to rule, रोषी *roṣī* to shame, वेपी *vepi* to obtain are called अक्ष्य *akshya* (reduplicated). They take सति *ati* and सन् *an* in the 3rd pers. plur. present and imperative, and व *va* instead of सन् *an* in the 3rd pers. plur. imperfect (§ 321).

P. 3. जक्षति *jakshati*, 9. अक्षति *akshati*, I. अजक्षीत् *ajakshīṭ* or अजक्षत् *ajakshāt*,

* The 3rd pers. plur. present of वच् *vach* does not occur (Siddh. Karm. vol. II. 1. 32*), according to others the whole plural is wanting according to some no 3rd pers. plur. is formed from वच् *vach*.

† जक्ष *jaksh* to eat from जक्ष *jaksh* to laugh from हस *has*.

० नक्ष्यात् *jakshyāt*, I. 3 अनक्षीत् *ajakshīt* or अनक्षत् *ajakshat*, 9 अनक्षुः *ajakshuh* (§ 321 §) ॥ Pf. ननक्ष *jajaksha*, I A. अनक्षीत् *ajakshīt*, F. नक्षिष्यति *jakshishyati*.

178. जागृ *jāgrī*, to wake

P. 1 जागर्मि *jāgarmi*, 2 जागर्षि *jāgarshi*, 3 जागर्ति *jāgati*, 4 जागृवः *jāgrvah*, 5 जागृषः *jāgrīshah*, 6 जागृतः *jāgrītah*, 7 जागृमः *jāgrimah*, 8 जागृष *jāgrīsha*, 9 जाग्रति *jāgrati*, I. 1 अजागरं *ajāgaram*, 2 अजागः *ajāgah*, 3 अजागः *ajāgah*, 4 अजागृव *ajāgriva*, 5 अजागृत *ajāgrīlam*, 6 अजागृतां *ajāgrītām*, 7 अजागृम *ajāgrīma*, 8 अजागृत *ajāgrīta*, 9 अजागरुः *ajāgaruh*, O जागृयात् *jāgrīyat*, I. 1 जागराणि *jāgarāni*, 2 जागृहि *jāgrīhi*, 3 जागृते *jāgartu*, 4 जागराव *jāgarāva*, 5 जागृतं *jāgrītam*, 6 जागृतां *jāgrītām*, 7 जागराम *jāgarāma*, 8 जागृत *jāgrīta*, 9 जागरतु *jāgaratu* ॥ Pf 3 मजागर *jajāgarau* or जागराचकार *jāgarāchchakura* (Pan 111 1, 38), 9 मजागरुः *jajāgaruh*, I A. अजागरत् *ajāgarīt* (see preface, p ८1), F जागरिष्यति *jāgarishyati*, P F. जागरिता *jāgaritā*, B जागर्थात् *jāgāryat* ॥ Pt. जागरितः *jāgaritah* ॥ Pass. जागर्थेते *jāgāryate*, Aor. अजागारि *ajāgāri*, Caus. जागरयति *jāgarayati*, Des निजागरिष्यति *jijagarishati*. No Intensive

179. दरिद्रा *daridrā*, to be poor.

In दरिद्रा *daridrā* the final आ *ā* is replaced by इ *i* in the special tenses before strong terminations beginning with a consonant (Pan vi 4 114) Before strong terminations beginning with vowels the आ *ā* is lost (Pan vi 4, 112)

P. 1 दरिद्रमि *daridrūmi*, 2 दरिद्रर्षि *daridrāshi*, 3 दरिद्रति *daridrāti*, 4 दरिद्रिवः *daridrīvah*, 9 दरिद्रिषः *daridrīshah*, I 3 अदरिद्रात् *adaridrāt*, 6 अदरिद्रिता *adaridrītām*, 9 अदरिद्रुः *adaridrūh*, O. दरिद्रिमात् *daridriyāt*, I. 1 दरिद्राणि *daridrāni*, 2 दरिद्रिहि *daridrīhi*, 3 दरिद्रितु *daridrītu*, 4 दरिद्रिव *daridrīva*, 5 दरिद्रितं *daridrītam*, 6 दरिद्रितां *daridrītām*, 7 दरिद्रिम *daridrīma*, 8 दरिद्रित *daridrīta*, 9 दरिद्रतु *daridrītu* ॥ Pf ददरिद्रौ *dadaridrau* or दरिद्रौचकार *daridrīchchakura* (Siddh-Kaum vol II. p 125), I A अदरिद्रौत् *adaridrīt* or अदरिद्रामीत् *adaridrīsīt* (Siddh-Kaum. vol. II p 126), F दरिद्रिष्यति *daridrishyati* (Pan vi. 4, 114, v), P. F. दरिद्रिता *daridrītā* (not दरिद्रिता *daridrītā*)

180. शास् *śās*, to command

शास् *śas* is changed to शिस् *śis* before weakening terminations beginning with consonants, and in the second aorist (Pan vi 4 34)

P. 1. शास्मि *śāsmi*, 2 शास्सि *śāssi*, 3 शास्ति *śāsti*, 4 शिष्यः *śishyah*, 9 शासति *śāsati*, I. 1 अशासं *aśāsam*, 2 अशाः *aśāh* or अशात् *aśāt*, 3 अशात् *aśat* (§ 132), 4 अशिष्य *aśishva*, 5 अशिषं *aśisham*, 6 अशिषां *aśishām*, 7 अशिष्य *aśishva*, 8 अशिष *aśishā*, 9 अशासुः *aśāshuh*, O शिष्यात् *śishyāt*, I 1. शासानि *śāśāni*, 2 शाशि *śāshi* (§ 132), 3 शासु *śāstu*, 4 शासाव *śāśāva*, 5 शिषं *śisham*, 6 शिषा *śishām*, 7 शासाव *śāśāma*, 8 शिष *śishā*, 9 शासतु *śāsatu* ॥ Pf शासाव *śāśāva*, II A अशिषत् *aśishat*, F. शिष्यति *śishyati*, B शिष्यात् *śishyāt* ॥ Pt. शिषः *śishah* ॥ Pass. शिष्यते *śishyate*, Caus शासयति *śāsayati*, Des. शिष्यतिष्यति *śishishati*, Int शिष्यते *śēishyate*

II Ātmanepada Verbs

181 चक्ष् चक्ष्, to speak, (चक्षिद्)

P १ चक्षे *chakṣhe*, २ चक्षे *chakṣhe*, ३ चक्षे *chakṣhe*, ४ चक्षहे *chakṣrahe*,
 ५ चक्षायै *chakṣhāṭhe*, ६ चक्षते *chakṣhate* ७ चक्षहे *chakṣmahe*, ८ चक्ष्ते *chakṣhte*,
 ९ चक्षते *chakṣhate*, I ३ अचक्ष *achakṣha*, ९ अचक्षन् *achakṣhata*, O चक्षीन् *chakṣhita*,
 I चक्ष *chakṣtum* || Pf चक्षे चक्षे *chachakṣhe*

The other forms are supplied from ह्या *khyā* or व्या *kyā*, the Red Perf optionally, (Pan II 4, 54, 55) Pf चक्षी *chakṣyau* || II A चक्ष्यत or ण *akṣyat* or -*ta*, F ह्याम्यति or णे *khyasyati* or *te*, B ह्यायात् *khyāyat* or ह्येयात् *khyeyat*, or Ātm ह्यामीह *khyāsiṣṭha*

182 ईश *is*, to rule

The root ईश *is* takes इ before the 2nd pers sing present and imperative (Pan VII 2 77)

ईश *ī* and जन *jan* do the same and likewise insert इ before the 2nd pers plur present imperfect and imperative (Pan VII 2 78) The commentators however extend the latter rule to ईश *is*

P १ ईशे *īṣe*, २ ईशिषे *īṣiṣhe*, ३ ईशे *īṣhe*, ४ ईशिष्ये *īṣidhṛe*, I ३ ऐश *aīṣha*, ४ ऐशिष्य *aīṣidhām*, O ईशीन् *īṣita* I १ ईशे *īṣa*, २ ईशिष्य *īṣiṣṭa*, ३ ईश *īṣtam*, ४ ईशिष्य *īṣidhām* || Pf ईशाचक्षे *īṣunchakre*, I A ऐशिष्य *aīṣiṣha*

183 आस *ās*, to sit

P आसे *āste*, I आसीन् *āsita*, O आसीन् *āsita*, I आसीन् *āstam* || Pf आसाचक्षे *āsanchakre* (part. आसीन् *āsinaḥ* Pan VII 2, 83), I A आसिष्य *āsishṭa*, F. आसिष्यते *āsishyate*

184 भू *su*, to bear, (भूद्)

P भूते *śulc*, I भूमन् *asūta*, O भूमीन् *asūta*, I १ भूते *śura* (Pan VII 3, 88), २ भूय *śūṣṭa*, ३ भूता *śūta*, ४ भूयायै *śurataḥ*, ५ भूयाय *śurātum*, ६ भूयात *śuvātum*, ७ भूयायै *śuramaḥ*, ८ भूय *śudhām*, ९ भूयात *śuralam* || Pf भूयते *śushṭe*, I A अशयिष्य *asayishṭa* or अशोष्य *asoshṭa* (§ 337, I 1) F अशयिष्यते *asayishyate* or अशोष्यते *asoshyate*, B अशयिष्य *asayishṭha* or अशोष्य *asoshṭha* || Pt भून् *śunah* (Pan VIII 2, 45) || Pass भूयते *śuyate*, Aor अशयिष्य *asayishṭa*, Caus. अशययिष्य *asayayishṭa*, Aor अशययिष्य *asayayishṭa*, Des भूयते *śusūṣṭe* (Pan VIII 3, 61), Int भूयते *śoshṭyate*

185 शी *śī*, to lie down, to sleep, (शीद्)

The verb शी *śī* takes Guna in the special tenses (Pan VII 4 21) and inserts र in the 3rd pers plur present imperfect and imperative

P १ शीये *śāye*, २ शीये *śāye*, ३ शीते *śāte*, ४ शीये *śāte*, ५ शीयायै *śāyāṭhe*, ६ शीयते *śāyate*, ७ शीये *śāte*, ८ शीये *śāte*, ९ शीये *śāte* (Pan. VII 1, 6), I १ अशीय *aśāyā*, २ अशीया *aśāyāḥ*, ३ अशीय *aśāya*, ४ अशीय *aśāyāḥ*, ५ अशीयाय *aśāyāṭum*, ६ अशीयाय *aśāyāṭum*, ७ अशीय *aśāyāḥ*, ८ अशीय *aśāyāḥ*, ९ अशीय *aśāyāḥ*, O शीयन् *śāyān*, I १ शीय *śāyā*, २ शीये *śāyā*, ३ शीय

śetām, 4 शयामहे *śayamahai*, 5 शयाया *śayāyāham*, 6 शयाता *śayātām*, 7 शयामहे *śayamahai* 8 श्रेय *śedhiām*, 9 शेरता *śeralatām* || Pf शिष्ये *śisyē*, I A असायिष्ये *asayishṣa*, F शयिष्यते *śayishyate*, B शयीत *śayīta* || Pt शयित *śayitāḥ* || Pass शय्यते *śayyate* (Paṇ VII 4, 22), Aor असायिष्य *aśāyī*, Caus शाययति *śayayati*, Des शिष्यायिष्यते *śisayishyate*, Int शाययन्ते *śīśayyate*, शेषेति *śeṣeti*

186 इ १, to go, (इ २)

This verb is always used with अधि *adhi* in the sense of reading (Siddh Kaum vol II p 118)

P अधीते *adhīte*, I 3 अधीत *adhyāta*, 6 अधीयाता *adhyāyatām* (Sār II 5, 8), 9 अधीयत *adhyāyata*, O अधीवीत *adhyīta*, I 1 अधीये *adhyāyā*, 2 अधीष्य *adhīṣya*, 3 अधीता *adhītām*, 4 अध्यामहे *adhyāmahai*, 5 अधीयाया *adhyāyāham*, 6 अधीयाता *adhyāyātām*, 7 अध्यामहे *adhyāyāmahai*, 8 अधीष्य *adhīṣyam*, 9 अधीयता *adhyātām* || Pf अधिगते *adhyagāte* (Paṇ II 4, 49), I A 3 अधीष्ट *adhyāṣṭa*, 6 अधीयाता *adhyāṣṭatām*, 9 अधीयत *adhyāṣṭata*, or 3 अध्यागीष्ट *adhyāgīṣṭa* (Siddh-Kaum vol II p 119), 6 अध्यागीयाता *adhyāgīyātām*, 9 अध्यागीयत *adhyāgīyata*, F अधीष्यते *adhyēshyate*, Cond अधीष्यत *adhyāṣhyata* or अध्यागीष्यत *adhyāgīshyata*, P F अधीयता *adhyētā*, B अधीषीष्ट *adhyēṣṭīṣṭa* || Pt अधीत *adhītāḥ* || Pass अधीयते *adhīyate*, Aor अध्यागिष्य *adhyāgīṣyā*, Caus अध्यापयति *adhyāpayati* Aor अध्यापिष्यत् *adhyāpīṣat* or अध्यापयिष्यत् *adhyāpayīṣat*, Des अधीपयति *adhīpīṣat* or अधिपिष्यते *adhyipīṣate*

III Parasmaipada and Âtmanepada Verbs

187 द्विष् *drish*, to hate

P 1 द्वेषि *dreshmi*, 2 द्वेषि *dreshmi*, 3 द्वेषि *dreshmi*, 4 द्विष्य *drishyah*, 9 द्विषन्ति *drishanti*, I 1 अद्वेष *adresham*, 2 अद्वेष *adresh*, 3 अद्वेष *adresh*, 4 अद्विष्य *advishya*, 9 अद्विषन् *advishan* or अद्विषु *advishuh* (§ 321 §), O द्विष्यात् *drishyāt*, I 1 द्वेषामि *dreshām*, 2 द्विद्धि *duddhi*, 3 द्वेषु *dreshṭu*, 4 द्वेषुव *dreshuvā*, 5 द्विष्ट *drishtam*, 6 द्विष्टा *drishtam*, 7 द्वेषाम *dreshumā*, 8 द्विष्ट *drishṭa*, 9 द्विषतु *drishantu* || Pf द्विष्य *drishyāt*, I A अद्विष्यन् *advishyāt*, F द्वेषन्ति *dreshanti*, B द्विष्यात् *drishyāt*, Âtm द्विषीष्ट *drishīṣṭa* || Pt द्विष्ट *drishṭāḥ* || Pass द्विष्यते *drishyate*, Aor अद्वेषि *adreshi*, Caus द्वेषयति *dreshayati*, Aor अद्विष्यन् *advishant*, Des द्विष्यन्ति *drishyanti*, Int द्वेष्यते *drishyate*, द्वेषेष्ट *drēṣṭi*

188 दुह *duh*, to milk

P 1 दोमि *dohmi*, 2 धोषि *dhokshi*, 3 दोग्धि *dogdhi*, 4 दुह *duhah*, 5 दुग्ध *dugdhah*, 6 दुग्ध *dugdhah*, 7 दुह *duhah*, 8 दुग्ध *dugdha*, 9 दुहन्ति *duhanti*, I 1 अदोह *adoham*, 2 अधोक् *adhok*, 3 अधोक् *adhok*, 4 अदुह *aduhā*, O दुहात् *duhyāt*, I 1 दोहामि *dohāmi*, 2 दुग्धि *dugdhi*, 3 दोग्धु *dogdhu*, 4 दोहाव *dohavā*, 5 दुग्ध *dugdham*, 6 दुग्धा *dugdhā*, 7 दोहाम *dohamā*, 8 दुग्ध *dugdha*, 9 दुहन्तु *duhantu* || Pf दुदोह *dudoha*, I A अधुक्षत *adhuksat* &c (sec § 362) F धोष्यति *dhokshyati*

189 स्तु *stu*, to praise, (ष्टृप्)

P 1 स्तोमि *stāumi* or स्तवोमि *stavōmi* (see No 170), 2 स्तोषि *stāuṣi* or स्तवीषि *stavīṣi*, 3 स्तोति *stauti* or स्तवीति *stavīti*, 4 स्तुव. *stuvah* or स्तुवीव. *stuvīvāh*, 5 स्तुवेति *stuvanti*, I 1 अस्तवम् *astavam*, 2 अस्तौः *astauḥ* or अस्तवीः *astavīḥ*, 3 अस्तौत *astaut* or अस्तवीत *astavīt*, 4 अस्तुव *astuva* or अस्तुवीव *astuvīva*, 5 अस्तुवन् *astuvan*, O स्तुपात् *stuyāt*, Âtm स्तुवीत *stuvīta*, I 1 स्तवानि *stāvāni*, 2 स्तुहि *stuhī* or स्तुवीहि *stuvīhi*, 3 स्तुतु *stautu* or स्तवतु *stavatu* || Pf 3 तुष्टव *tushṭāva*, 2 तुष्टोष *tushṭōṣa*, 6 तुष्टवतुः *tushṭavatuh*, 9 तुष्टुवुः *tushṭuvuḥ*, I A अस्तापीत *astāvīt* (§ 338, 3), Âtm. अस्तोष्ट *astoshṭa*, F. स्तोषति *stoshyati*, P F. स्तोता *stotā*, B स्तूयात् *stūyāt*, Âtm. स्तोषीष्ट *stoshīṣhta* || Pt स्तुतः *stutah* || Pass स्तूयते *stūyate*, Aor. अस्तापि *astāpi*, Caus. स्तावयति *stāvayati*, Aor. अस्तुष्यत् *atushtarat*, Des तुष्टयति *tushṭāshati*, Int तोष्टूयते *toshṭūyate*, तोष्टीति *toshṭīti*

190. ब्रू *brū*, to speak, (ब्रूप्)

This verb takes ई before weak terminations beginning with consonants in the special tenses (Pān vii 3 93) The perfect ब्रूहि *brūhi* may be substituted for five of the persons of the present (Pān iii 4, 84) It is defective in the general tenses, where ब्रूय *brūya* (No 175) is used instead

P. 1 ब्रवीमि *bravāmi*, 2 ब्रवीषि *bravīṣi* or ब्राव्य *brāvya*, 3 ब्रवीति *bravīti* or ब्राह *brāha*, 4 ब्रूव. *brūvāh*, 5 ब्रूषः *brūṣah* or ब्राहपुः *brāhpuḥ*, 6 ब्रूत. *brūtah* or ब्राहपुः *brāhpuḥ*, 7 ब्रूतः *brūtah*, 8 ब्रूष *brūṣa*, 9 ब्रुवति *bruvanti* or ब्राहः *brāhaḥ*, I 1 ब्रावय *abravam*, 2 ब्रवयीः *abravīḥ*, 3 ब्रवयीत *abravīt*, 4 ब्रवूय *abrūya*, 5 ब्रवूत *abrūtām*, 6 ब्रवूता *abrūtāni*, 7 ब्रवूत *abrūta*, 8 ब्रवूत *abrūta*, 9 ब्रवूत *abrūta*, O. ब्रूयात् *brūyāt*, I 1 ब्रवाणि *bravāni*, 2 ब्रूहि *brūhi*, 3 ब्रवीतु *bravītu*, 4 ब्रवाय *bravāya*, 5 ब्रूत *brūtām*, 6 ब्रूत *brūtām*, 7 ब्रवान *bravāni*, 8 ब्रूत *brūta*, 9 ब्रुवन्तु *bruvantu*

191 ऋणु *ṛnu*, to cover, (कणुप्)

This verb may take Vriiddh instead of Guna before weak terminations beginning with consonants (Pān vii 3, 90, 91), except before those that consist of one consonant only It takes the reduplicated perfect against § 325 and reduplicates the last syllable (Pān vi 1, 8) In the general tenses the final ऋ, before intermediates ईः may or may not take Guna (Pān i 2, 3)

P. 3 ऋणोति *ṛnavati* or ऋणोति *ṛnavati*, 9 ऋणोति *ṛnavati*, I ऋणोद् *aurnot*, O ऋणुयात् *ṛnuyāt*, I ऋणोतु *ṛnavatu* or ऋणोतु *ṛnavatu* || Pf 1. ऋणोनाय *ṛnavāna*, 2 ऋणोनाय *ṛnavāna* or ऋणोनाय *ṛnavāna*, 3 ऋणोनाय *ṛnavāna*, 4 ऋणोनाय *ṛnavāna*, 5 ऋणोनाय *ṛnavāna*, 6 ऋणोनाय *ṛnavāna*, 7 ऋणोनाय *ṛnavāna*, 8 ऋणोनाय *ṛnavāna*, 9 ऋणोनाय *ṛnavāna*, I A ऋणोवोद् *aurnavāt* or ऋणोवोद् *aurnavāt* or ऋणोवोद् *aurnavāt* (Pān vii 2, 6), F. ऋणोषति *ṛnavishyati* or ऋणोषति *ṛnavishyati*, B ऋणूयात् *ṛnūyāt* || Pass ऋणूयते *ṛnūyate*, Caus ऋणोषयति *ṛnavāyati*, Aor ऋणोषत् *aurnānat*, Des ऋणोषति *ṛnavāshati* or ऋणोषति *ṛnavāshati* or ऋणोषति *ṛnavāshati*, Int ऋणोषते *ṛnavāyate*, ऋणोषति *ṛnavāshati*

Hu Class (Juhotyúdi, III Class).

I. Parasmaipada Verbs.

192. हु *hu*, to sacrifice.

P. जुहोति *juhóti*, I. अजुहोत् *ajuhot*, O. जुहुयात् *juhuyát*, I. जुहोतु *juhotu* ॥ Pf. जुहाय *juháya* or जुहवांचकार *juhavāñchakāra* (§ 326), I A. अहोषीत् *ahaushít*, F. होषति *hoshyati*, P. F. होता *hotá*, B. हूयात् *húyát* ॥ Pt. हुतः *hutaḥ* ॥ Pass. हूयते *húyate*, Caus. हावयति *háyati*, Aor. अजुहवत् *ajúharat*, Des. जुहूपति *juhúshati*, Int. जोहूयते *johúyate*, जोहोति *johoti*.

193. भी *bhí*, to fear, (भिभी.)

This verb may shorten the final ई before strong terminations beginning with consonants in the special tenses. (Pāṇ. VI. 4, 115.)

P. 3 बिभेति *bibheti*, 6. बिभीतः *bibhītaḥ*, 9 बिभ्यति *bibhyati*, I. 3. अबिभेत् *abibhet*, 6. अबिभीतं *abibhītam*, 9. अबिभयुः *abibhayuh*, O. बिभीयात् *bibhīyāt* or बिभियात् *bibhīyāt*, I. बिभेत् *bibhetu* ॥ Pf. बिभाय *bibhāya* or बिभवांचकार *bibhavāñchakāra* (§ 326), I A. अभिषीत् *abhaishít*, F. भेषति *bheshyati*, P. F. भेता *bhetá*, B. भीयात् *bhīyāt* ॥ Pt. भीतः *bhītaḥ* ॥ Pass. भीयते *bhīyate*, Aor. अभायि *abhāyi*, Caus. भावयति *bhāyayati* or भावयते *bhāpayate* or भीमयते *bhīshayate* (see § 463, II. 18), Des. बिभीषति *bibhīshati*, Int. बेभीयते *bebhīyate*, बेभेति *bebheti*.

194. ही *hrí*, to be ashamed.

P. 3 जिह्रेति *jihreti*, 6. जिह्रीतः *jihrītaḥ*, 9 जिह्रियति *jihriyati* (§ 110), I. अजिह्रेत् *ajihret*, O. जिह्रीयात् *jihriyāt*, I. जिह्रेत् *jihretu* ॥ Pf. 3. जिहाय *jihráya*, 6 जिह्रियतुः *jihriyatuh*, 9 जिह्रियुः *jihriyuh* or जिह्रवांचकार *jihravāñchakāra*, I A. अह्रीषीत् *ahrai-shít*, F. ह्रेषति *hreshyati*, P. F. ह्रेता *hretá*, B. ह्रीयात् *hriyāt* ॥ Pt. ह्रीणः *hrīṇaḥ* or ह्रीतः *hrītaḥ* (Pāṇ. VIII. 2, 56) ॥ Pass. ह्रीयते *hriyate*, Caus. ह्रेषयति *hrepayati*, Aor. अजिह्रिषत् *ajihripat*, Des. जिह्रीषति *jihrīshati*, Int. जेह्रीयते *jehriyate*.

195. पू *pri*, to fill, to guard.

This verb, and others in which final य् *ri* is preceded by a labial, changes the vowel into उ *ur*, unless where the vowel requires Guna or Viddhi (Pāṇ. VII. 1, 102)

P. 1. पिपर्मि *piparmi*, 2. पिपर्शि *piparshi*, 3. पिपर्ति *pipartī*, 4. विपूर्वः *pipúrvaḥ*, 5. विपूर्यः *pipúrthah*, 6. विपूतः *pipúrtah*, 7. विपूमः *pipúrmah*, 8. विपूर्य *pipúrtha*, 9. विपुरति *pipurati*, I. 1. अपिपरं *apiparam*, 2. अपिपः *apipah* (or अपिपरः *apiparah*, Sár.), 3. अपिपः *apipah* (or अपिपरत् *apiparat*), 4. अपिपूरं *apipúrva*, 5. अपिपूतं *apipúrtam*, 6. अपिपूतं *apipúrītam*, 7. अपिपूमं *apipúrma*, 8. अपिपूतं *apipúrta*, 9. अपिपरुः *apiparuh*, O. विपूर्वात् *pipúryāt*, I. 1. विपरानि *piparáni*, 2. विपूरिं *pipúrhi*, 3. विपुर्तु *pipartu*, 4. विपराव *piparáva*, 5. विपूतं *pipúrtam*, 6. विपूतं *pipúrtām*, 7. विपराव *piparáva*, 8. विपूतं *pipúrta*, 9. विपुरतु *pipuratu* ॥ Pf. 1. पपार *papára*, 2. पपरिष *paparīsha*, 3. पपार *papára*, 4. पपरिष *paparīva*, 5. पपरयुः *paparathuh* or पपयुः *paprathuh*, 6. पपरतुः *paparathuh* or पपंतुः *paprathuh*, 7. पपरिम *paparima*, 8. पपर *papara*,

5 मिमाषा *mimatham*, 6 मिमाता *mimatam*, 7 मिमामहे *mym-mahaḥ*, 8 मिमीध्व *mimīdhvam*, 9 मिमता *mimatam* || Pf 1 ममे *mame*, 2 ममिषे *mamiṣhe*, 3 ममे *mame*, 4 ममिवहे *mamivake*, 5 ममाषे *manatke*, 6 ममाते *māmāte*, 7 ममिमहे *mamimake*, 8 ममिध्वे *manidhve*, 9 ममिरे *mamire*, I A 1 अमासि *amasi*, 2 अमास्या *amasthah*, 3 अमास्त *amasta*, 4 अमासहि *amasaḥi*, 5 अमासोषा *amāsatham*, 6 अमासाता *amasaṭam*, 7 अमासहि *amasmaḥi*, 8 अमाध्व *amadhvam*, 9 अमासत *amasata*, F मास्यते *māsyate*, P F माता *malā*, B मासीष्ट *masīṣṭa* || Pt मिता *mitah*, Ger मित्वा *mitvā*, °माय *-muya* (not मीय *miya*, Pan VI 4, 69) || Pass मीयते *mīyate*, Aor अमायि *amayi*, Caus मापयति *mapayati*, Des मित्सते *mitsate*, Int मेमोयते *memīyate*

III Parasmaipada and Âtmanepada Verbs

199 भृ *bhri*, to carry, (डुभृन्)

P 1 बिभर्मि *bibharmi*, 2 बिभर्षि *bibharṣi*, 3 बिभर्ति *bibharti*, 4 बिभृव *bibhriṣah*, 5 बिभृव *bibhriṣah*, 6 बिभृता *bibhritāḥ*, 7 बिभृन् *bibhriṣmah*, 8 बिभृष *bibhriṣah*, 9 बिभ्रति *bibhrati*, Âtm 1 बिभ्रे *bibhre*, 2 बिभृषे *bibhrishe*, 3 बिभृते *bibhrite*, I 3 अबिभ *abibhaḥ*, 6 अबिभृता *abibhritam*, 9 अबिभरुः *abibharuḥ*, Âtm 3 अबिभृता *abibhrita*, 6 अबिभ्रते *abibhrate*, 9 अबिभ्रते *abibhrate*, O बिभृयात् *bibhriyāt*, Âtm बिभ्रते *bibhrita*, I 1 बिभराणि *bibharani*, 2 बिभृहि *bibhrihi*, 3 बिभर्तु *bibhartu* || Pf 1 बभार *babhāra*, 2 बभर्चे *babhartha*, 3 बभार *babhara*, 4 बिभृव *bibhriṣa* (§ 334, Pan VII 2, 13) or बिभराचकार *bibharacchakara*, I A अभार्षीत् *abharṣit*, Âtm अभृता *abhrita*, F भरिष्यति *bharishyati*, P F भर्ता *bharti*, B ध्रियात् *bhriyāt*, Âtm भृषेष्ट *bhriṣiṣṭa* || Pt भृता *bhritah* || Pass ध्रियते *bhriyate*, Caus भारयति *bharayati*, Des भृषीयते *bhriṣiyate* or बिभरिषति *bibharishati* (Pan VII 2, 49), Int चेष्टीयते *bebhrīyate*, चर्भर्ति *carbharti*

200 दा *da*, to give, (डुदाञ्)

The *ṣu gha* verbs (§ 39**) drop आ *ā* before strong terminations where other reduplicated verbs (see No 196) change आ *ā* to ई *ī* (Pan VI 4 112, 113)

P 1 ददामि *dadami*, 2 ददामि *dadami*, 3 ददाति *dadati*, 4 दद्व *dadvaḥ*, 5 दद्व *dadvaḥ*, 6 दद्व *dadvaḥ*, 7 दद्व *dadvaḥ*, 8 दद्व *dadvaḥ*, 9 दद्व *dadvaḥ*, Âtm 1 ददे *dade*, 2 दद्वे *datse*, 3 दद्वे *datte*, 4 दद्वे *dadvaḥ*, 5 दद्वे *dadvaḥ*, 6 दद्वे *dadvaḥ*, 7 दद्वे *dadvaḥ*, 8 दद्वे *dadvaḥ*, 9 दद्वे *dadvaḥ*, I 1 अददा *adadam*, 2 अददा *adadith*, 3 अददात् *adadat*, 4 अदद्व *adadva*, 5 अदद्व *adadvaṣam*, 6 अदद्व *adadvaṣam*, 7 अदद्व *adadvaṣam*, 8 अदद्व *adadvaṣam*, 9 अदद्व *adadvaṣam*, Âtm 1 अददि *adadi*, 2 अददा *adadith*, 3 अदद्व *adadva*, 4 अदद्व *adadvaḥ*, 5 अदद्व *adadvaḥ*, 6 अदद्व *adadvaḥ*, 7 अदद्व *adadvaḥ*, 8 अदद्व *adadvaḥ*, 9 अदद्व *adadvaḥ*, O ददात् *dadyat*, Âtm दद्वेत् *dadvaṣat*, I 1 ददामि *dadami*, 2 देहि *dehi* (Pan VI 4, 119), 3 दद्व *dadva*, 4 दद्व *dadvaḥ*, 5 दद्व *dadvaḥ*, 6 दद्व *dadvaḥ*, 7 दद्व *dadvaḥ*, 8 दद्व *dadvaḥ*, 9 दद्व *dadvaḥ*, Âtm 1 ददे *dade*, 2 दद्वे *datse*, 3 दद्वे *datte*, 4 दद्वे *dadvaḥ*, 5 दद्वे *dadvaḥ*, 6 दद्वे *dadvaḥ*, 7 दद्वे *dadvaḥ*, 8 दद्वे *dadvaḥ*, 9 दद्वे *dadvaḥ*

daddhram, १ ददता *dadat'im* n Pf १ ददी *dadau*, २ ददिष *daditha* or ददाष *daditha*, ३ ददी *dadat* ४ ददिष *dadira*, ५ ददधु *dadathuh*, ६ ददतु *dadatuh*, ७ ददिम *dadima*, ८ दद *dada*, ९ ददु *daduh*, Ātm १ ददे *dade*, २ ददिषे *dadishe*, ३ ददे *dade*, ४ ददिषे *dadirahē*, ५ ददाषे *dadithe*, ६ ददते *dadite*, ७ ददिषे *dadidhe*, ८ ददिषे *dadidhe*, ९ ददिषे *dadidhe*, II A १ ददामि *adim*, २ ददामि *aduh*, Ātm ददिषि *adishi* (see p 184), F ददामि, ते, *disyati*, -te, P F ददा *dadā*, B देयात् *deyāt*, Ātm ददामी *disishā* n Pt ददामि *dallah* (§ 436) Ger ददामा *datted*, ददाय -*diya* n Pass दीयते *diyate* १or ददायि *adiyi*, Caus दीयति *dispayati*, १or ददीदपत् *adidapat*, Des दीयति *disyati*, Int दीयते *dediyate*, ददाति *didati*

201 धा *dhi* to place (दुपाम)

This verb is conjugated like दद. It should be remembered, however, that the aspiration of the final *dh* is lost, must be thrown forward on the initial *d* hence 2nd pers dual Pres धिष *dhithah* &c (§ 118, note) The Pt. is दित *hitah*, Ger दित्ता *hitr* १ धाय -*dhiya*

202 निष् *ny*, to cleanse, (निष्)

The verbs निष् *ny* निष् *ny* to separate and विष् *vi* to embrace take Gura in their reduplicative syllable (Pāt vii 4 75)

Reduplicative verbs (*abhyasta* § 321 f) having a short medial vowel do not take Gura before weak terminations beginning with vowels in the special tenses (Pāt vii 3, 87)

P १ नेनेमि *neneymi*, २ नेनेषि *nenekshi*, ३ नेनेमि *nenekti*, ४ नेनेमि *nenyati*, I १ अनेनिमि *aneniya*, २ अनेनेषि *anekshi*, ३ अनेनेमि *anekti*, ४ अनेनिमि *aneniya*, ५ अनेनिमि *aneniya*, O नेनेम्यात् *nenyat*, I १ नेनेमि *nenyati*, २ नेनेमि *nenyati*, ३ नेनेमि *nenyati*, ४ नेनेमि *nenyati*, ५ नेनेमि *nenyati* n Pf निनेमि *nineja*, I A अनेनेषि *anekshī* or II A अनेनिमि *aneya*, I नेनेमि *nekshati* P F नेनेमि *nekti*, B निनेम्यात् *nijati*, Ātm निनेमि *nekshishā* n Caus नेनेम्यात् *neyaya* १or अनेनिमि *aniniya*, Des निनेम्यात् *ninikshati*, Int नेनेम्यात् *neyya* १or नेनेमि *nekti*

Rudh Class (Rudhādi, VII Class)

I Parasmaipada and Ātm. Epistola Verbs

१or रुध *rudh* to alight

II *Parasmaipada Verbs

204 शिष् शिष्, to distinguish, (शिष्).

P १ शिन्मि *śinashmi*, २ शिन्मि *śinashmi*, ३ शिन्मि *śinakti*, ४ शिष् *śinshvāh*, ५ शिष् *śinshīhah*, ६ शिष् *śinshīah*, ७ शिष् *śinshīmah*, ८ शिष् *śinshīa*, ९ शिष्मि *śinshanti*, I १ शिन्मि *śinasham*, २ शिन्मि *śinam*, ३ शिन्मि *śinam*, ४ शिष्मि *śinashva*, ५ शिष्मि *śinasham*, ६ शिष्मि *śinasham*, ७ शिष्मि *śinashma*, ८ शिष्मि *śinshīa*, ९ शिष्मि *śinsham*, O शिष्मि *śinshya*, I १ शिन्मि *śinasham*, २ शिष्मि *śinshīa* (or शिष्मि *śinshīa*), ३ शिन्मि *śinasham* || Pf शिष्मि *śinshā*, II A शिष्मि *śinshat*, F शिष्मि *śekshyati*, P F शिष्मि *śeshā*, B शिष्मि *śishyāt* || Pt शिष् *śishāh* || Pass शिष्मि *śishyate*, Caus शिष्मि *śeshayati*, Des शिष्मि *śishyati*, Int शिष्मि *śekshyati*, ३ शिष्मि *śekshyati*

205 हिम् हिम्, to strike, (हिम्)

P हिन्मि *hinasti*, I १ अहिन्मि *ahinasti*, २ अहिन्मि *ahinasti* or अहिन्मि *ahinasti*, ३ अहिन्मि *ahinasti* (§ 132), ४ अहिम् *ahimsa*, ५ अहिम् *ahimsam*, ६ अहिम् *ahimsam*, ७ अहिम् *ahimsam*, ८ अहिम् *ahimsa*, ९ अहिम् *ahimsam*, O हिम्मि *himsyat*, I १ हिन्मि *hinasti*, २ हिम्मि *himsyat*, ३ हिन्मि *hinasti* || Pf हिम्मि *himsa*, I A अहिम्मि *ahimsat*, F हिम्मि *himsyati*, P F हिम्मि *himsat*, B हिम्मि *himsyāt* || Pt हिम्मि *himsat* || Pass हिम्मि *himsyate*, Caus हिम्मि *himsayati*, Aor अहिम्मि *ahimsat*, Des हिम्मि *himsyati*, Int हिम्मि *himsyati*

206 भज् भज्, to break, (भज्)

P भन्मि *bhanakti*, I अभन्मि *abhanak*, O भन्मि *bhanyat*, I भन्मि *bhanaktu* || Pf अभन्मि *abhanak*, I A अभन्मि *abhanak*, F अभन्मि *bhankshyati*, P F भन्मि *bhankshat*, B भन्मि *bhanyāt* || Pt भन्मि *bhagnah* || Pass भन्मि *bhanyate*, Aor अभन्मि *abhanak* or अभन्मि *abhanak* (§ 407) Caus भन्मि *bhanyayati*, Des अभन्मि *abhanakshati*, Int अभन्मि *bhanyate*, अभन्मि *bhanyati*

207 अञ् अञ्, to anoint, (अञ्)

P अन्मि *anakti*, I आन्मि *anakti*, O अन्मि *anyat*, I अन्मि *anaktu* || Pf आन्मि *anakti*, I A आन्मि *anyat*, F अन्मि *anjishyati* or अन्मि *anjishyati*, B अन्मि *anyat* || Pt अन्मि *anjishat*, Ger अन्मि *anjiva* or अन्मि *anjiva* or अन्मि *anjiva* (Pan VI 4, 32, § 438) अन्मि *anya* || Pass अन्मि *anyate*, Aor अन्मि *anyat*, Caus अन्मि *anyayati*, Aor अन्मि *anyat*, Des अन्मि *anyayati*

208 तृह् तृह्, to kill (तृह्)

Th a verb inserts *ye* instead of *ya* before weak terminations beginning with consonants (Pan VI 3 92)

P १ तृह्मि *trinehmi*, २ तृह्मि *trinehmi*, ३ तृह्मि *trinehmi*, ४ तृह्मि *trinehmi*, ५ तृह्मि *trinehmi*, ६ तृह्मि *trinehmi*, ७ तृह्मि *trinehmi*, ८ तृह्मि *trinehmi*, ९ तृह्मि *trinehmi*

1 चतुष्टयं atśraṇam, 2 चतुष्टये atśraṇeṣ, 3 चतुष्टये atśraṇe, 4 चतुष्टये atśraṇāya,
5 चतुष्टयं atśraṇam, 6 चतुष्टये atśraṇāya, 7 चतुष्टये atśraṇāya, 8 चतुष्टये atśraṇāya,
9 चतुष्टये atśraṇāya, O नृपतः trīṇīhyati, I 1 नृपतः trīṇīhyati, 2 नृपतः trīṇīhyati,
3 नृपतः trīṇīhyati, P F त्रिष्यति trīṇīhyati, I A त्रिष्यति trīṇīhyati or त्रिष्यति trīṇīhyati,
P त्रिष्यति trīṇīhyati or त्रिष्यति trīṇīhyati, P F त्रिष्यति trīṇīhyati or त्रिष्यति trīṇīhyati,
B नृपतः trīṇīhyati, Pt. त्रिष्यति trīṇīhyati, Pass त्रिष्यते trīṇīhyate, Aor त्रिष्यति trīṇīhyati, Dec
त्रिष्यति trīṇīhyati or त्रिष्यति trīṇīhyati, Int त्रिष्यते trīṇīhyate, त्रिष्यति trīṇīhyati
trīṇīhyati

III Atmanepada Verbs

209 इध् indh to kindle. (मिथुनि)

P इधे indhe or इधे indhe, I इधे indha or इधे indha, O इधे indhi,
I 1 इधे indha, 2 इधे indha, 3 इधे indha or इधे indha, P F इधे indha
indha, Indha (or इधे indha, Pt. 1, 2, 6), I A इधे indha, P F इधे indha
indha, P F इधे indha, B इधे indha, Pt. इधे indha, Pass इधे indha,
Caus इधे indha, Dec इधे indha

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 तन् *tan*, to stretch, 148
 तप् *tap*, to burn, 28
 तम् *tam*, to languish, 130
 तिन् *ty*, to forbear, (तिन्तिषते *tutikshate*). 77, 13
 तु *tu*, to grow, 170
 तुद् *tud*, to strike, 104
 तृप् *trip*, to delight, 127, 38
 तृह् *tṛh*, to kill, 208
 तृ *tṛt*, to cross, 61
 त्रप् *trap*, to be ashamed, 74
 त्रम् *tras*, to triumph, 30
 त्रुद् *truf*, to cut, 30
 त्वर् *tror*, to hurry, 92
 दम् *dām*, to bite, 62, 73
 दद् *dad*, to give, 70
 दम् *dam*, to tame, 130
 दरिद्रा *daridrā*, to be poor, 179, 177
 दह् *dah*, to burn, 42
 दा *dā*, to give 58
 दा *dā* to give, 200
 दान् *dān*, दोर्दामति *dāld isati*, to straighten, 63
 दिप् *dir*, to play, 121
 दी *dī*, to decay, 154
 दीप्ति *dipti*, to shine, 177
 दुह् *duh*, to milk, 188
 दृ *dṛ*, to observe, 120
 दृम् *dṛuf*, to see, (प्राप् *paś*), 48, 38
 दृ *dṛt*, to tear, 156
 दे *dē*, to protect, 85
 दै *dai*, to cleanse, 46
 दै *dai*, to protect 85
 दो *dō*, to cut, 124
 द्युत् *dyut*, to shine, 86
 द्विप् *dvish*, to hate, 187
 धा *dhā*, to place, 201
 धृ *dhr*, to shake, 156
 धृप् *dhrup*, to warn, 27

विष् *viṣ*, to separate, 202
 विद् *vid*, to know, 172
 विष् *viṣh*, to embrace, 202
 वी *vi*, see *वृज्* *vj*
 वृ *vṛ*, to choose, 142, *Parasmaipada*
 वृ *vṛ*, to cherish, 161, *Ātmanepada*
 वृ *vṛ*, to be, 87
 वृ *vṛdh*, to grow, 87.
 वृ *vṛ*, to choose, 156.
 वे *ve*, to weave, 102
 वेयी *veṇi*, to obtain, 177
 व्यच् *vyach*, to surround, 105
 व्यच् *vyach*, to fear, to suffer pain, 90
 व्यच् *vyach*, to pierce, 126, 105.
 वन् *vān*, to go, 22
 वच् *vach* to cut, 112, 105
 शक् *śak*, to be able, 144
 शृ *śru*, to wither, 51
 शम् *śam*, to cease, 130
 शान् *śān*, शीशामति *śīśāmsati*, to sharpen, 63
 शम् *śas*, to command, 180, 177
 शिप् *śiṣh*, to distinguish, 204
 शी *śi*, to lie down, 183
 शप् *śadh*, to hurt, 87
 शी *śi*, to sharpen, 124
 शुत् *śhut*, to flow, 4
 शुत् *śchut*, to flow, 4
 श्रम् *śram*, to tire, 130
 शि *śi* to go, to serve, 98.
 शु *śru*, to hear, 145
 श्रम् *śras* to breathe, 176
 शि *śi*, to swell, 67
 श्वे *śhva*, to sound, 45
 शिप् *śhikar*, to spit, 35, 29.
 श्रक् *śhrachh*, to go, 71
 मन् *man*, to stick, 62, 73
 मद् *mad*, to perish 52

मन् *man*, to obtain, 151.
 मह *mah*, to bear, 93
 मिष् *miṣh*, to sprinkle, 107
 मिप् *miṣh*, to go, and मिप् *miṣh*, to command 7
 मिप् *miṣ*, to serve, 82
 मु *mu*, to distil, 139
 म् *ma*, to bear, to bring forth, 144
 म् *ma*, to go, 50
 मन् *man*, to let off, 116, 39, 44
 मो *mo*, to finish, 125, 124
 म् *ma*, to approach, 60
 म् *ma*, to support, 155
 म् *ma*, 155
 म् *ma*, to hold, 155
 म् *ma*, to support, 155
 म् *ma*, to praise, 189
 म् *ma*, to praise, 170
 म् *ma*, to stop, 155
 म् *ma*, to cover, 141.
 म् *ma*, to cover, 156
 म् *ma*, to sound, 45
 म् *ma*, to stand, 96
 म् *ma*, to tough, 114
 म् *ma*, to sprinkle, to drop 89, 87
 म् *ma*, to go, to dry, 92
 म् *ma*, to embrace, 73, 62
 म् *ma*, to sleep, 176
 म् *ma*, to kill, 169
 म् *ma*, to leave, 196.
 म् *ma*, to go, to grow, 143
 म् *ma*, to kill, 205
 म् *ma*, to sacrifice, 192.
 म् *ma*, to be crooked, 20
 म् *ma*, to take, 96
 म् *ma*, to be ashamed, 194
 म् *ma*, to bend, 59.
 म् *ma*, to call, 103.

ADDENDA ET CORRIGENDA

4 Page 2, line 28, read *as* instead of *ā*—P. 8, L 27, read गयमेतद् *Garameṭṭ*—P. 10, l 30, add, 'ā, ē, ō, īf'—P. 16, l. 32, read उषा *uṣā*—P. 19, l 1, dele 'or Viraṅga'—P. 30, L 38, add अहः *ahah*—P. 39, l 34, add, 'The change of *n* into *m* in proper names, like *Trinayanah* is said to be optional (Śār 1 16, 23)'—P. 43, l 11, read 'to shout' instead of 'to be happy'—P. 43, l 14, add, 'to sow or' before 'to weave'—P. 43, l 33, read परि *pari* instead of प्रति *prati*—P. 44, note, add, पुंम् *puṃm* is in reality पुन्म् *puṃm*, but the *m* of the base पुम् *puṃ* being *padānte*, native grammarians are much perplexed as to whether *m* should be changed into Anuśāra (§§ 8, 133) or into न् (*n*) (§ 136)—P. 54, L ult., read धञ् *bhāṇ*—P. 55, l 9, read 'he will enter'—P. 56, l. 14, add, 'The vowel of सह *saḥ* and वह *raḥ* is changed into ओ *o* (Pāṇ vi 3, 119), unless *Samprasāraṇa* is required, as in Pt ऊटः *ūṭhaḥ* (Pāṇ vi 1, 15)'—P. 56, l 24, read, 'Certain nominal bases, and see § 173'—P. 57, L 5, add, 'Final ऋ, ए, ध, before the *s* of the 2nd pers sing Impf Par, may be regularly represented by ऋ, or by *s*, अयेत् *areṭ* or अयः *areḥ*, thou knewest, अरुणत् *aruṇat* or अरुणः *aruṇaḥ* thou preventedst'—P. 66, l ult., read ऊर्जि *ūrjī*, in compounds बहूर्जि *bahūrjī*, (this form is supported by Colebrooke, the *Siddhānta-Kaumudī*, and likewise by the *Prakriyā-Kaumudī*, which says, ऊर्जि । शी नुमेति केचित् ऊर्जि । बहूर्जि नुम्रतिपेधः । बहूर्जि कुलानि । संयातपूर्वं नुमनिद्धत्वेके । बहूर्जि ।) —P. 75, l 14, dele धस् *bhārus*—P. 77, l 25, read उक्थशाम् *ukthasāś*—P. 90, l 8, read अयम् instead of अयमयः; l 9, *aryama* instead of *aryomana*—P. 99, l 11, read 'Thus' instead of 'This'—P. 107, l. 14, read 'four' instead of 'three'—P. 123, l 2 from below, read 'Pāṇ vii 4, 4'—P. 132, l 22, read अधर *adhara*—P. 133, l 23, read आः *dh*—P. 141, l 33, add, 'and the Reduplicated Aorist'—P. 150, note 1, 'The rule is supplied on page 278, No 139'—P. 153, note 3, add, 'Hu class, and see the rule on page 284, No 162†'—P. 160, l 19, read 'ending in more than one consonant'—P. 163, l 13, read 'I Aorist *Ātmanepada*, see § 337, II 4'—P. 167, l 12, read चरारिष *cararūḥ*, and see § 335, 1, and No 142—P. 167, l 33, read 'in the periphrastic future'—P. 168, ll 36 and 37, add, 'if without *s* in the periphrastic future.'—P. 168, note, read '§ 337, I 2'—P. 172, ll 30 seq., As the periphrastic perfect has but one accent it would be better to write it as one word—P. 176, l 10, add, 'to इत्, or before consonants to ईत्'—P. 182, l 3, add, 'Thus from मी *mī* or मि *mi*, अमास *amāsta* from दी *dī*, अदास *adāsta*, from ती *tī*, अलास *alāsta* or अलेष्ट *aleṣṭha* In the *Parasmaipada* *mī*, *mi*, and *tī* (optionally) take the third form'—P. 182, l 23, read '(as to दृश् *dṛś*, see Pāṇ iii 1, 47)'—P. 195, l 29. The words placed between brackets were meant to be deleted—P. 203, l 10, read 'Aorist *Ātmanepada*.'